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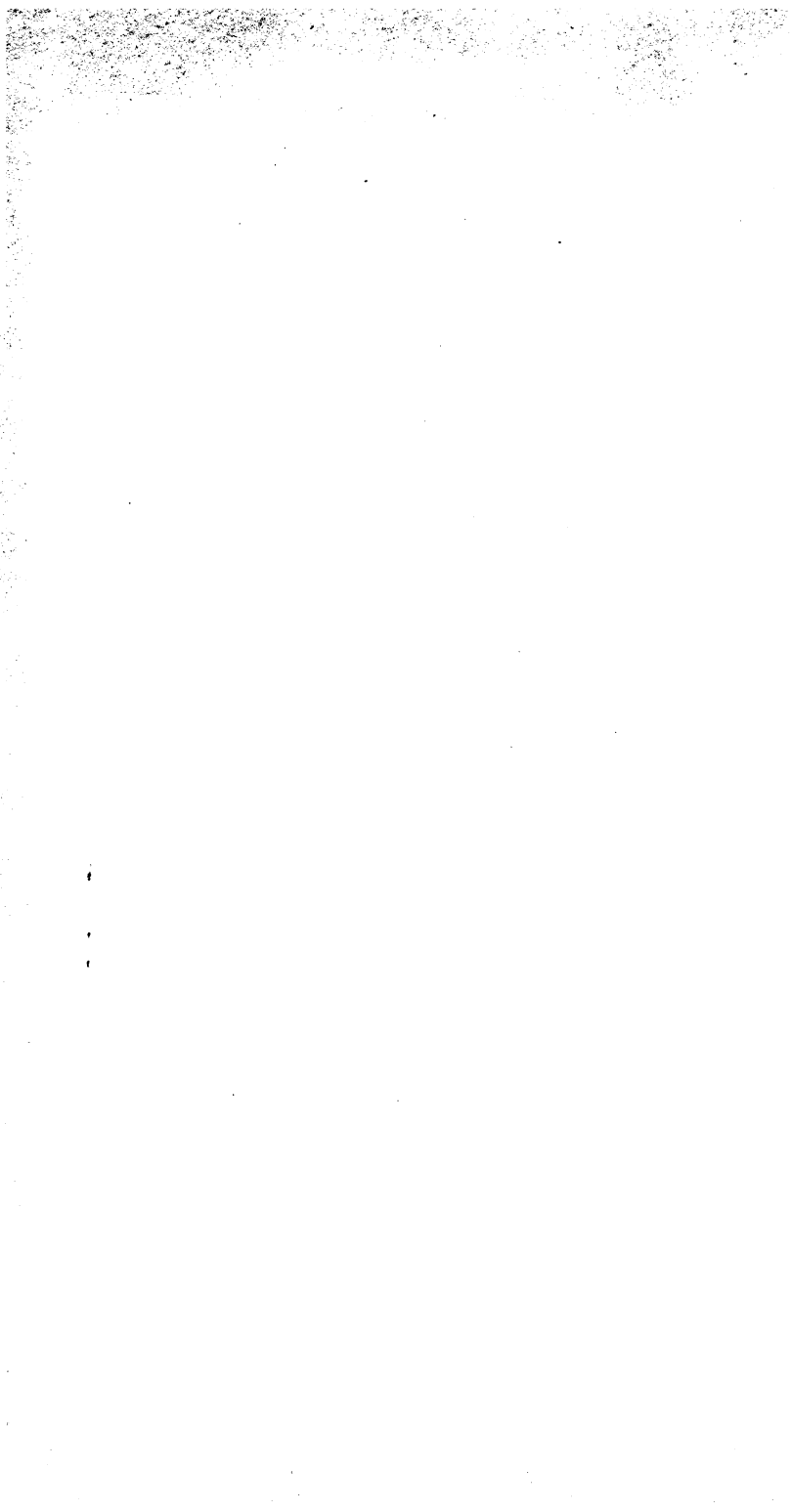
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THE
CHURCHMAN'S MAGAZINE.

CONDUCTED

AT THE REQUEST OF THE CONVENTION,

BY THE

BISHOP,

WITH THE ASSISTANCE OF SOME OF THE

CLERGY,

OF THE DIOCESE OF CONNECTICUT.

FOR THE YEAR 1823.

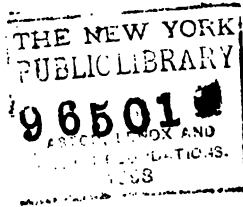
BEING

THE THIRD VOLUME.

HARTFORD:
PUBLISHED BY P. B. GOODSSELL.

1823.

J.P.



To the Patrons of the Churchman's Magazine.

The number for December, which closes the present volume of the Churchman's Magazine, brings also to an end the third year since it has been conducted by its present Editors, and this must be the termination of their editorial labours. They tendered their services gratuitously, with the hope that, before the present time, it would have acquired such a patronage as to afford a compensation to some suitable person who might devote his special attention to the work; and indeed they had been so sanguine as to imagine that it might become a source of revenue to the "Society for the promotion of Christian knowledge." But they learn from the printer, that hitherto, its patronage has been barely sufficient to defray the expense of publication. Their other avocations are such as to render it impracticable for them to continue the work any longer, under its present arrangements. A Prospectus has however, been issued by the Rev. B. G. Noble, of Middletown, for its re-establishment under his direction. The present Editors earnestly hope that it may be successful; and that the work may merit, and receive, a more extensive patronage than it has yet obtained. They are persuaded that such a work may be much better managed by one person, who shall devote sufficient time and attention to it, than in the way it has heretofore been conducted. And if the Magazine has hitherto failed to satisfy the expectation of its subscribers, the Editors hope it may be attributed in some degree, to the difficulty of concert in their remoteness from each other, and to the want of some individual to take the more immediate superintendence of the work.

In thus terminating their responsibility, the Editors derive some satisfaction from the trust that their labours have not been altogether in vain. If the Magazine has not attained

that character, which somewhat more of leisure and attention might perhaps have given to it, it has at least answered the purpose of a *Monthly Tract*—containing some variety of matter, and enforcing as correct doctrine, and as sound a piety, as the ordinary religious periodicals of the day.

THE EDITORS.

THE
CHURCHMAN'S MAGAZINE.

VOL. III.]

JANUARY, 1823.

[No. 1.

For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE to the *clear comprehension*, and *pious use*, of the LITURGY.

No. XI.—THE LITANY continued.

THE DEPRECATIONS.

WHEN we have opened our way to the throne of Grace, by the preceding Invocation, we next proceed to make our more particular requests. And because we are more affected by the fear of impending evils, than we are by the desire of future good, we seek to be delivered from threatened punishments, before we can ask, with a serene mind, for the blessings which we need. Those supplications in our Litany, by which we seek deliverance from evils, are called *deprecations*; and are a paraphrase and enlargement of the petition in the *Lord's Prayer*—"Deliver us from evil."

The Deprecations are all addressed to the second person of the Trinity, the Son of God; whom we are directed to *honour, even as we honour the Father*, and whom *all the Angels of God* are commanded to *worship*.—In what admirable expressions of lowliness and humility, in what affecting and devout language do we open our suit for mercy and forgiveness! "Remember not, Lord, our offences, nor the offences

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of our forefathers; neither take thou vengeance of our sins."—To *remember sin*, is to punish, or take vengeance for it: consequently not to remember it, is to forbear punishment, or to pardon it. The expression is figurative, like many others; but the meaning is plain; and is illustrated by many passages in the sacred writings. "I will forgive their iniquity," says the Lord, speaking of the new Covenant, "and I will remember their sin no more," Jer. xxxi. 34.) When we say "Remember not Lord our offences," it is in effect to pray, "Forgive us our trespasses;" and the petition should never be offered up without a sincere resolution and promise of *forgiving those that have trespassed against us*.—We not only seek the forgiveness of our own sins, but we further beseech God that he would not visit upon us "the offences of our forefathers." In the second commandment, the Almighty speaks of himself, as "visiting the iniquity of the fathers upon the children, unto the third and fourth generation," and there are many other expressions in the Scriptures of a similar import. Yet we are told elsewhere, that "the soul that sinneth, it shall die:—and that the son shall not bear the iniquity of the father," (Ezek. xviii. 20.) These seemingly contradictory passages are not in reality inconsistent with each other. For, by a careful examination, we shall find that whenever God denounces any punishment upon a people for the

sins of others, whether it be for the "offences of their forefathers" or their cotemporaries, we are always to understand by it some *temporal punishment, or national calamity*; in which the righteous and the wicked, are commonly alike involved. But when he declares that every man shall bear the consequences of his own iniquity, and die for his own sin, as in the passage just quoted, we are to understand the threatening as referring chiefly to the future and eternal punishment of sin in the life to come; when none shall suffer for the offences of others, but God "will render to every man according to his deeds." When, therefore, we pray that God will "not remember the offences of our forefathers," we are to confine our thoughts to temporal evils and judgments; which we beseech him not to send upon us for their sins, any more than for our own.

But the most material part of this deprecation is where we beseech God not to take vengeance of our sins." When vengeance is ascribed to God, as it sometimes is in Scripture, we are not to suppose that the all-perfect Being is actuated by anger or revenge, as we frail mortals are. It is only a way of speaking accommodated to our capacities, and intended to denote the justice and certainty of his punishment for sins unrepented of. And since no repentance of ours can merit, or give us any claim to forgiveness, we beseech our God and Saviour to "spare us," not for our own sakes, but as having been "redeemed with his most precious blood;" and on that account we pray that he will not "be angry with us forever;" and that whatever punishments he may be pleased to inflict upon us in this life, he will "not deliver us into the bitter pains of eternal death." And let the whole Congregation humbly and devoutly say, "Spare us, good Lord."

The Deprecations which follow

are made for deliverance from two general kinds of evil; the evil of sin, and the evil of punishment; and we begin the next petition with two general words which comprehend both: for *evil and mischief* signify wickedness and misery. And as the first is caused by the *crafts and assaults of the Devil*, so the second is brought upon us by the just *wrath of God* here, and completed, by *everlasting damnation* hereafter.—Therefore we desire to be delivered both from sin and the punishment of it; as well from the causes that lead to it, as from the consequences that follow it.

After we have thus prayed against sin and misery in general, we proceed to deprecate those particular sins to which our corrupt nature is most inclined. Of these some have their seat more especially in the mind, while others are more particularly manifested in the body. As all sins have their origin in the heart, we begin with those that are especially of this class; enumerating first those which concern ourselves, and secondly those which concern our neighbours. Of the former class are *blindness of heart, pride, vain-glory, and hypocrisy*; which are united together in this deprecation because they are nearly related in the heart.

"Blindness of heart," is rather a general bad disposition and depravity of the mind, than any particular species of sin, and it is placed at the head of this catalogue of vices because it is the source and fountain from whence the others flow. As "the light of the body is the eye," so the divine Spirit is the light of the soul; and since Christ gives us that spirit, he is therefore called "the true light, which lighteth every man that cometh into the world." But if we will not be guided by this light, if we will "quench the Spirit," and put out this "candle of the Lord," how great will be our darkness!

The blindness which is at first wilful, may if persisted in, become judicial : And if God should "give us over to a reprobate mind," it would be the just and proper punishment of having "loved darkness rather than light."

In the list of sins which follows, *pride* holds the first place. In the language of scripture, this does not merely import an haughty, insolent carriage of ourselves towards one another, but a proud disposition of the heart towards God. It is said of Nebuchadnezzar, that "his heart was lifted up, and his mind hardened in pride," (Dan. v. 20.) And we have a striking instance of this vice in the famous parable of the Pharisee ; who "trusted in himself that he was righteous," and daringly boasted of his righteousness to God. The conclusion which our blessed Lord derives from this parable well deserves our attention : "Every one that *exalteth* himself shall be abased ; and he that *humbleth* himself shall be exalted." (Luke xviii. 14.)

After pride, follows *vain-glory*, its usual attendant. Boasting, which is one species of vain-glory, is declared in scripture to be directly opposite to the spirit of Christianity. "Where is boasting ? says St. Paul ; It is excluded." (Rom. iii. 27.)—But this phrase is sometimes used to signify an immoderate desire of the applause of others ; and in this sense it indicates a temper no less unlike the spirit of the Gospel than boasting. "Let us not be desirous of vain-glory," says St. Paul : or to render the passage more literally, "Let us not be vain-glorious." (Gal. v. 26.) And again, "Let nothing be done through strife, or vain-glory." (Phil. ii. 3.)—Under proper restrictions, indeed, a desire of praise (that is, a desire that our conduct should be approved by the wise and the good) is blameless. It is when the feeling is carried to excess, that it becomes criminal : It is when we

"love the praise of men more than the praise of God"—When we "receive honour one of another, and seek not the honour that cometh from God only."

Hypocrisy is a sin that we may well pray to be delivered from. It carries with it the idea, not only of self-deceit, and the intention of imposing on the world, but also the profane design of mocking God ; and it is a most daring affront to his omniscience : As if he who formed the heart, should not see into its recesses : As if he who knoweth the thoughts of man, should not punish their deceitful imaginings. No man is loaded with more reproach and scorn in this world than the detected hypocrite : "What then shall be his hope," says the pious Job, "when God taketh away his soul ?"

From those sins of our hearts, which are in a peculiar manner offences against God, we pass on to those which more directly respect our neighbour ; such as "envy hatred, and malice, and all uncharitableness." But though these sins more especially affect our neighbours, they are no less offences against God than the others. And when we pray to be delivered from them, it is not a mere deprecation of the effects of these passions as they exist in others, but a prayer that we may be delivered from the dominion of them in our own bosoms. It is in effect, to pray God "to pour into our hearts that most excellent gift of *Charity*, the very bond of peace and of all virtues ;" and to which the sins here enumerated are directly opposed. For "charity *envieth* not—rejoiceth not in iniquity, but rejoiceth in the truth." St. Paul ranks *envyings* with murders, and includes them in the list of those heinous sins, which he informs us are "the works of the flesh ;" and of which he tells us, that they who are guilty of them "shall not inherit the kingdom of God." (Gal. v. 21.)

In the same catalogue of sins we find *hatred* which in the Litany follows envy, as its inseparable companion. This sin is no less contrary to the love of God, than it is to the love of our neighbour. "If a man say, I love God, and hateth his brother, he is a liar:" (1 John iv. 20.) And again, "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him:" (chap. iii. 15.)

After hatred, comes *malice*; by which we may understand, a settled, confirmed, inveterate hatred: as distinguished from the sudden effusions of anger or passion. This sin, too, is condemned by the Apostle, and ranked by him among crimes of the deepest dye: such as *wrath*, *blasphemy*, *envy*, and the like. (Col. iii. 8, &c.) It is more dangerous than hatred, because it shrouds itself in secrecy and subtilty. It unites the craft of the fox with the cruelty of the tiger. It poisons the soul that cherishes it, and drives all serenity and happiness from the bosom. The malicious are said to "devise iniquity and work evil upon their beds;" and "they sleep not," says Solomon, "except they have done mischief."

The last sin we deprecate in this petition is *uncharitableness*. This sin is of as comprehensive a nature as its opposite virtue; for it includes not only the grosser sins of "envy, hatred, and malice," but also every lesser violation of that *love*, which is "the fulfilling of the law." That notion of uncharitableness, which limits its signification to a want of liberality, or to censoriousness, is far too narrow and imperfect. The scriptures use the word *charity*, to denote the whole of our duty to one another; and whatever is contrary to this, may properly be called *uncharitableness*. All unkindness, therefore, whether in thought, word, or deed; all quick resentment and lasting anger; all harsh judgment, and evil-surmisings; all arrogance,

and insolence; all contemptuous and reproachful language; all calumny and detraction; all excessive wrath, even when we are justly provoked; all selfishness, and want of compassion to the poor, the afflicted, and the miserable; all these, are transgressions against the great law of Charity, and are to be deprecated in this petition—"From all blindness of heart," then, "from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

Good Lord deliver us."

In the next place:—Although all wickedness begins in the heart, yet it does not always end there. And as it spreads further into the actions of our lives, our supplications must pursue it, and seek deliverance from its defilements. Accordingly, our next petition begins with a prayer for deliverance "from all inordinate and sinful affections." The phraseology is here altered from the English book, but we evidently refer to those sins which St. Paul places first, among the "works of the flesh;" (Gal. v. 19:) sins which are condemned by the light of reason; and which are positively forbidden by the laws of God, and threatened with his severest judgments.

But that we may include all sorts of sins, both small and great, we further pray that God would deliver us from all the temptations which lead to them—"all the deceits of the world, the flesh, and the devil."—All wickedness is *deceit*; for it promises more than it ever performs, and holds out to us hopes of happiness which it never realizes. "The world, the flesh, and the devil," are the great disturbers of our peace, the authors of our misery, and the great enemies of our salvation; and to their allurements and suggestions, all our sins may be traced. Though we solemnly renounced them at our baptism, yet they still follow us, and

seek to deceive us. The world presents its objects of allurements without; the flesh meets them with its desires within; and the great enemy of our souls takes advantage of the propensities of both. Since then, these are the great enemies which war against our souls, we must fight manfully against them.

By the *world*, we are to understand the wicked men, the base principles, the vile practices, and the evil examples of the world. These constitute what the scriptures style, "The wicked world," and "This wicked world." By these, the unwary are seduced into sin. By these, they are led into present guilt, and future destruction. Among these "deceits of the world," are the deceitfulness of riches, the allurements of power, of fame, and of pleasure. These the world presents in all the charms of attraction, and would have us consider them as our chief good; while it conceals the cares, the anxieties, and troubles which are their inseparable attendants. And as the world deceives us by its allurements, so likewise it often deters us by its favours from the performance of our duty. With great reason, then, do we pray to be delivered from its influence.

By "the deceits of the flesh," we are to understand the corrupt passions and appetites of our nature. Had man preserved his innocence, we might have safely followed their dictates. But in our fallen state, they are dangerous and deceitful guides, and if not checked and overruled by religion, they will lead us to our ruin. Well, therefore, does St. Peter exhort us to "abstain from fleshly lusts which war against the soul."

But we wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We are therefore taught to

deprecate those *deceits of the devil*, by which he is continually endeavouring to seduce us from our allegiance to God, and to allure us to our destruction. The world and the flesh are indeed the most common instruments which he uses to effect our ruin, but there are certain devices which are his more immediate suggestions. Thus he tempts the humble christian to despair; and him that is strong in faith to presumption. He tempts those who are prosperous in the world, to pride and arrogance; and those who are in needy circumstances, to murmuring and impatience. He persuades the gay and the dissipated, to consider the religion of the gospel as a mere fable; and the final judgment and the torments of hell, as the cunning devices of priestcraft. Let us then guard carefully against all his snares, and when we present ourselves at the throne of grace, let us present this request with all possible earnestness and sincerity,—From all inordinate and sinful affections, and from all the deceits of the world, the flesh, and the devil;

Good Lord deliver us.

But it is in vain for us to pray for deliverance from evil, unless we ourselves earnestly strive to avoid it. If we are living in the habitual indulgence of those sins which we profess to deprecate, without using any efforts, any exertions, or any sincere prayers to be delivered from their dominion, our profession of religion is a mere formality, our faith is vain, we are yet in our sins, and our heartless petitions, are a mockery against heaven. We may comfort ourselves with the reflection that our evil thoughts and secret crimes are unknown to those who surround us; but God knoweth the heart. And the time is fast approaching, when every secret work shall be brought to light, and when the impenitent workers of iniquity shall perish. Let us, then, be watchful against the subtle

attacks of our spiritual enemies ; let us be diligent to co-operate with the assistance vouchsafed to us from above ; and let us fervently and devoutly beseech God, "mercifully to look upon our infirmities, and in all our dangers and necessities, to stretch forth his right hand to help and defend us, through Jesus Christ our Lord. Amen." C.

had attached himself to *the golden pillar.*"

The fable is understood to point out the different religions which divide the globe, and which are represented by the various pillars of the temple. One only can be the right one : but, in the opinion of this oriental fabulist, it is impossible in this world, to determine which is that one ; and I suppose the intended moral to be, *the necessity of universal toleration and charity.*

From the Christian Observer.

THE GOLDEN PILLAR.

THERE is a curious old Oriental fable, the recital of which may, I think, be not without its use. This fable tells us, that somewhere or other—I forget where,—there was once a temple furnished with a multitude of *pillars*, one of which had the singular property of conferring immortal youth and happiness on all who took hold of it for a few hours. Of course, it may be supposed that multitudes of pilgrims flocked to the temple from all lands, in order to taste the virtue of *the golden pillar* ; and as by the rules of the place, no person was allowed to visit it above once, it was very important not to mistake the pillar which they clasped.

Once on a time, the fable proceeds to say, a number of pilgrims arrived at the temple in a dark night. The rules of the place forbidding them to stay above a certain number of hours, it was necessary for them to seek out the golden pillar immediately. But it being impossible, from the darkness, to distinguish one pillar from another, they differed in their choice : each seized hold of a pillar for himself, and each obstinately maintained himself to be in the right. Here the story closes with this remark ; "The morning alone can shew which of these travellers

The recollection of this apologue the other evening (I originally heard it many years ago) excited in my mind a good deal of reflection. I could not believe that mankind were really left in so much doubt with respect to their most important concerns, as the fabulist seems to imagine. The night (methought) must be dark indeed, in which no means can be found of distinguishing, in the open air, between a pillar of gold and a pillar of lead ; nor is it at all impossible to discover the true religion, if we honestly use those faculties which God has given us for this purpose. We may be very tolerant and very benevolent without thinking one religion as likely to be right as another ; for why may not charity exist without scepticism ?

I then proceeded to consider the number of pillars in the Christian church. At this moment (I reflected) how many religious controversies shake even this island to its centre ! How many and what different assertions about the primitive doctrines ! With what confidence every body claims the *golden pillar* to himself ! Surely the twilight about us is bright enough to shew us the object of our wishes, if we did not darken our own sight with the scales of passion, prejudice, and perverseness. Here also we enjoy this vast advantage over the heathen idolater, that in the Scriptures we have an exact *model*, as it were, of the *golden*

pillar: we carry the model in our own hands, and an attentive observation will enable us to compare it, obscure as the night may be, with the pillar to which we stand nearest; nor is there any thing to prevent our pursuing the comparison till we are successful. The want of sunshine, instead of rendering us indifferent, should only serve to quicken our attention.

These thoughts hovered about my mind all the evening, till at last, having fairly watched me asleep, they would not even then betake themselves to rest, but assumed the shape of the following *dream*.

Methought I saw an edifice like that which the fable describes; it was a vast roof raised on innumerable pillars, and I understood it to be called THE PROTESTANT CHURCH. I saw also a great number of travellers, who had just arrived at this building, and whom I imagined to be in search of the *golden pillar*. It was a somewhat dark and cloudy night; occasionally however, the clouds broke a little, and gave way to a faint moon-light; nor was the gloom on the whole so thick and intense, as to render the eyes of the travellers useless, or their search entirely hopeless. They could easily see both one another, and the general form and appearance of the pillars of the building.

Each of the pillars bore a title in illuminated characters, which, however, rather dazzled than assisted the sight; but methought, the pilgrims were particularly warned not to pay an implicit attention to these titles: they were desired to rely solely on a close examination of the pillars themselves; and to help them in this task, I perceived that each of them was furnished with a small *model* of the golden pillar. These models, I thought, were made of such materials as would not hastily decay of themselves, but yet frail and apt to

be injured when treated with neglect.

I now felt extremely anxious to learn how these pilgrims fared, and I resolved to watch the progress of their search with care. But how great was my surprise on perceiving the greater number of them paying no attention to the object of their journey, and hardly even looking at any of the pillars! To this groupe I advanced nearer, and observed that they were formed in different sets or parties, and that, quite forgetting the golden pillar, they were mostly employed in amusing themselves and each other with mixed conversation on various subjects. They joked, they laughed, they sung; and perhaps they went so far as to remark on the huge size of the temple, or the cloudiness of the night. As I seemed to myself to be a spectator of this scene, methought I approached one of these merry triflers, and begged to remind him of his business in that place. He replied with easy politeness, that "he had only just arrived, and that it wanted many hours of the time, when he should be obliged to quit the temple." I rejoined, that time passed very quickly away, when persons were agreeably employed, and that even the morning (which was understood to be the utmost limit of their time) might surprise him before he was aware. He answered, rather tartly, that he "intended to begin his search *almost directly*;" and then resumed his jovial occupations.

I thought I might perhaps expostulate more successfully with another person whom I perceived sitting alone at a short distance, apparently in a thoughtful, if not a sullen mood; but I had hardly begun to question him, when he cut me short, by complaining in a grumbling tone of the darkness of the night: "It was impossible (he said) to do any thing to any purpose in such a night, and he

was determined not to wear his eyes out in seeking what, he knew, could never be found." I begged him to reflect on the importance of the object, and at least to use all the means in his power; but he preserved a sulky silence, and I retired.

I next accosted a man apparently sedate and grave, and yet, as far as the night allowed me to observe, of a cheerful countenance; who was walking backwards and forwards, and occasionally resting against any pillar that happened to be next to him. "Sir, (said he) I have just now satisfied myself, after much thought, of the folly of expecting from this golden pillar all the benefits that it is said to confer. What is gold but matter? And who does not know that matter has none of these wonderful properties?" I observed that he had the best authority for believing what he had heard of the golden pillar; and that, where nothing contradictory was affirmed, I thought he was bound to believe what was said on credible evidence. The philosopher put me by, exclaiming in a contemptuous tone, "Sir, Sir, talk to old women of these marvels!"

I cannot now distinctly remember all the scenes of this kind to which I was witness. I only remember that some of the pilgrims were quietly sleeping, others feasting, and others quarrelling. Most of all however, I was surprised to see a small party sitting together, and most diligently admiring the model of the golden pillar, remarking its symmetry and measuring its proportions; while they seemed totally to forget that they were come there to find the golden pillar itself.

But though the majority were so negligent, yet a very considerable number had actually taken possession of the various pillars of the edifice. I now approached some of these; and first, some who had attached themselves to the very outer-

most of the pillars, and indeed to pillars which seemed to me hardly to belong to the same building as the rest, nor did I think they were really connected with the roof. But the most amazing circumstance was, that the shapes of these pillars were in every respect, totally unlike that of the model, nor could I conceive how, in the darkest night, any one of them could be mistaken for the golden pillar. I therefore set myself with eagerness to learn the cause of this phenomenon.

A young man near me had planted himself by a pillar, which was inscribed with the words, *universal charity*. It was an irregular spiral, and on placing my eye near it, there was light enough plainly to perceive, that so far from being gold, it was an ill-cemented composition of base materials. I was astonished at the apparent contentment of the youth, notwithstanding the vast difference between his pillar and his model; but, on looking nearer, I perceived that he had almost broken his model to pieces, in attempting to twist it into the shape of the pillar. The morning discovered this to be *the pillar of LATITUDINARIANISM*.

Close to this were two pillars; the one, inscribed *unitarianism*; the other, *rational christianity*; which were in the morning, found to be respectively *the pillars of socinianism and arianism*. These also were strikingly unlike the model: that of *socinianism*, in particular, reminded me of a *Mahomedan minaret*, while the other seemed a vamped-up fragment of some old *Athenian* column. But it soon appeared that the models in the hands of the persons who had taken their stands by these pillars, were perpetually becoming more and more like the pillars; for both the Arian and the Socinian champions were bitterly complaining of the "spurious additions" that had been patched on the model, and using every endeavour to file

these supposed additions away, till at last they left hardly any thing behind.

After this, I could not greatly wonder at seeing a man, who had entrenched himself by the *pillar of DEISM*, dash his model to pieces, declaring that "he had found the right pillar, and that therefore the model must be wrong;" although I could not help thinking his conduct a little preposterous.

By this time, however, I had got plainly out of the pale of the temple; and I therefore returned into the interior. Here I was much interested by discerning with tolerable clearness five or six pillars close together, all of which by so dim a light, seemed extremely to resemble the model. Among these pillars were a few pilgrims, who appeared to feel a real anxiety lest they should be guilty of a wrong choice; and I watched them with not a little curiosity.

I soon found that they could not altogether agree on the golden pillar, though all were convinced that among these five or six it was to be found. Orthopus was attracted by a pillar, which bore the inscription *scriptural truth*. Remembering, however, that the inscriptions were not to be implicitly trusted, he closely examined the base and lower parts of the pillar, and after some time clearly made out that they were of gold and extremely solid. Here he fixed his choice. His friend Ethicus begged him to observe, that the rest of the pillar did not appear to correspond, either in strength or in materials, to the base; but Orthopus was confident of his good fortune, declaring that "a good foundation was every thing, and that the superstructure might take care of itself." He forgot that, though a good foundation is indispensable, yet its only use is, to support a good superstructure. The morning proved his pillar to be that of *ANTINOMIANISM*.

Ethicus made choice of another,

entitled *practical religion*. In spite of the gloom, he could easily perceive that its materials were extremely bright, and its shape beautiful. Orthopus called out to him, as he gently struck it, that it was certainly hollow, by the sound it returned; but Ethicus would not listen; nor did he discover, what a little attention would have shewn him, that his pillar was beautiful only when seen from one side, that in other views it plainly seemed crooked, and that it was altogether hollow, and made of some base metal gilded. Ethicus would have perhaps started, had he suspected that he was clinging to the *pillar of PELAGIANISM*.

A pillar entitled *the good old cause* mightily pleased Docilis. He was charmed with some old characters, resembling hieroglyphics, which, on a close inspection, it could be perceived to bear in relief. Eusebes and Biblicus, who assisted in the inspection, assured him that, though these old characters were of gold, yet the substance of the pillar was nothing but cypress-wood, stuffed with some old parchments, which were here and there discernible through large cracks in the wood. Docilis was blind to all this, while he expatiated on the antiquity of these mystic inscriptions and the wisdom they probably contained. The pillar was afterwards found to be that of *TRADITIONAL FAITH*.

Eusebes and Biblicus passed on to another, the apparent richness of which, when they advanced very near it, arrested them both. But Eusebes could not help suspecting this glitter, and on gently rubbing it, found he displaced a quantity of *gold dust*, which flew into his eyes and blinded him for some seconds. He was then convinced that the pillar was built of some base materials, to which the gold dust had been made to adhere, and determined to quit it. All this, however, had a contrary effect on Biblicus. The dust so filled

his eyes, that he could no longer distinctly see either the pillar or his model; and he therefore remained satisfied that his search had been crowned with success, no means being left to him of detecting his error. This pillar bore the title of *the good fight of faith*, but the day-light proved Biblicus to have chosen *the pillar of POLEMICAL RELIGION*.

Eusebes now betook himself to a pillar entitled *Christianity*, which both he and his friends had already passed by, partly on account of its dark and unpromising appearance, and partly perhaps, because it bore so *general* a title; but it now occurred to Eusebes that this title was in fact a very comprehensive one, and that, after all, the title was of little consequence. He approached therefore this pillar, and examined it very narrowly. He was roused on observing, that wherever he brushed away the dust upon it, gold made its appearance, as he could plainly discern. He therefore inspected it on all sides, and compared it again and again with the model, and at last could not forbear hoping that he had found the invaluable *golden pillar*.

I own that, even without paying any particular attention to the pillar which Eusebes had chosen, I was much inclined to think that he had chosen aright; and that for the following reasons:

1. He was the only one of the pilgrims, who was not content with examining his pillar only *once*, but even after he had taken his stand, most carefully *repeated* the examination from time to time. None of the pilgrims could help being occasionally troubled with the apprehension of having made a wrong choice; but the rest seemed always to quiet their fears with recollecting the care they had taken in choosing at first: they even seemed afraid of examining again, lest they should discover some flaw and unsettle their opinions. Eusebes alone, whenever he was

perplexed with doubts, always began the examination afresh, and still more minutely than before; and I could remark that the result of this plan was a growing acquiescence in his original choice.

2. Eusebes not only examined repeatedly, but also much more *minutely* and *impartially*, than his brother pilgrims. Each of *them* appeared willing to dwell on some *particular* excellence in his favourite pillar, and to console himself with the possession of this for the want of the rest. If Docilis was told that his pillar, though it very accurately agreed with the model in its shape, was yet manifestly full of cracks and flaws, he would immediately answer that "it was a great thing to have the shape so exactly." If Orthopus was desired to observe that the upper part of his pillar had no symmetry or even shape, he would instantly begin to boast of the solidity of its foundation. If you hinted to Ethicus that in many points of view, his pillar did not appear to be properly poised on its base, he would stop you short with exclaiming, "These minutiae are of no consequence; you must attend only to the *general effect*." But Eusebes, whenever any apparent imperfection was pointed out to him, lost not a moment in setting himself to examine the matter with seriousness.

3. Eusebes diligently availed himself of *occasional circumstances* to try the soundness of his choice.—Whenever a gust of wind swept through the temple, or the passing off of a cloud left the heavens brighter for a few moments, he would seize the opportunity either of observing the strength, or of examining the shape, of his pillar. It was otherwise with his companions. If (for example) their pillars were shaken by the wind, (and this, I observed, they all were, except that of Eusebes) they would say, "No wonder;—such a storm as this would shake

a rock of adamant;" and this spirit they always evinced, though in various forms.

4. The spirit in which Eusebes made these various examinations, and which uniformly distinguished him, was materially different from the spirit discovered by the rest of the pilgrims. He was always humble and self-diffident: they were positive and self-satisfied. He alone gave advice with kindness and received it without impatience. He appeared by far the most earnest in warning his friends of the error of their choice, and in inviting them to try their fortune at the same pillar with himself. In the others I discovered an uneasiness, and methought a growing uneasiness, at receiving any caution or admonition from their neighbours. If their choice was blamed, they were fond of recriminating; and, if invited to alter their stand, they would decline it with haughtiness. If this asperity of manner discovered itself more in any of them than in the rest, it was in Orthopus and Biblicus. In all of them, however, there seemed a lurking consciousness, that *every thing was not right*.

For these and some other similar reasons, I could not help thinking that Eusebes had been successful in his choice. Methought I perceived that he himself being, as I have already said, more and more convinced of it, perpetually renewed his remonstrances with his friends. They heard him with the same ill humour as before, till at last one of them (I did not observe which) disdainfully exclaimed, "Pray, Eusebes, keep your good advice to yourself: I really long to be delivered from your importunity; and I therefore wish you joy of your choice *till the morning*."

At the mention of the word *morning*, my mind, with the inconsistency peculiar to dreams, ran in a moment through all the remaining sta-

ges of the night; and suddenly, methought, I was witness to the breaking of the brightest day that I had ever beheld. The "sun shining in his strength" had just surmounted the horizon; a stream of effulgence shot from his orb; and all nature seemed to lie naked and open to his beams. A loud cry directed my attention to the temple. The counterfeits of the night stood all exposed at once: but what language can describe the confusion and despair of those numerous persons who now perceived, when it was too late, the error of their choice, and the folly of their conduct! One only pillar could I discover of "gold tried in the fire," glittering with the glory of day-light, and reflecting the sunbeams in every direction. But the blaze was too powerful for my sight, and I had only just time to observe that it was the pillar of Eusebes, when I started from my sleep.

Thou, whose eye is now perusing these lines, remember that thou thyself art at this moment in the TEMPLE; that there is but ONE GOLDEN PILLAR; and, that *the morning is at hand!*

To the Editors of the Churchman's Magazine:

If the following sentiments, extracted from a late Review in the CHRISTIAN OBSERVER of the Biography of an eminent professional man, should be thought calculated to do any good, you will be kind enough to insert them in your Magazine. I confess I was so much struck with their excellence, that I could not but wish to see them put into a more extensive circulation.

A.

Few charges, whether true or false, are more calculated to cause painful sensations in the mind, than that, so often urged, of religious scepticism, or actual infidelity, among the members of the medical profession. To associate, even in imagi-

nation, one of the noblest and most enlightened professions that ever graced or blessed mankind, with a system of belief or of no belief, which is the bane and disgrace of human nature, has ever seemed to us the highest violation of all the unities which delight the soul. That an accurate investigation of some of the most perfect works of the Almighty Creator should be accompanied with a denial of many of his most essential attributes, if not of his very existence; that persons sent forth, like angels of health, to alleviate the most distressing sufferings of humanity, and to sympathize with those whom they cannot heal, should be capable of stopping short at that point of benevolence which shuts out all consideration of spiritual health, and of immortal life beyond the grave; much more, that those who are daily conversant with the varied forms of sickness and death, by which the primæval curse is fully verified, and each man admonished of his own inevitable share in it, should be *therefore* the last to reflect on that state into which they see multitudes daily passing, and into which they must soon be gathered themselves; has always appeared to us a supposition so monstrous, and we would almost say incredible, that it is either a disgrace to the authors of so scandalous and heart-sickening a calumny, or a ten-fold disgrace to any belonging to so distinguished a profession who may have given it the shadow of foundation.

How much more accordant with every right feeling is the delightful picture presented to us in the present volume! When we see the portrait of the distinguished Mr. Hey of Leeds—a man distinguished no less for his professional skill than for his religious attainments—drawn by a hand altogether worthy of the task, both from kindred talents similarly exercised with the highest reputation, and also from a congenial spirit of

true and enlightened piety; we behold things just in their proper character; we see one celebrated operator described as bending in reverence before that superior power, whose prerogative it is to say, “I kill, and I make alive; I wound, and I heal;” and we see another able fully to appreciate the talents of his friend, but rendering the highest homage to his piety and virtue, as to graces infinitely more valuable than his lofty professional deservings. This is as it should be: and if true philosophy, that which begins with the First Great Cause of all, be the parent of every human excellence, we declare, without hesitation, the obligations of society at large to Mr. Pearson, for having placed one of the most useful and estimable of all human professions low before the throne of Him to whom it owes all its science and success; and for having taught us to regard a pure faith and a religious practice as congenial, and even subsidiary, to the utmost efforts of medical skill.

Our readers will, from these preliminary remarks, very clearly anticipate the judgment we are about to deliver on the valuable work before us, which we are most happy in finding an opportunity of introducing to their notice, and which, we doubt not, will long remain a monument to the talents and worth both of the biographer and of his subject, and a credit and a benefit to the whole profession to which their names are jointly, and with so much honour, attached.

Whilst, indeed, we hail the present work as a most important testimony to the pious excellence and sterling worth of two eminent surgical practitioners, we would repeat that we wish by no means to intimate our *own* suspicions with respect to the body at large, as if these individuals formed a singular as well as bright exception to the rest of its members. We trust the boast would

not be vain, were we, with the bal-lad-king, to vaunt of "five hundred good as they;" and these more or less scattered through every age and nation of the world. We recollect the anatomist who was converted from atheism, in pursuing his profession, by the dissection of so apparently trifling a member as the human thumb. We know the heathen work of an Hippocrates, as well as the Christian zeal of his truly pious commentator Hecquet. We have read of the religious faith of a Boerhave, a Browne, a Haller; and have heard from living witnesses of the pious conduct and devotional regularity of not a few, whom we should feel delighted to name, if it were not that, by specifying some, we might appear invidiously to omit others. Mr. Pearson, in his Preface, has enumerated many of the past and of preceding ages. Of the late eminent Dr. Heberden, whom we mention for the sake of the following anecdote, and who was said to have saved a fortune, to have spent a fortune, and to have given away a fortune, it has been related, that, having reduced his *Sunday* visits into the narrowest possible compass, and made them almost invariably compatible with a double attendance at church, he set aside all the fees taken during the remainder of the day, and transmitted them on the Monday morning to the churchwardens of his parish, or to some charitable agent, for distribution to the poor and needy.—Such an anecdote, if true, reflects an honour on human nature itself—or we should rather say, on that Divine grace which infused into a human, and therefore naturally selfish heart, such a mingled spirit of devotion and charity, and drew it forth into so excellent a product. We should wish to extract from the mention of the circumstance but one observation of our own, and that, we think, not an unprofitable one: it is this, that Dr.

Herberden was evidently a frequent-er of divine worship; and if one reason pre-eminent above all others might be assigned for the Christian character thus manifested, arguing at once from experience and analogy, we might say, it was by the observation of Sabbath duties that this great physician was upheld in those eminent qualities of heart which distinguished him so highly among his professional competitors.

Of all the philosophers in the world, those who are conversant in the phenomena of the human frame will least object to an attention to superficial symptoms, and apparently trifling causes of the deepest mischiefs. Now it is but using this liberty in another department to say, that we believe generally, that, of all prognostics of religious declension in the soul, none—except the neglect of the private duties of devotion, which God only and the individual can know—is so clearly decisive, as an habitual neglect of public worship; and, if we may be allowed for a moment to admit the possibility that medical science tends to religious scepticism, it will be found, we believe, to be one of the foremost and unquestionable causes of this phenomenon, that medical men, more than any other class, consider themselves exempt, through a kind of charitable necessity, from a punctual discharge of those duties. It is safe to assert the moral impossibility of maintaining any thing like a just religious sentiment on the mind where this omission is habitual and voluntary; and in all cases where it is habitual, we fear it *must* be more or less voluntary, for we very much doubt, in such cases, whether any earnest application will be offered for *His* aid, "with whom all things are possible," to counter-vail the injurious tendency of such a neglect. In truth, we consider that, by a very simple process, through

the unperceived medium of neglecting religious duties, not only the faith and the love of the Gospel, but the very thoughts of religious subjects, gradually vanish from the mind. Of course, other thoughts, feelings and affections, occupy by degrees the vacant space. Example and conversation aid the fatal progress of irreligion. Levity on the subject advances sooner or later upon the footsteps of indifference. And at this period, perhaps, some forward stripling, admitted into the company of those to whose lectures and to whose *dicta* he is taught to look up with respect, hears perchance, in the freedom of unrestrained discourse, the light and absurd remarks of unthinking gray-beards respecting the solemnities of religion; and these instantly slide into his untutored mind as so many religio-philosophic apophthegms.—He fancies himself mounted with a skip to the heights of universal knowledge; and, tricked out with a few additional and stale prettinesses (*furtivus coloribus*) from Buffon or De-cat, not to mention some modern names in our own and other countries, he starts on a sudden into a profound theorist on the nature of man. The pupil becomes a dogmatist; and as he proceeds in his practice, exhibits at last to the world, the attractive picture of a man sallying from the operating room to tell us, that we are quite mistaken in supposing that the poor suffering creature has any reasonable ground of hope or consolation before him as respects a future state; that the animal has suffered diminution by the amputation which has taken place; but that it matters not, for soon his *whole* being will decay together, and fall into its original nothing; from which state it is the boast of his own operating skill to have for a short time respite the patient!

To the Editors of the Churchman's Magazine.

RETREAT FOR THE INSANE.

It is little more than a year since the constitution of a society for the relief of the Insane was adopted, and a still shorter time since subscriptions to give it effect were put in circulation.

The good people of Connecticut, though not generally inclined to be niggardly in their public charities, are nevertheless cautious how they open their purse. They require to be satisfied that the object contemplated will be of public utility; and their benefactions are not often remarkably diffusive, without some pledge that there shall be no extravagance or waste in the expenditure. But, as nothing can present stronger claims on the good feelings of men of worth in every grade of society, then a suitable provision for the relief and recovery of our fellow beings from a state so deplorable as the loss, or even the suspension of reason, so there has been no clarity more extensively embraced, or more liberally patronized, than a "RETREAT FOR THE INSANE."

It is not the object of the writer of this article to discuss the merits of the establishment. He leaves it with gentlemen, whose professional pursuits render them better qualified to portray the public usefulness and private benefits which may be expected to flow from it:—But, without a doubt on his own mind, he believes, in common with his fellow citizens, that with proper management, it may grow up to extended usefulness, and become an ornament to the State; while at the same time it will remain an imperishable monument of the benevolence of its founders.

Although the subscriptions have

been liberal, and the amount of funds already subscribed, respectable; yet it may be safely calculated, that if the public expectation should not be disappointed regarding its utility—if they see a prudent and judicious application of their bounty to the contemplated object, it will hereafter be so augmented, as to secure a provision for the *indigent* Maniac free of expence. This is the grand *desideratum*; and if all the expenses are conducted with a view to the ultimate attainment of this benevolent purpose, there can be no doubt of its final accomplishment.

Compared with the wealth of the state, the subscriptions have yet been small in amount—compared with the population, they have been few in number.

We can hardly point to a man however poor, who does not in the compass of a year, spend a dollar in that which profits him nothing. There are many of the rich, whose useless expenditures in the same period of time, exceed in amount any individual subscription yet made. We should regret that there are others, abounding in wealth, yet grasping for more with the iron hand of usury, which not unfrequently fastens on the confiding friend, who, seeking relief from present embarrassment, flies like a scared sheep, from the bark of the dog, to the devouring jaws of the wolf. Such as these, have no thought for the poor Maniac. The reflection perhaps has never entered their minds, that the Justice of God may yet doom *them* to a state of wretchedness, from which they manifest no wish to relieve a fellow mortal. Turning with pity from these, we proceed to consider the intermediate classes between the *rich* and the *poor*.

In a state of society, such as that which exists in Connecticut, these classes form a great majority of the whole; and it is from them that public charities of every description

must principally be derived. Nothing is more conducive to well regulated economy, than a systematic application of our funds. It is indeed, not only the channel for conducting us to it, but it is the *thing itself*.—We rarely find those embarrassed, who are in the habit of adjusting their expenses to their means;—on the contrary, it may be safely asserted as a general rule, that they have always enough.

Let any one make the experiment of laying by a certain ratio of his monthly, or yearly expenditure, for the purposes of benevolence, and we venture to predict, he will become satisfied that he incurs no loss. Pursuing this practice through life, from motives of duty, he will not find himself the poorer, by a single dollar. We say this with the utmost confidence; because the Gospel is full of promises to that effect, and we firmly believe in the verity of their performance.

The sources are infinite, from which the Wisdom and Goodness of God may accomplish this purpose; and though they may be imperceptible to us, from the abundance of His Mercies which we daily receive, yet, our "labour of love" will neither be forgotten, nor left without reward.

If men in general would habituate their minds to the consideration, that all they possess, and all they enjoy, is the free gift of God, which may be withdrawn at any moment;—and, if they would further accustom themselves to reflect on the various channels, through which their charities might glide smoothly on in silent, but refreshing streams, without at all diminishing the fountain from whence they flow;—they would seize with avidity on a source of comfort, which would travel with them through life, and soothe the anxieties of dissolution—which would lighten the dark valley of Death with the radiance of hope, and conduct them triumphantly to the footstool of Him

who hath said, "Blessed are the merciful: for they shall obtain mercy."

L

To the Editors of the Churchman's Magazine;

ON THE STYLE OF PERFORMING
CHURCH MUSIC.

THERE is a custom, peculiar I believe to this part of the country, for the leader of the choir to beat the time with his arm extended at full length over the front of the gallery. Sometimes, too, I have observed this ceremony accompanied with such contortions of the body and the muscles of the face, as to produce, on the whole, a very ludicrous effect on strangers, however familiar they might be to the stated audience. Now I wish to suggest, through the medium of your paper, that beating time with a long swing of the arm, is wholly unnecessary, to say the least; and that with a very little practice, a choir can sing in as perfect time without this conspicuous motion, as with it. In difficult set pieces of music, there may be occasion for the time to be more distinctly measured; but in common psalmody it is not required, nor is it practised in the best regulated choirs in other parts of the country.

It is a general fault too of our church music, that it is performed with *very little expression*, and of course, with *very little appearance of devotion*. The words are often pronounced with great indistinctness, and with little or no emphasis or regard to the sense, which gives to the whole performance the air of a mechanical exercise devoid of spirit and feeling. Music was intended, not only to *express* devotional feelings, but to *excite* them; but the music which one too often meets with, seems calculated to answer neither purpose. The performers

appear to think they have done their part well, when they have moved on together by exact and measured steps, to the end of the stanza; though it might not be very evident to a listener, by the sounds he heard, whether they were *fa*, *sol*, *la*-ing the tune to become familiar with it, or singing the high praises of God.

I have long thought that some degree of reform was desirable in our church music, not only in the manner of executing it, but in the *selection of tunes*; and I send you the present short paper as an earnest of something more on the same subject, if you think my lucubrations are likely to be of any service.

CHANTEUR.

To the Editors of the Churchman's Magazine.

HINTS TO CORRESPONDENTS.

MESSRS. EDITORS:—

I recollect seeing in one of your back numbers, a letter from "A Constant Reader," intimating that the pieces in the Magazine would be more useful, if they were generally made shorter; in which opinion, I fully concur.—To this, I would add another suggestion, that if a greater proportion of them were *original* compositions, they would be read with greater interest. There are surely able pens enough in Connecticut to produce thirty pages, monthly, of solid and interesting matter; though I am aware it requires a little zeal to put them in motion.

If you will allow another of your "constant readers" to express an opinion, I would say, that we like to meet with occasional essays which appear to grow out of the incidents of real life. The experience of every clergyman is perpetually furnishing him with subjects, capable of being thrown into a form at once attractive and useful. A skilful hand

might easily seize on such, and at a very small expense of labour, convert them into the means of instructing and edifying multitudes, and produce a more general attention to *experimental* religion, which, after all, is the only kind that will avail any thing towards salvation.

Let your correspondents bear in mind too, that we are more apt to read *short* pieces than *long* ones; and essays done in a sprightly style, than those in the way of abstract and dry discussion. We are creatures of feeling as well as of reason; and often, the way to our understandings lies through the medium of our affections. In other words, we must be *interested* before we are likely to profit much by what we read:—we must have religion brought home to our own bosoms, and be made to feel that it is a *personal* concern, of more importance than any thing else:

CLERICUS.

For the Churchman's Magazine.

ON PAROCHIAL INTERCOURSE.

I presume every clergyman can recollect instances in which he has called on a parishoner, with a view of speaking to him on religious subjects; but has returned to his study, with the mortifying reflection that he has not done his errand, *because a fit opportunity did not occur* for introducing it. We promise at our ordination, to “use both public and private monitions and exhortations, as well to the sick as the whole, within our cures;” but the chief difficulty, I apprehend, lies, in using *private monitions* to the whole. Who of us, indeed, has all the holy courage tempered with prudence, which is necessary to the performance of this difficult duty? Yet it must be done; and *faithfully* done, if we would

set forth the salvation of the souls committed to our keeping.

1. An indispensable qualification consists in *maintaining a high degree of spirituality of mind*, which will keep us always prepared to converse naturally and efficaciously, on the subjects of our ministry. If we have the genuine spirit of our office, we shall be able to lead the conversation, by easy and insensible steps, to the point we aim at; and the subject of religion being once introduced, less effort will be required to sustain it. But in order to speak with effect to others, we must be deeply impressed ourselves. The holy truths we teach to others, must “dwell richly” in our own hearts; we must be much in private prayer to God for the aids of his Spirit—much in holy meditation on the importance of our office, and the means of discharging it with success.

2. Maintaining this state of general preparation, without which nothing effectual can be done, our next duty lies, I apprehend, in *watching carefully for appropriate occasions* of admonishing our people of the great business for which they were sent into the world. A clergyman who “watches for souls,” will be more fearful of not introducing religious conversation at all, than of introducing it under circumstances less favourable than he could wish. He will feel that he has a message *which must be delivered*; and if a suitable occasion does not naturally arise, he will feel it his duty to *create* one. Experience will teach him the best methods of conducting this difficult part of his office; and if his heart is entirely in his work—if, like Aaron, he “bears the names of his people before the Lord,” the very interest he feels in their salvation will constitute no mean qualification for discharging his duty wisely and effectually.—Nor will the aids of the spirit be wanting to insure success, when

ardently invoked by such a minister. He will find himself daily growing wiser, and better qualified to speak to the feelings and circumstances of his people, and attain at last the high secret of "rightly dividing the word of truth."

DIAKONOS.

For the Churchman's Magazine.

THE RECTOR AND HIS FAMILY.

"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."
—Psalm 37th, verse 25.

The sacred penman, under the guidance and inspiration of the Spirit of God, recorded this passage not only for the consolation of the righteous, but for the encouragement of all who should seek to become so.

If we look into the history of his life, we shall find that like human life in general, it was a mixture of good and evil. Like other men, he had his seasons of joy and sorrow; of hope and fear; of prosperity and adversity; of confidence and doubt. He had indeed, while yet a "stripling," been elevated from the sheepfold of *Jesse*, to the court of *Saul*; and thence exalted to the throne of Israel. But in the mean time, the jealousy of his master had marked him for destruction; and the rage of an envious Monarch pursued him from the palace to the wilderness, where he was compelled to seek shelter in *dens* and *caverns*, to hide himself from his enemy: he had been hunted "as a partridge in the mountains," and often, like his illustrious descendant, had "not where to lay his head" in safety. Yet, amidst all these distresses, his trust in God remained unshaken. Behold, how triumphantly he exclaims—"The Lord is my light and my salvation: *whom shall I fear?* the

Lord is the strength of my life; of *whom shall I be afraid?*" He not only records his confidence in God, but the success which attended, and ever will attend, prayers offered in penitence and faith. "O Lord my God, I cried unto thee, and thou hast heard me. I sought the Lord, and he heard me, and delivered me from all my fears."

With like confidence may every Christian of the present day, rest his hopes on the protection of his Maker: and if, with like earnestness and sincerity, he perseveres in prayer and well doing, sooner or later, he will most assuredly receive an answer of peace. The God whom he serves, is not a capricious Being, but "The same yesterday, to day and forever." "His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." If He permits affliction or adversity to overthrow us, it is to try, and prove our faith: If He delays the blessing which his hand is ever open to bestow, and hides his face from us for a moment; it is, that we may be taught patiently to wait the time when he shall proclaim to the anxious soul—"I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee."

I have lived as long as most men, and for many years, been a careful observer of the dealings of Divine Providence towards myself and others. Although this world is a place of trial, and not of final retribution, I have yet been made satisfied, that even *here*, God leaves not himself without witness, strong and consoling, to the humble but confiding christian. Believing in Revelation, and making the Bible his daily study, he looks back with gratitude on past mercies, and forward with faith to promises which can never deceive. On these, his hopes are rested, not only for himself, but for his family; which, perhaps, he is soon to leave, young and helpless, to the buffetings

of the world, and the protection of Heaven.

How comforting to such a man, must be the record left by an eminent servant of God, on the page of the book of life! "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I cannot better illustrate this subject, than by giving a sketch of the life of a venerable clergyman, whom I knew in my youth, but whose mortal part has long since mouldered back into the dust of which it was made. His history is short, and the incidents of his life few, but instructive.

The Rev. Mr. — succeeded to the Rectorship of the Church in B—, not many years before the Revolution. As there was then no Bishop in America, he had received his ordination in England, and was allowed a small stipend, by the "*venerable society for propagating the Gospel in foreign parts.*" The Parish was but recently formed; and could not be said to have been fully organized, when the Declaration of Independence severed forever the Colonies from the Mother Country.

Faithful to his vows, our Rector could neither omit the prescribed forms of prayer in the English Liturgy with a good conscience, nor use them with safety. Seven years the doors of his Church were closed;—and ere they were again opened, war had claimed its victims, and popular phrenzy dispersed what the ravages of death had spared—There was no congregation remaining. Week after week, and month after month, he performed the services of the Desk to the response of a single family, and of the Pulpit to but a scattered and listless few. The public had imbibed deep rooted prejudices against the Church service. It has been said there is a *fashion* in Religion, as well as in Politicks; and it was the order of the day to

associate *Toryism* with *Churchmen*, and to give little tolerance to either. It was by very slow degrees, that these prejudices abated—nor could it be otherwise expected: they were carefully fostered by the dominant sect, and that sect has never been remarkable for its attachment to Episcopacy.

Under all these discouragements, our Rector continued to perform his sacred functions; and though there was a gradual accession to his Church, yet during ten years, death and emigration kept the scales so even, that there could hardly be said to have been a preponderance in his favor. His allowance from the society in England ceased, when the Independence of the United States was acknowledged, and the pittance he received for his services was hardly sufficient to furnish him with decent apparel. But, he was without a family; and slender as his means had been, he contrived, by little savings, to lay by a sufficiency to purchase a small farm, to which, he soon after added the valuable acquisition of a *Wife*,—industrious, economical, and of a sound and cultivated mind. There was perfect order in all the household affairs, and years rolled smoothly away. A family was seen rising up, over which the pious care of the father, and the increasing vigilance of the mother, constantly presided. The children, as they grew up, were all neatly habited, and the school teachers found them better instructed, and more orderly in their behaviour, than any in the district. In a word, they seemed to fulfil all the wishes of the father, and to satisfy all the *pride* of the mother. For, what mother is there, who feels not a joyful, and we may add a laudable pride, when beholding her "sons grow up as plants in their youth," and her "daughters as corner stones polished after the similitude of a palace," and all "like olive plants round her table!"

Yet, however bright our worldly prospects may be, the consideration that they are uncertain in their accomplishment, and must be fleeting in their duration, will always cast a cloud over their sunshine.

It is often incident to late marriages, that the father, lives not to see his children settled in life; and the good Rector, being now far advanced in the vale of years, was admonished that the time was at hand when he must leave his family and give up an account of his stewardship. As his health declined, he became more earnest and fervent in the performance of his clerical duties; and whenever there was any disaffection among the members of his little flock, he was unceasing in his endeavours to restore harmony and concord.

Near the Parsonage lived a parishioner, who also had a young family growing up into life; and there was a daily intercourse between their children. Though the Rector and his good wife were kind and affectionate to each member of this family, there was one daughter, whom they selected as their peculiar favourite. Her early piety and spotless life had marked her as *one* among the many, whom, in the great day of final retribution, he hoped to lead to the throne of mercy, and say—"Behold, O Lord, thy servant, and the children thou hast graciously given me!" It was, when old age and wasting disease were making their ravages on his sinking frame, that this young lady was to be united in wedlock, with a man of science and worth; and it seemed to form one of his strongest desires of longer life, that he might survive to join their hands, and bestow on them his blessing.

The time fixed for the celebration of the marriage, was the early part of May; and the Church in which he had so long ministered, and at whose altar he had often, with holy

joy, dealt the bread of life to his young friend, was the appointed place.

The Rector, that he might have time to rest and recover his strength, was early at his post. The weather, which had been some days warm and pleasant, was changed to one of those chilling north-eastern blasts, which usually precede a storm at that season; and he had not prepared himself, by sufficient covering, to resist the cold. His whole frame shook, and his voice trembled while he expressed his fears, that the thread of life would be cut, before his appointed duty could be performed. "I fear," said he, "I shall not have strength to go through the service; and I feel that this is the last time I shall enter the Church, till I am brought hither for interment."

In the mean time, the parties had presented themselves at the altar. The Priest arose with dignity, and began the marriage service. As he proceeded in it, his strength seemed to return; but, before he arrived at the conclusion, his breath was almost spent, and it was with difficulty he could articulate in a faltering voice—"I pronounce you man and wife; In the name of the Father, and of the Son, and of the Holy Ghost."

The Benediction, which it had been the desire of his heart to bestow, was next to follow, and conclude the scene. He paused a few moments, and looking alternately on the husband and wife, his pale cheek became flushed, and his eye brightened in the fulness of Faith, that the blessing he was about to invoke would be ratified in Heaven:—then, placing his right hand on the head of the bride, and his left on that of the Bridegroom, like Jacob blessing the sons of Joseph, he raised his eyes to the mercy seat, and proceeded in a steady tone of voice—"God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully

with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting."

The marriage service of the Church, when properly performed, is always solemn and most impressive;—but it was rendered peculiarly so on this occasion, by the circumstance, of him who officiated, whose spirit seemed fluttering between earth and Heaven, and whose prophetic prediction was verified:—for, this was the last official act of his ministry, and ere his mortal part again entered the walls of the Church, his spirit had ascended to God who gave it.

His remains were interred in the rear of the altar; and over them the hand of friendship has raised a monument, which commemorates his piety, his christian charity, and personal worth.

To a friend, who frequently visited him in the last stages of his decline, and witnessed his submission under pain and suffering, he remarked, that he was soon to leave his flock and his family. It was his fervent prayer, that the former might be preserved in unity and concord, and remain "steadfast in the faith once delivered to the saints."

"My family," said he, "I commend to the protection of God, in whose mercy and goodness I trust." "If it is their misfortune to be left poor, I feel a consolation in leaving them without embarrassment, for I am not a dollar in debt. When I look back, and see the smallness of the means on which I have lived, and by which I have supported not a very small family, I can ascribe it only to the merciful goodness of God, that the barrel of meal has not wasted, nor the cruise of oil failed—that my wife and children have been blessed with health, and continue a blessing to me. I shall soon leave

them to make their way into a crooked and perverse world, but I trust they are not wholly unprovided with the christian's armour. Faith bids me hope, that when their earthly father is no more, they will be guided and directed by HIM, who is the Father of the fatherless, and the widows God."

If it will strengthen the trust of a single christian, borne down with worldly calamity;—if it will serve to quiet the fears of any anxious parent, just sinking into the grave, and leaving a helpless offspring unprovided for;—or, if it will stimulate the careless to greater watchfulness over the pliant minds of their children, and lead them to enforce virtuous *precepts* by christian *example*, it may be useful further to remark, that the hopes of the good Rector have been fully realized. The means of support for his family, have been measured, by a bountiful Providence, to their wants. The energy and prudence of the mother have carried her children on, from youth to maturity, without any diminution of substance; and the welcome, which the friend and the stranger always found at her husband's hospitable board, is still continued. Believing in the correctness of the Poet's aphorism,

"Man wants but little here below,
Nor wants that little long"—

she is liberal in her charities; and like the widow in the Gospel, casts more into the treasury of benevolence, than thousands, who riot in splendour and abundance. And is all this without its reward? No: Besides the treasure laid up in Heaven, she has the richest earthly comfort that a mother can enjoy—that of seeing her sons virtuous, and rising into notice, to usefulness, and even to eminence: her daughters pious, dutiful, and affectionate—respected, and caressed by all, who know and value female worth.

I cannot conclude this narration, in language more appropriate than that of the Psalmist :—" *I have been young, and now am old ; yet, have I not seen the righteous forsaken, nor his seed begging bread.*"

A.

SERMONS: by the late REV. HENRY MARTYN, B. D.; *Fellow of St. John's College, Cambridge; Chaplain on the East India Company's Bengal Establishment; and late Missionary in Persia.* First American from the Original Calcutta Edition. Boston: Published for the benefit of the American Board of Commissioners for Foreign Missions.

When we heard, a few years ago, of the brilliant career of this extraordinary young man in the East—of his labours as a translator in India—of his version of the New Testament into the Persian language—of his bold decision to carry his translation into Persia, and complete it there in the heart of a Mahomedan country, and in the face of the priests of the false prophet; and of his untimely death, if indeed *his* death can be said to be untimely, who has accomplished more illustrious achievements in a few years, than others, of no mean name, have executed in a long life—we felt a natural desire to be introduced to a more intimate acquaintance with such a man—we wished to see him in his hours of retirement, and in the circle of his friends; and to learn from his journals and familiar letters, what were the every-day thoughts and feelings of one of the most remarkable men of the age. When we had been gratified in this respect by the publication of his *Memoirs*, there was still a remaining wish, to know *how he preached*; for it was natural to suppose that one, so highly distin-

guished for classical attainments, so deeply acquainted with experimental religion, and burning with so intense a zeal to make known "the unsearchable riches of Christ," would deviate in some respects from the beaten track of sermonizing, and "commend himself to men's consciences" in a peculiarly forcible, if not in an original manner. This desire also has been in part gratified, by the publication of a volume of his posthumous sermons. They are Twenty in number, on some of the most important doctrines and duties of religion; and were originally published in Calcutta, in January of the last year. The proceeds of the publication were appropriated to the funds of the Church Missionary Society, as those of the American Edition are, to the American Board of Commissioners for Foreign Missions.

"The desire to know how such a man preaches," remark the Editors in their preface, "is natural, and unavoidable. It will be here gratified, as far as respects the style, and usual strain of his compositions. His manner in the pulpit was distinguished for a holy solemnity, always suited to the high message he was delivering, and accompanied by an unction which made its way to the hearts of his audience. With this was combined a fidelity, at once forcible by its justice and intrepidity, and penetrating by its affection.—There was, in short, a power of holy love, and disinterestedness in his addresses, which commended itself to every man's conscience in the sight of God."

Should the reader of this volume be induced, by the great literary reputation of Martyn, to look for a highly finished, classical, and evenly balanced style of composition, we can assure him he will be disappointed. But if he has formed a just estimate of Martyn's character from perusing his familiar letters, and the detached passages of his journal published in

his Memoirs, he will find in these sermons, just what he will expect to find—a style, natural, forcible, direct; unadorned with laboured metaphors, yet occasionally exhibiting the coruscations of a highly vigorous and prolific imagination; rich in scripture allusions, and apt quotations; perspicuous, glowing, and abounding here and there with strokes of genuine eloquence. The discourses were evidently written, *currente calamo*, and, with the exception of the last, not intended for publication. Nor do the Editors appear to have used the pen very freely in preparing them for the press. Hence, they exhibit all the boldness, and sometimes the roughness of original compositions, committed rapidly to paper, under the influence of that high moral excitement, which their author is known to have cherished in an eminent degree. They may not indeed meet with the approbation of certain spruce divines, who value themselves more on the Attic purity and neatness of their diction, than their success in bringing sinners out of darkness into light; but they will prove an acceptable offering to the lovers of evangelical truth. To the former, however, it may be remarked, that Martyn was “not a whit behind the chiefest of them” in classic lore. Are they scholars? So was he—and “a ripe and good one” too. “His mathematical acquisitions,” says one who knew him well, “clearly left him without a rival of his own age; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion, that the Classics and Poetry were his predominant passion.”—Yet the use to which he devoted his great acquisitions, was, not to strip the Saviour of his Divinity, but to lay them all at his Saviour’s feet. Learned he was, “without a rival of his own age;” but his motto in the pulpit seems to have been—

not with wisdom of words, lest the cross of Christ should be made of none effect.

We could pursue this subject much farther. We could remark, what has often occurred to us while reading this little volume, that there is not on earth a more perfect contrast, than that between the warm overflowings of such a heart as the one which dictated the discourses before us, and the chaste, but chilling effusions which have issued, under the name of Sermons, from the Unitarian School—

“Distinct, but distant—clear—but, oh how cold!”

But we forbear: and proceed to gratify our readers with some extracts from the present volume of sermons, of which, it is no faint praise to say, that they are not like those we have just alluded to.

The discourse which stands first in the collection is on the Atonement, from Heb. ix. 22; “Without shedding of blood is no remission.” Assuming that all men acknowledge their need of forgiveness, though in most cases the confession does not arise from any deep conviction of sinfulness, the author exposes some of the erroneous opinions prevalent in the world, as to the ways of obtaining pardon. First, that God is merciful, and man weak, and therefore God will overlook his errors. Secondly, that God will pardon us for the sake of our *repentance*. And, Thirdly, that we shall be pardoned for the sake of *our good works*.—After exposing the mistakes of each supposition, he comes to the scriptural conclusion, that mercy and justice, grace and truth, can in no way be reconciled to the sinner’s justification, but through the blood of Jesus Christ. He shows, by a rapid survey of the practice of most nations, whether barbarous or civilized, that the idea of commutations and substitutions has been universal; and from

the want of any natural fitness or congruity between blood and atonement—between killing God's creatures, and receiving a pardon for the violation of God's laws, he infers, that the doctrine must have originated in a primitive command of God. Having explained the typical and allusive nature of the Jewish sacrifices, he proceeds to show, in the Fifth place, their fulfilment in the person of "the Lamb of God, that taketh away the sin of the world." The Sixth head is devoted to a few pertinent reflections, suggested in part by the superstitious rites of the Hindoos—by their "practising austerities on their bodies, and undergoing sufferings for salvation, which the Son of God has borne on his own body."

We have given a short analysis of this discourse, because it affords a fair specimen of the author's artless method of arranging his subjects. We meet with nothing fanciful—nothing strained or far fetched: he falls directly to his subject, and keeps it in view till he has done.

Passing over the second discourse, from John iii. 16, we come to the next, from Romans v. 20, 21, "On the Reigns of Sin and Grace." These are contrasted in the following lively manner.

"From the fall of Adam we must date the commencement of the reign of sin. The instant it was admitted into the world, it assumed sovereignty; and to such a dreadful extent has it succeeded in establishing its empire, that there is not a human being which it does not claim as its subject, from the instant of its birth: nor are its claims disputed. All yield themselves at first quietly to its government; and the greater part are zealous in supporting its cause, when any symptoms of discontent appear in others. This has been the state of things from age to age. Men differ from one another in country and complexion, in civilization, temper and habit: but all have this prominent feature in their character, that they are devoted to sin. The most untutored have learned to do the work

of this master; and the most correct have not unlearned it. Men quarrel and fight about forms of government, but they never attempt to dispute the authority of sin. It is absolute despotism, and yet the most high spirited submit without a murmur. So firmly is its authority fixed, that while the institutions of men have fallen into decay, and their cities and empires been swept away; sin has not lost its power and strength. Conquerors have risen up and overturned governments: but they never shook the empire of sin. Philosophers have professed to be disaffected—they wrote and gave lectures—they collected followers and made a great shew of doing something for men, of breaking their fetters and setting them at liberty: yet nothing was done: and no wonder, for there is no reason to believe that the sages were warm in the cause." p. 50, 51.

"To view the reign of sin in its true nature and fullest extent, we must notice two other words of the text: *unto death—sin hath reigned unto death.* We need not stay to notice all the other miseries brought on us by this tyrant—the havoc and ruin—the devastation, and desolation which mark its way—the terror and dismay—the grief and pain which it occasions to individuals—the curse, and vexation, and rebuke—the sword, the blasting, and the mildew, which it brings upon nations; and the rest of human evils: for there is not one which sin has not caused. Let us think of death; sin has caused the death of the whole man—body and soul! Think of all the circumstances attending death; with what an agonizing struggle often the soul and body part! and how loathsome the body instantly becomes, and frightful in appearance! what sorrow and disorder it introduces into families! breaking the heart of the widow, or sending forth helpless children into the world! and you may see what Sin has done for us, *for the body is dead because of sin only.* It dies through the operation of natural causes: but its being liable to decay and death at all, is the punishment of sin. But if the death of the body were all the mischief sin did us, it were small in the eyes of some, to whom death is preferable to life. But the soul is also naturally dead: for if when we see a human form having eyes and seeing not, ears and hearing not, feet and walking not, understanding nothing, feeling nothing, we pronounce it a corpse; we

must surely say of that man, who, endowed with every faculty, reason, memory, affection, neither knows God, nor fears him, nor loves him, that he is dead as it respects God: and this is the Scripture representation, we are all by nature dead in trespasses and sins.—The evil of this state is, that he who is spiritually dead, not only lives a life little superior to the brutes in rationality and enjoyment, but after death, is fit only to be cast into hell. To heaven he cannot go, for there, there is only life and immortality; and death of every description is excluded: besides, *the wages of sin is death*. Having therefore performed the work of sin, he receives the wages, and dies the second death. But now man need not go all this length in misery. Great as the power of sin really is, and irresistible as it may appear, man is not left without an alternative: for God has set up another kingdom in the world, in opposition to sin. It is now therefore the reign of Grace, of which we were in the second place to speak.

For the establishment of this kingdom in the world, measures were taken from the beginning: indeed the plan was laid before all time, ere sin began its usurpations; ere there existed a being to be the subject of its power.—Four thousand years it remained almost unknown, but at last the day of its glory came; the Son of God appeared upon earth; and a new Era commenced; satan like lightening fell from heaven; Christ by his cross spoiled principalities, and powers, and triumphed over them. By his resurrection he rose far above all power, and might, and dominion, and every name that is named, not only in this world, but that which is to come. From this time the empire of grace began to be known: no longer confined to the narrow limits by which it was formerly bounded, it spread to the right and left; and nation after nation fell within its domain. Now as this kingdom is to stand for ever, for so hath God decreed, and all adverse states and authorities shall be finally subdued, or annihilated, it is clear that if we can become subjects of this kingdom we shall be secured from the general ruin, but not else. To induce you therefore to emigrate from your native land, to throw off I mean your allegiance to sin, we must endeavor to give some account of this kingdom, in which we wish you to become naturalized. It is enough to say that *grace* is upon the throne of it.

Grace reigns, as you will soon perceive if you consider how things are conducted in this kingdom." p. 52—55.

In the Seventh discourse, "Tribulation the way to the Kingdom," from Acts xiv. 22, the author endeavours to make it appear evident—"from matter of fact that it always has been so—from the nature of our circumstances it is likely it should be so—and from the appointment of God it cannot be otherwise." In considering affliction, with a reference to the experience of christians, he observes—

"One of the first benefits derived to us from sanctified affliction, is a submissive spirit. *Tribulation worketh patience*. The pride and arrogance of our hearts, and their stubborn contradiction to the will of God, are little known to us in prosperity. While things continue to smile upon us, and the train of events of each day is for the most part agreeable, our rebellious disposition lies quiet. We suppose ourselves pleased with God, because his providence is such as pleases us. But when we are brought under the stroke of real affliction, and become subjects of those dispensations, which are not only in some respects unpleasant, but are wholly contradictory to our flesh, and such as no contrivances will enable us to alleviate, the latent self-will begins to stir, and the soul will be torn with raging discontent till we make up our mind to submit. A really afflictive dispensation which is intended for our good is that, in which there are little or no counterbalancing pleasures—that, from which there appears no outlet, or a very distant one: for in such cases the only way left for the soul to find peace in is to lie down in quietness. As in the taming of a wild beast, his struggles only bring upon him greater force and harder usage, but when he yields, he is left to rest; so while the soul is under the discipline of God, its shortest way to peace, according to the constitution of things, is to submit to the treatment which God sees necessary for him. Now submission like this is an exercise, and therefore an improvement of a submissive spirit when we are patient, not from the hope of a speedy deliverance, or because we have discovered some alleviating circumstances, but from the consideration that God

has appointed it. Affliction, by being accompanied with such circumstances as to leave us no alternative but to be patient, or else miserable, has a most powerful tendency, through the agency of the Spirit, to reduce our rebellious tempers to a disposition which becomes creatures: and the acquisition of such a temper we suppose indispensably necessary for one, who is to enter into the kingdom of heaven. This then, is one use of tribulation: to make us come down from the place of God to that of creatures—to sink our haughty spirits into profound self-abasement upon earth, that in heaven we may have no will left, but to do the will of God.” p. 125, 126.

We are under some doubt whether the preacher has given a right interpretation to Rev. xxii. 17, in the Tenth Sermon. He supposes the invitation of the “spirit and the Bride” to be addressed to the Bridegroom, the Spouse of the Church. “By this we are to understand, either that the Holy Ghost calls on the Son of God to come to judgment; or else, that by his influences in the hearts of the elect, he awakens their inward powers to long for his coming:” and on this construction he builds the early part of the discourse. We had always considered the *whole* invitation as addressed to *mankind*—to all those who have erred and strayed like lost sheep: the spirit inviting, by the sacred word, and by his convictions and influence in the sinner’s conscience; and the Bride, or the whole Church, militant and triumphant, inviting men to come, and share their felicity.

In Sermon XI., from 2 Corinthians, v. 17, “On the New Creature,” after laying down the principle that one who had experienced the new creation “would be holy from choice and deliberate preference,” even if rewards and punishments should be set aside, the author proceeds—

“In conformity to the same principle we inquire not how far we may indulge ourselves, nor determine to have every thing respecting right and wrong proved to a demonstration, that we may advance to the very limits of what is law-

ful, but we stand at a distance, and abstain as carefully from temptation as from sin itself: thus the hatred of sin implanted in our new nature discovers itself by leading us to avoid all that may lead to it. All this forms a manifest distinction between regeneration and outward reformation, because it proves the disposition to be altered. Natural men may be conceived to do outwardly all that the purest saints can perform; but what man loves God and holiness from seeing them to be intrinsically amiable, or hates sin from feeling it to be essentially detestable, except the man in whose heart the Spirit has begun to draw the lineaments of the divine image?

One or two instances may be added to illustrate the change that has taken place, in the new-created heart. Persons of strict and serious piety are often asked why they abstain from most of the amusements to which the world are so attached, and they are called upon to shew the harm of them. Without undertaking to prove the unlawfulness of them the Christian can always reply, *When I was a child I spake as a child, I understood as a child I thought as a child; but when I became a man I put away childish things.* He once found his pleasure in such things, and was very unwilling to be deprived of them, but since he has become a new creature, he has lost all taste and relish for them, and can now be satisfied only with divine and spiritual enjoyments.” p. 200, 201.

It is always a suspicious circumstance, when “those who profess and call themselves christians” are often heard pleading the lawfulness of a greater conformity to the world, as though strictness in religion were the besetting sin of the day. We do frequently hear representations of this kind; but never from christians of a temper decidedly serious and devout; and we cannot but regard them, in general, as indications, that “the old man which is corrupt according to the deceitful lusts,” has not been “put off,” and the spirit of the mind “renewed.”

To a similar purpose is a remark in the Sermon next following, “On Conversion.”

“We have not enlarged on the more obvious miseries of a sinful life—we

have not looked at the worldly man in his sick chamber, nor observed his dejection and discontent, his unwillingness to hear or read the word of God, to be told of death—nor have we noticed the shame, remorse, and sense of guilt that are the concomitants of iniquity; or the dissatisfaction constantly in the minds of those who will not live after the commandments of God; or the dreadful fears and confounding fore-thought of judgment and eternity, which will some times be so importunate as to force their way through all the amusements and diversions that are made use of to keep them out.

The dying thoughts of the man of the world will be here recollected with advantage: for after all that is said about unnecessary strictness, where was the man yet found when he came to die that did not wish he had been more strict, and that he had not rather erred on the side of self-denial, than of sin!" p. 212, 213.

In the same discourse too, which seems to have been delivered on a sacrament day, occurs this lively passage on the joys of the righteous

"The very command of God is, *Rejoice evermore*: the joy of faith is a joy unspeakable and full of glory; the peace he gives is perfect peace—*peace that passeth all understanding*! Both the Prophets and Apostles employed the most beautiful images of nature to paint the greatness of these joys: as when they speak of the oil of joy—garments of praise—the budding and blossoming of the rose—the time of the singing of birds—the joy of banquets and marriage feasts—the light of the morning when the sun riseth, even a morning without clouds—the springing of the grass after rain. The lifeless part joins in the triumphs of God's people; the mountains and hills break forth before them into singing, and all the trees of the field clap their hands—the skies dropping down from above, and the earth bringing forth righteousness; and many other bright images are there, whose scope is to shew that *godliness hath the promise of the life that now is, as well as of that which is to come.*" p. 215, 216.

(To be continued.)

ANECDOTE OF BOERHAVE.

It was the daily practice of this eminent physician, and no less distinguished Christian, through his whole life, as soon as he rose in the morning, *which was generally very early*, to retire one hour, for private prayer and meditation on some part of the holy scriptures. He often told his friends, when they asked how it was possible for him to go through so much labour and fatigue, "that it was this practice, which gave him spirit and vigour in the business of the day." This, he therefore recommended as *the best rule* he could give; for nothing, he observed, would tend more to the health of the body, than the tranquillity of the mind; and he knew nothing which could support himself, or his fellow creatures, amidst the various evils and distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of Christianity.

I do not recollect to have heard any person object to early rising as injurious to health; but, on the contrary, have heard many recommend it, while but few *practice* it. If one time is more particularly adapted to meditation than another, it is the morning. Then man has once more just "*awaked to life*," and all is calm. "*Weeping may endure for the night, but joy cometh in the morning.*" The world is then more than ever shut out. But as the Christian is about to enter upon the duties of the day in which he is exposed to temptations, from without and from within, how much he needs to drink anew from the fountain of living waters, and hold converse with God. And as he pri-

zes this above any privilege, he will best enjoy it when the world is still. That person, whose "eyes are locked in sleep" after "the eyelids of the morning" are opened upon him, loses the most profitable season for devotion. This is the time more than any other, when there is "nothing to disturb, molest, or make afraid." Who then, that regards his health, with which his usefulness to society is closely connected; and who, that would not rush into the world, as the horse rusheth into battle, will not rise with the "rising light," of the new day, and, like Boerhave, give his best moments to God, in reading the scriptures, and in prayer.—*Church Record*.

SOCIETY LANDS IN VERMONT.

We are indebted to a friend for the following account of the Lands, claimed by the Episcopal Church in Vermont, which were alluded to in our Number for November of the last year. [We also take this opportunity to correct an error we made in our statement of the present situation of the Church in that Diocese. The last Convention was held at Manchester, on the 26th of June, 1822, instead of Rockingham, June 27th, 1821. The number of Communicants also reported in 1822, is somewhat less than that of the preceding year. Our mistake arose from our having the proceedings of *three* Conventions before us in the same pamphlet, and our accidentally mingling the proceedings of 1821, with those of 1822.]

The "Society Lands" were originally granted by the WENTWORTHS, the Colonial Governors of New-Hampshire, to the Society in England for *propagating the Gospel in Foreign Parts*, out of the tract of country lying between Mason's Patent and the then Colony of New-

York; and comprehending the present state of Vermont and the Three Western Counties of New-Hampshire. This territory, lying on both sides of the Connecticut river, was mostly surveyed and granted before the Revolution, under the administration of the Wentworths, who, being strongly attached to the Established Church of England, reserved, in every Township they granted, among other public rights, a lot of Three Hundred acres for the use of the Society in England. The Revolution coming on before this tract of country was generally settled, and the Church falling into disrepair under the new order of things, these lots were of course neglected, and were soon disposed of for various purposes, by the new authorities. When Vermont was made a State, and the Connecticut river became the boundary line between it and New-Hampshire, a part of these lands fell of course into the latter State, and the rest into the former. Those in New-Hampshire were several years ago conveyed by the Society in England, to certain Trustees in this country, and have been sued for before the Federal Court, recovered, and are now in the hands of the Incorporated Board of Trustees for Donations to the Protestant Episcopal Church. Those in Vermont, about the year 1795, were appropriated by an Act of the Legislature for the support of Schools in the several towns where they lay. But about ten years since a conveyance of these lands was obtained from the Society in England to Trustees in the State, and a suit was commenced in 1820 before the Federal Circuit Court for their recovery, and carried up to the Supreme Court at Washington, where it was heard at the last Session, but their decision held over to their next term in the coming February.

The principal claim set up by the State to these lands, is, that, as they

were not in the actual possession of the Society in England at the time of the Revolution, they became, after that event, liable to seizure and confiscation. On the other hand, it was pleaded, that the Treaty of peace in 1783, and the subsequent Treaty of Greenville, secured to British subjects the right of reclaiming their property in this country. The claims of the Church were advocated by Mr. Hopkinson of Philadelphia;—those of the State, by Mr. Webster of Boston. The decision of the Court will probably be made known in February next.

Of the value of the lands sued for, it is impossible to form any accurate conjecture. Grants were made of about one hundred and twenty townships before the revolution, and three hundred acres in each township, of greater or less value, were made over to the Society.

Abstract of the proceedings of the Convention in the Diocese of Ohio—June 5, 6, 7, 1822.

This Convention was attended by the Right Rev. Dr. Chase, Bishop of the Diocese, 6 clergymen, and 14 lay delegates.

In his address to the Convention, Bishop Chase states, that his labours, during the last year, had been very much circumscribed by a lingering disorder. He notices the consecration of St. Paul's Church in Chillicothe; "which act was rendered doubly interesting, by the circumstance of its being the first of the kind, west of the Alleghany Mountains. The Church is neat and commodious, having already a small organ and good music. The Parish has secured the services of a pious and able minister of the Lord Jesus Christ." After noticing several changes in the residence of the clergy, and the prosperous condition of the parishes generally under their cure, he mentions the location of the Rev. Mr. Wall at the new stations of Dayton, Springfield and Piqua, where the prospects of the Church are very encouraging. The Bishop remarks, "to the lovers of prim-

itive truth, how cheering the prospect, to see the divine seed take root, in a soil so new and yet so free from the weeds and briars of modern prejudices. Other places there doubtless are, equally congenial, had we more faithful labourers, who, regardless of toil and hardship, would make the glory of their Redeemer's cause, their paramount object. The accounts from the various churches have been as far as our destitute condition would permit, by no means void of consoling, and even animating prospects. There are several new churches now building, and new congregations organized, in different parts of the Diocese. But a large proportion of them are destitute of the regular administrations of the word and sacraments. O God of mercy! pity our destitute condition, and send forth labourers into thy harvest."—"On the whole, considering our infant state, the great difficulties we have to encounter, in being so scattered, and so poor, we have, in the events of the last year, in the patient sufferings of our clergy, and in the perseverance of our people, received such evident tokens of the divine goodness and mercy, that we have great reason to bless God and take courage."

The Bishop thus piously expresses his grateful feelings for the assistance, received, from the Churches in the Eastern and Middle States during the last year; "The result of these measures has been such as to call forth feelings of unfeigned gratitude. Most devoutly should we pray God to reward, with his choicest blessings, those who have thus been mindful of our wants, and of our desolate condition. May this instance of bounty to us, in this our greatest need, incite us to double our diligence and exertions, to provide for, and feed the Lambs of Christ, scattered through our wild world, and now perishing for lack of spiritual food; and to this end, may God bless all our endeavours, through Jesus Christ our Lord."

The parochial reports, which are necessarily extremely defective, give a sum total of 401 communicants; 288 baptisms, and 237 families. The real amount is much larger.

The Appendix to the Journal contains several very interesting papers. The first is a pastoral letter, addressed, by the Rt. Rev. Dr. Chase, to his Diocese, "predicated upon the Epistle to the Eph. vi. 13. *Take unto you the whole armour of God, that ye may be able to*

withstand in the evil day. The object of this interesting letter is, to point out to his people their spiritual dangers, to warn them against the various acts, by which the tempter would seduce them from allegiance to their divine master, to instruct them in the path of duty, and to encourage them to be steadfast and immovable in the profession and practice of the Gospel. In doing this, he has clearly drawn the line of distinction between the Church and the world. He defines the armour of God "to be the firm religion of our Lord; a religion of divine truth; a religion of love and good will towards men; of faith in the promises of God, and of obedience to all his commands; a religion of true hope and true fear—hope, of a blessed immortality after this painful life is ended; and of fear, that this hope should be lost, through defection and sin; a religion of prayer to the true God, and of trust in the divine aid, that amidst all the changes and chances of this mortal life, they might serve him with an undivided affection; and, under his Almighty protection, and through his infinite mercy, be received into eternal joy."

In stating the distinction between the world and the church, the world which we renounce at our Baptism, and the holy community into which we were thus admitted, he says "the world, as such, is full of wickedness. Its every sentiment is formed on principles opposed to those which should govern the Christian. All its opinions and practices are the reverse of the Church of God: and whatever shape they come in, whether in the array of an open enemy, to persecute us for our principles, or in the garb of a friend, to seduce us from our principles, they must be resisted. In the holy Church, you are taught to believe in God, to read his word, to fear, to love, and obey him, as your first and greatest duty. In the world, you will be enticed constantly, to listen to insinuations the opposite of all this. God will be banished from your minds, by ten thousand acts the most beguiling. Reason will step in with her fatal blandishments. To her, will succeed Mammon—the pursuit of riches, of honours, and the cares of life."

There are several passages in this Letter which we had marked, with a view of transcribing them for the benefit of our readers; but our limits will

permit us to notice only one or two, which we think calculated to shew the author's style of writing, and present some important points of Christian faith, on a ground, upon which they do not always meet the eye.

"In the Church of God, you are taught, and from the Holy scriptures therein constantly read, you have the best evidence firmly to believe, the mystery of godliness; God manifest in the flesh, to atone for the sins of mankind: that Jesus Christ was both God and man; in the latter nature, suffering; and in the former, giving value to those sufferings; so as to satisfy the justice of God, and open the door to his divine mercy. In the world, you will hear this essential and distinguishing doctrine of the gospel ridiculed, abused and rejected, on the sole ground, that the mind of man cannot comprehend the manner of its accomplishment—thus denying the veracity of God's testimony, and demanding that the capacity of finite beings shall be commensurate to all the deep things of God. Of this beware: it is a presumption arising from a deadly pride, which caused the fall of angels in heaven, and has ruined its thousands on earth.

"In the world, you will hear that correctness of faith is of no value; that truth need not be sought; and that as to the way, it is a creature of individual opinion. That if a man be but sincere, no matter what he believes, or disbelieves; all is correct, which a man may think to be so. If you observe in defence of your principles, that sincerity, however necessary in the profession and practice of the truth, can never be urged to palliate wilful error; that if it could, the profession of the Gospel, yea, even the knowledge and belief of any of God's laws, are not necessary; that sincere heathens are on equal grounds with those who died for the faith, you must be contented to receive the epithets of narrow-minded and illiberal."

After enforcing several practical points, the Bishop urges immediate attention to the duties of religion, in the following manner: "Delay not, then, the pursuits of a holy life. Put not off, through any pretence, the performance of your sacred duties. Remember that life is short; but short as it is, it embraces your only opportunity to fit you for an eternity of bliss or woe—that on your present conduct, perhaps on the

resolutions you this moment form, will depend your eternal destiny—whether you sing the praises of God in inconceivable happiness, or join the damned in weeping and gnashing of teeth.—Shrink not then from your duties of love to God, and of fear of his vengeance. Act always as in his sight. Draw near unto him in fervent prayer, that your weakness may be made perfect in his strength. Plead the merits of his son, for heavenly grace to do his will. Plead the mercies of the promises made to you in holy Baptism. Plead the merits of the body and blood of Christ for spiritual strength, in the day of trial; to succour you in temptation; to guard you in prosperity; to support you in adversity; to comfort you in your affliction; to soothe you in your sorrows, and to fit you for the whole will of God.”

The Appendix, also contains the report of the Ohio Episcopal Missionary society. The amount of Collections taken up in the Eastern and middle states, was \$2911,09.

The affairs of the society appear to be conducted with great zeal and judgement. The number of subscribers to the present society is very considerable, and auxiliary societies are forming in almost every section of the state.

CHURCH IN NORTH CAROLINA.—The Church in this State, which for a long period has been in a depressed situation, is rising fast into notice. It appears by the Journals of their last Convention, held at Raleigh, in April of the last year, that it was attended by the Rt. Rev. Bishop Moore of Virginia, who performs episcopal duties in N. Carolina; eleven clergymen, and twenty one lay delegates. Only four Churches composed the original Convention of 1817.—One new one was admitted into the union in the following year—Two in 1819—One in 1820—Two in 1821; and Seven at the Convention of 1822.—Whole number of Parishes, 17; supplied by 11 Clergymen.

These prospects are encouraging. When we think of the former low condition of the Church in that State, and contrast it with what it now is, and the hopes we are at liberty to indulge, the words of the Psalmist seem not inapplicable—“Thou shalt arise, and have mercy upon Zion; for it is time that thou have mercy upon her; yea, the time is come. And why? Thy ser-

vants think upon her stones, and it pitieth them to see her in the dust.”

THE HOLY SCRIPTURES.—It appears, by a late Report of the British and Foreign Bible Society, that the word of God is now printed in *one hundred and forty different languages and dialects!* The same Society has issued 3,563,974 Bibles and Testaments since its first organization, eighteen years ago.

It also appears, that “France has roused from her apathy, and is prosecuting the great work, (of circulating the Scriptures) with vigour. 11,000 copies of the Holy Scriptures have already been issued by her Protestant Bible Society.” A few years ago, scarcely an effort was made—scarcely a franc was contributed in the kingdom for printing and circulating the Scriptures. Now, a Society is in active operation, composed of some of the most respectable and influential men in Paris, and aided by twenty-two auxiliary societies, and a large number of smaller associations. More than 100,000 francs were contributed to the parent society in the year terminating in April last.

BISHOP OF CALCUTTA.—After a short but active course, the first Bishop of Calcutta, the celebrated Dr. Middleton, has been called from the sphere of his earthly labours. Humanly speaking, no event could have happened more unfortunately for the interests of Christianity in India. The zeal he had manifested in the duties of his high office—his active exertions in founding and endowing a Mission College, of which he was also the President—his piety, and high attainments in sacred learning—all marked him out to the friends of religion, as an instrument, raised up by the great Head of the Church, for propagating the Gospel in the vast empire, whose spiritual concerns he had been appointed to overlook. But if “a great man has fallen in Israel,” we hope and trust there are others of equal ability ready to step into the breach, and mature the plans his Lordship was only permitted to begin.

CONSECRATION.—On the 20th of November, St. Paul's Church in Windsor, Vt., was consecrated to the service of Almighty God, by the Rt. Rev. Bishop Griswold, assisted by many of his clergy. It is an elegant edifice of brick.

70 feet by 50, chaste in its architecture, commodious for the administration of holy functions, and highly creditable to the Episcopalians in the town, and to the Church generally. May it prove to many, "no other than the house of God, and the gate of Heaven!"

admitted to the Holy Order of *Deacons*, in Christ Church, Middletown, by the Rt. Rev. Bishop Brownell.

The continuation of the "History of the Church in Newtown" is omitted in the present Number, on account of the illness of the writer. We hope to resume it in our next.

ORDINATION.—On Sunday, the 29th of November, RANSOM WARNER was

POETRY.

A NEW YEAR'S HYMN.

[By the late Rev. John Newton.]

While with ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Never more to meet us here :
Fix'd in an eternal state,
They have done with all below :
We a little longer wait,
But how little—none can know.

As the winged arrow flies,
Speedily the mark to find ;
As the lightning through the skies
Darts, and leaves no trace behind ;
Swiftly thus our fleeting days
Bear us down life's rapid stream ;
Upwards, Lord, our spirits raise—
All below is but a dream.

Thanks for mercies past receive—
Pardon of our sins renew :
Teach us henceforth how to live
With eternity in view ;
Bless thy word to young and old—
Fill us with a Saviour's love ;
And when life's short tale is told,
May we dwell with thee above.

TO PATRONS AND CORRESPONDENTS.

The present Number is issued later than usual, in consequence of the absence of one of the Publishers, and other causes not likely to recur hereafter.

Those who have procured new subscribers will please to forward their names to *Goodsell & Wells*, Hartford, as early as possible, that the Magazine may be sent to them without delay. They will also please to signify how they are to be sent, and to whom directed.

It is desirable that all pieces intended to be inserted in the Magazine, should reach the Publishers by the 10th of the month. They will continue to be addressed, (post paid) to the *Editors* at NEW-HAVEN.

Messrs. G. & W. have on hand a few copies of the *Churchman's Magazine*, which may be had at the lowest price charged in the terms, or \$1, 25 for twelve Numbers.

THE
CHURCHMAN'S MAGAZINE.

VOL. III.]

FEBRUARY, 1823.

[No. 2.

For the Churchman's Magazine.

THE COMMENTATOR:

OR

A GUIDE to the *clear comprehension*, and *pious use*, of the LITURGY.

No. XII.—THE LITANY, continued.

In our remarks on the Litany, we have fully considered the solemn *Invocation* with which it begins, and have proceeded through the succeeding *Deprecations*, in which, with great importunity, we seek to be delivered from the evils of sin, and its consequent punishments.

But while we thus humbly implore our merciful Saviour to deliver us from the guilt of our transgressions, and to preserve us from the violation of his divine precepts, we can not but be conscious that we have no merits or worthiness of our own to plead in our behalf. We therefore appeal to the all-sufficient merits of the Redeemer himself, and urge our supplications by pleading all that he has done and suffered for us. We entreat him "by the ministry of his holy incarnation and nativity"—the amazing instance of his love and goodness, when he divested himself of his divine bliss and glory, and submitted to be born of a virgin, and to become man for our sakes: "by his circumcision and baptism,"—whereby he fulfilled all righteousness, and exhibited a pattern of perfect

obedience to all the laws and ordinances of God: "by his fasting,"—in which he endured the misery of extreme hunger and thirst, denying himself the use of the good things of God, to expiate our abuse of them; and "by his temptation," or conflict with Satan,—to which he graciously condescended, that he might teach us how to resist temptation, and that he might be able to succour them that are tempted, being touched with the feeling of our infirmities. We entreat him, "by his agony and bloody sweat,"—where in the garden of Gethsamane, he underwent the most excruciating pains of body, and anguish of soul for our sins: "by his cross and passion," whereby he has redeemed us from the curse of the law, being made a curse for us, and suffering the torments which we deserved: "by his precious death,"—which was a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world: "by his burial,"—which was a further evidence of his great humility, in stooping to the grave, that he might redeem us from the power of it: "by his glorious resurrection,"—whereby he has given us a pledge of our own resurrection, and restoration to everlasting life: "by his ascension" to heaven,—where he has gone to prepare a place for us: and "by the coming of the Holy Ghost,"—which he dispenses, to comfort and support us, to guide us into all truth, and to direct us in the way of our

duty, until his second coming to judgment.

Solemn observations of this kind, often occur in the holy scriptures; and the compilers of our Litany seem to have had a particular view to them in the passages now under consideration. We find the Apostles urging the primitive Christians to the performance of religious duties, by motives taken from all that was esteemed most dear and sacred. St. Paul beseeches the Romans, "By the mercies of God." He entreats the Corinthians, "By the meekness and gentleness of Christ." He urges the Philipians, "By the bowels and consolations of Christ;" and solicits the Thessalonians, "By the coming of our Lord Jesus Christ." And there seems to be no reason why the same considerations may not be humbly urged in prayer, which are made the ground of importunate address.

Accordingly the Church instructs us to seek "deliverance from evil" by all those powerful and prevailing motives which have been recited; that through the efficacy of the Saviour's intercession, and the assistance of his spirit, we may reap the benefits of all that he has done and suffered for us. And so careful is our Church, on every occasion, to direct our thoughts to the merits of Christ, as the sole foundation of our hope and confidence;—inestimable merits! which are not confined merely to his death and passion on the cross, but extend to, and include, the whole mystery of his love, from his conception by the Holy Ghost, to his ascension to the right hand of God, and the mission of the Comforter from heaven! With what feelings of gratitude and joy, must the devout soul meditate on all the instances of divine love, which are here enumerated? And with what full assurance of faith may we offer up the succeeding and last petition for deliverance from evil? where we im-

plore our merciful Saviour, to "deliver us" in all time of our tribulation," when we most need his aid;" in all time of our prosperity," when we are least inclined to seek it; "in the hour of death," when we shall experience the last of the evils of the present state; and undergo our last struggle with the powers of darkness; and above all, "in the day of judgment," that then we may be delivered from everlasting misery, hear the absolving sentence of our Judge and Saviour, and be received into the heavenly mansions of bliss and glory.

Having finished the Deprecations, or prayers for averting evil, we proceed to what are called

THE INTERCESSIONS.

These are petitions for good; in which we implore the divine blessing on ourselves, on our Church and country, on the whole Church of Christ, and on all mankind.—The first intercession commences with a humble petition for audience of God, and contains a prayer for the universal Church. "We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal, in the right way." When it is written that "God heareth not sinners," we are to understand *impenitent* sinners; but the humble and contrite sinner, who approaches God with a penitent heart and a sincere faith in the merits of his Son, will ever find audience and acceptance with him. Such the Church supposes us to be, when she supplies us with this petition. In the second part of the intercession, where she instructs us to pray that the divine guidance and protection may be extended to the universal Church, we are to implore that it may be preserved in the profession of true and sound doctrine, in union with itself and in continual holiness. But, neither the

sentence, nor the sense of the intercession is completed, till the people add their response, "We beseech thee to hear us, good Lord," and the pauses and tones of the reading, throughout the intercessions, should be in conformity with this construction.

We next implore the divine blessing and grace upon our civil rulers, that they may be disposed and enabled, "to execute justice and to maintain truth;" or, as it is more fully expressed in the prayer for the Church militant, "to maintain God's true religion and virtue." And how much the promotion of these great ends depends upon the faithfulness of our rulers and magistrates, is too obvious to require a comment.

The ministers of the sanctuary next become the subject of our prayers. We beg of God, that they may be so enlightened in the knowledge of divine things, that the whole body of the Church may be edified by the spirituality of their instructions, and the holiness of their lives. This is agreeable to the injunctions of the Apostle; "Brethren, pray for us, that the word of the Lord may have free course, and be glorified!" and it is also in conformity with the practice of the Christian Church, in every age. As a watchman, who is set for the defence of the gospel, and a steward of the manifold grace of God, the station of the Christian minister is awfully responsible. It is responsible as it respects himself, as it respects the people of his charge, and as it respects the great cause which he is commissioned to advance. Nothing, but the assistance of divine grace, can enable him to fulfil its duties with faithfulness and usefulness: and this is to be sought and obtained, only by his own prayers, and the intercessions of the people in his behalf. All, therefore, who have any regard for the success of the

Gospel, or any concern for their own spiritual welfare, should unite fervently in the petition to the Almighty, "That he would illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of his word; and that both by their preaching and living, they may set it forth, and show it accordingly."

After having prayed for our civil rulers and spiritual guides, we offer up a petition for all the people," recommending them to the divine blessing and protection. And we moreover pray God to "give to all nations, unity, peace and concord;" that, in the language of the prophet, "they may beat their swords into plowshares, and their spears into pruning-hooks; that nation may not lift up sword against nation, nor learn war any more."—And while we thus pray for universal peace and concord, how diligent and careful should we be in promoting it ourselves! in suppressing and preventing, as far as we are able, all strife and animosity, and whatever may tend to destroy private harmony or disturb the public peace.

The four succeeding petitions are for spiritual blessings. They are very pertinently expressed, and afford us ample matter for meditation. The first in order, leads our thoughts to the source of all our evils, the corruption of the heart; and directs us to apply to the fountain of all holiness, to cleanse and sanctify it; "to give us an heart to love and fear God, and diligently to live after his commandments." This is equivalent to the expression of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." The love and the fear of God are every where set forth in scripture, as the true principles of Christian obedience; and they are so far from being inconsistent with each other, that they are really inseparable; the one deterring us from sin,

and the other, exciting us to virtue and righteousness.

But we must not rest here. For however well disposed our hearts may be for the present, we shall soon relapse into our former sins, without the constant assistance of the Holy Spirit. We therefore proceed to ask of our Heavenly Father, and that not for ourselves only, but for "all his people, increase of grace, to hear meekly his word, and to receive it with pure affection;" esteeming it infinitely superior to all that is taught in the fallible systems of human moralists, and cherishing a hearty desire of being enlightened by its revelations, and improved by its instructions: and that, making it the constant and only rule of our actions, we may be enabled "to bring forth the fruits of the spirit." Here, as in other parts of our Liturgy, we can not help admiring the correctness with which the rule of our duty is delineated. Equally avoiding the errors of deism, and the delusions of fanaticism, it teaches us nothing about the "moral fitness of things," nor does it refer us to imaginary impulses and extraordinary inspirations. It directs us to the *Word of God*, as the only rule of faith and practice; and while it inculcates the necessity and the efficacy of divine grace, it still refers us to this *written word*, admonishing us to hear it meekly, and to receive it affectionately, that we may be fruitful in every good work.

Our next petition is, "that it may please God to bring into the way of truth, all such as have erred, and are deceived;" an intercession of the same import with that contained in the last Collect for Good Friday, where we pray for the conversion of "all Jews, Turks, Infidels and Hereticks." For these then, and for all who are unhappily misled by the spirit of error and delusion, let us offer up our fervent prayers to the common Lord and Father of all men, that it

may please him to have mercy upon them, to remember their ignorance and hardness of heart, to bring them into the light of his truth, and to guide them in the way of holiness and salvation.

The scriptures sometimes represent our present condition as a state of warfare. They describe us as contending under Christ, the great Captain of our salvation, against our three grand enemies, the world, the flesh and the devil. It is in allusion to this state of warfare, that the succeeding petition is framed. We implore the aid and protection of God, in behalf of the several members of his Church militant; beseeching him "to strengthen such as do stand," such as remain firm in the principles of their faith, and constant in the practice of their duty: "to comfort and help the weak-hearted," who are weary and fearful, despairing of victory, and almost ready to yield to their spiritual enemies: "to raise up those who fall;" those who are overthrown, but not vanquished; who have yielded to many temptations, but are not hardened in iniquity: and finally, "to beat down Satan under our feet," that whatever difficulties it may be our lot to encounter, or whatever temporary advantages the adversary may gain over us, the strength of God may be made perfect in our weakness, and that all our spiritual enemies being overcome, we may come off more than conquerors, through him that hath loved us. The scriptures everywhere teach us, that "in God alone is our salvation; that he is the rock of our strength; and that our refuge is in God." The most firmly established Christian has no security, except he is protected by the shield of the Lord, and supported by his arm: the weary and faint-hearted, have no real consolation, and no effectual assistance, but what is communicated to them from the God of all comfort: the backslider

can have no hope of being recovered from his apostacy, but through the aid of the quickening influences of the Holy Spirit; nor have those who are harrassed and led captive by the evil one, any prospect of finally triumphing over their spiritual enemy, but by the assistance of him who hath bruised Satan under his feet. Frail and dependant as we are, let us then seek for aid where all sufficiency resides; then may we say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

C.

For the Churchman's Magazine.

Messrs Editors,

The following attempt to explain Phil. i. 18—with the annexed application of the sentiment conveyed in the passage, to three very prominent promises of the gospel—is sent for publication in the Magazine, with the hope, that it may not prove altogether uninteresting to your readers.

"Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—That the great apostle, who penned these words, should rejoice that Christ was preached, *whether in pretence or in truth*—that he should rejoice that Christ was preached, *even of envy, and strife, and contention*, as he had just before asserted—seems, at first thought, a little surprising; and it is very natural to ask, what possible benefit could result from preaching, dictated by no better spirit or motive, than envy, strife, contention, or hollow pretence? But, by turning our attention, for a moment to the occasion on which the epistle to the Philippians was written, and to the circumstances under which the apostle wrote it, our surprise will cease, and

we shall readily discover the cause of this rejoicing.

St. Paul, at the time of writing this epistle, had been, for about two years, a prisoner at Rome. But he was permitted to live in a private hired house, under the charge of a single soldier, and to teach and propagate the doctrines of christianity, with the utmost freedom. He received all that came to him, reasoning and conversing with them, preaching to them the kingdom of God, and the religion of Jesus Christ. And in this way, his captivity greatly contributed to the advancement of the true faith: for many were converted; and, even in the emperor's court were found many zealous advocates for the cause of Christ.—These circumstances, of course, excited the public attention; and Rome almost literally resounded with the name of the Messiah. Many preachers consequently sprung up—some learned and some ignorant—some good and some bad:—for while some preached Christ, in love, in truth, and sincerity; others, as the apostle well knew and plainly declares, were actuated in their preaching, by the most impure and reprehensible motives. It is not material to enquire, what particular views governed these several preachers. It is sufficient for us to understand, that the apostle considered many of them as mere pretenders, and as the promoters of envy, strife, and contention. Conscious, however, as he felt, and as he expressed himself in the same epistle—*"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father"*—he rejoiced at the propagation of that NAME, even though wicked men, from the most unworthy motives, should become instrumental in the work. It might, at least, stir up a

spirit of enquiry. It might induce the honest and sincere to examine the subject with candor and attention. It might awaken the curiosity even of the negligent and thoughtless. It might set truth and falsehood in array: And he could not suffer himself to doubt, that truth, from its own intrinsic worth and power, would eventually prevail, and come off triumphant. It was for this reason, that the great apostle rejoiced. "*But I would ye should understand, brethren, (said he) that the things which happened unto me, have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ, even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*"—We are not to suppose, that it was matter of joy to the apostle, that men, by the impurity of their motives, should involve themselves individually in guilt, and incur condemnation for their manner of preaching Christ. This was a painful and grievous consideration. But he rejoiced, that God should so over-rule the voluntary acts of wicked men, as to render them subservient to the fulfilment of the promise—that *at the name of Jesus every knee should bow—and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* Instead of feeling any surprise, therefore, we are ready to rejoice with him. And when we apply the same

mode of reasoning; to certain other promises of the gospel, we are not only struck with admiration at the wisdom of the divine economy, but we are *glad and rejoice, that the Lord God Omnipotent reigneth, and that all things shall eventually redound to his glory.*

The other promises of which I speak, and to which I propose to apply the reasoning in this passage, are *three* in number:—

1. When our blessed Lord founded his church—he promised *that the gates of hell should not prevail against it.*

2. When he commissioned his apostles to go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, he promised to be *with them always, even unto the end of the world.*

3. When he foretold his final coming in judgment, he promised *that the gospel should first be published among all nations.*

And these promises, every believer in divine revelation, is well persuaded, will be fulfilled. But, so far as men have been, or shall be, made instrumental in their fulfilment, we have no reason to believe, that they always have been, or always will be, governed by pure and correct motives.

1. *Look first at the Church.*—That the church to which the promise was made, was to be a *visible society*, cannot be doubted: Because the very nature of the sacraments, which were instituted by Christ himself—and of the ministry, which he appointed—put this matter beyond dispute. The sacrament of baptism, which is the initiatory form of admission into the church—and the sacrament of the Lord's Supper, which is the bond of fellowship between the church and its divine Head—are both outward significant signs of an inward operation: And the ministry of the church, is consti-

tuted by an outward commission, also significant of an inward call.—Hence, it follows, as a necessary consequence, that these outward signs, and this outward commission, must relate to a visible institution. And such an institution, is the *Church of Christ on earth*; and it was to this church that the promise was made, *that the gates of hell should not prevail against it*. From the moment that the church of Christ was thus founded, all the acts of the adversary to destroy it, have proved ineffectual. It has withstood every attack, as well of force as of fraud. It has ever existed, and has maintained its essential constituent qualities, and its distinguishing characteristics—its doctrines, its ministry, and its sacraments. But, by the slightest attention to the history of the church, we shall discover, that it has often been preserved, through the instrumentality of means, not in themselves consistent with such an object; and that men have often had a powerful agency in building up the interests of the church, whose views were base and unworthy, and who, by their sins, have undoubtedly incurred the penalties of divine vengeance. How often an unchristian temper has dictated the controversies that have been carried on in defence of the church; how often the malignant passions have mingled in these controversies; how often envy, strife, and contention, have sharpened the wits of the antagonists, and impelled them to action; it may be difficult to determine. We cannot undertake to judge, how often the hypocrite has been concealed under the cloak of sanctity; nor how many wicked purposes have been prosecuted, under a fair and goodly pretence. But we do know, that the secular arm has often been prompted, by unrighteous ambition, and unholy views, to uphold the church. And we also know, that through the desire, and with the design, of per-

petuating the usurpations of the papacy, the emissaries of the Roman pontiff, have been instrumental in extending the boundaries of the church of Christ to the most remote regions of the world. It is indeed true, that these emissaries have spread their corruptions and gross superstitions as widely as they have pushed their proselyting system: But, we trust that the church of Christ, wherever extended, and however corrupted by the wickedness of men, still possesses a redeeming spirit, which must eventually purge it of its pollutions, shake off its superstitions, and restore it to a strict conformity with the primitive pattern. And herein have we not reason to rejoice? Not because men are wicked; not because they are sometimes governed in their conduct by unworthy motives; not because they sometimes manifest an unchristian temper in religious disputes; not because they sometimes indulge in rancorous invective; not because they sometimes assume a sanctity, which they do not possess; not because ambition sometimes induces the civil power to interfere with the concerns of the Redeemer's Kingdom; nor because superstitions and corruptions, are sometimes permitted to deform the beauty, simplicity, and purity of the Christian church. These things are all extremely grievous: for they must bring down upon the heads of the guilty, the just judgments of heaven. But, we rejoice, that God is pleased, in the course of his all-wise providence, so to overrule the deeds of the wicked, as to render them subservient to the triumphant fulfilment of his promise—*that against the church which he has founded, the gates of hell shall not prevail*.

2. Next, let us turn our attention, for a moment, to the *Ministry of the Church*, whom Christ commissioned to teach and baptize,—and to whom he promised his support, authority,

and presence, to the end of the world. What, but the inviolable nature of this promise, could have preserved this ministry? Had human power alone upheld its pretensions—long since had it become extinct—its succession broken—its ministrations invalidated—and its authority universally despised and rejected. But the promise of the Great Head of the Church could not fail. Hence, though this authority has been often and vehemently opposed; though every artifice, even to the corrupting of the scriptures, has been employed to destroy its validity; yet, a ministry, descending in regular succession from the apostles, has ever existed in the world, by whom the sacraments have been duly administered, and the affairs of the visible church, regulated and governed.—But are we therefore to suppose, that human passions and unworthy motives, may not, in some cases, have been overruled to the furtherance of this promise? By no means. It is indeed a painful and humiliating reflection; but it is undoubtedly true, that envy, and strife, and contention, have often entered into the discussions on this subject; and that men have been induced to maintain the right side of the question, from mere pretence, or from the most corrupt motives or sinister views. It is undoubtedly true, that the civil power has sometimes been employed in support of a valid ministry, for no holier purpose, than to secure to the earthly kingdom the influence of a religious order.—And still more painful and humiliating is the reflection, that through the infirmity of man, a ministry instituted by Christ himself, should have descended to us, through a channel, oftentimes corrupted by human pride and passion. But while we mourn over the sins and infirmities of man; while we are grieved at those guilty deeds, for which their authors are individually answerable at the bar of God; we

are nevertheless bound to rejoice, that the promise of Him, whose kingdom is not of this world, can never fail; that the ministry which he has thus upheld and preserved, thro' revolutions and changes, through trials and persecutions, through corruptions and contentions, through poverty, and bonds, and affliction, will still be maintained—will still dispense the word and sacraments—and will continue to enjoy the support, authority, and presence, of its Supreme Lord and Master, even unto the end of the world.

3. *Lastly, look at the Bible.*—Why is it, that this sacred volume has survived the wreck and ruin of almost all things else? Why is this Book, more durable than marble—more lasting than the hills? Why has it been preserved, amid the desolations and the conflagrations, by which the proud monuments of human art and power, have been successively swept away? It is because the unfailing promise of God, is pledged for its preservation. It is because Jesus Christ himself has declared, *that the gospel must be published among all nations*, before he shall finally come to judge the world. Hence, we see the Bible, pursuing its triumphant way into every clime. We see the light of revelation, extending to the dark and benighted regions of the globe. We see superstition and idolatry, retiring before the bright beams of the gospel. We see truth and knowledge, penetrating even the strong holds of falsehood and error; and the whole earth, as it were, emerging from the gloom and obscurity of heathenism. And do we therefore conclude, that every copy of the Bible that has found its way into the world, has been sent forth from pure and disinterested motives? Are we sure, that every exertion to promote the spreading of the gospel, has been founded in good-will to mankind, or in love to God? Are we sure, that there has

been nothing like contention, nothing like pretence, mingled with these exertions? Are we sure, that a spirit of rivalry, a sinister object, or an ostentatious pride, has never prompted bad men to engage in this work? A very slight knowledge of the human heart—a very superficial acquaintance with the history of man—must be more than sufficient to expose the fallacy of such conclusions. We have no reason to doubt, that many a benighted soul has received the light and benefit of the gospel, through the instrumentality of men, whose corrupt motives are reprov'd and condemn'd on every page of holy writ. Sincerely and ardently, do we wish it were otherwise; that men were always governed by pure and laudable views; and, above all, that deeds ostensibly good, might always spring from a hearty desire to promote the glory of God, and the salvation of sinners. But if the wickedness of our race forbids; if man will voluntarily sin against light and knowledge; if the awful responsibility incurred by his deeds, be not sufficient to deter him; what can we say, more than the apostle has said in the case before us? Shall we not rejoice, that God is pleas'd to over-rule every transaction of man, whether good or evil, to the furtherance of his gracious purpose, of publishing the gospel among all the nations of the world? Shall we not rejoice, at the hastening on of the time foretold in the Revelation:—*"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."*

Thus have I attempted to explain the passage under consideration, and to apply the sentiment which it conveys, to the three divine promises to

which I alluded; and I think it very evident, that the same principle holds good in every case. Painful as it is to the ingenuous mind to reflect, that passion and prejudice will sometimes enter into the discussion of religious subjects, and that measures, in themselves laudable, are sometimes promoted with unworthy views; still, while we leave all men to answer for their own deeds, and their own motives, we must ever rejoice, that Christ is preached; that his Church is preserved and extended, that his ministry is perpetuated, and that his gospel is published.—We must ever rejoice, when these great and important subjects are brought into view. We must rejoice, when a spirit of enquiry is excited, when the honest and candid are led to examine into questions connected with their eternal interests, when the curiosity of the negligent and careless is awakened, and when truth and falsehood are drawn out and set in array. We must rejoice, as we see the day approaching, when the promise shall be fully accomplished—that *at the name of Jesus every knee shall bow—and that every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father.*

H.

NOTICES OF BISHOP SEABURY'S CONSECRATION.

[The following papers, on the subject of Bishop Seabury's consecration, were lately met with in the *Gentleman's Magazine*. The *first* is merely an editorial notice of the transaction, under the title of a *remarkable anecdote*. The *second* contains a few animadversions from the pen of a friend. The bitter, sarcastic style of the *third*, of which only a part is inserted, indicates the pen of an ill-natured dissenter: while the *fourth* is undoubtedly the temperate, christian-like production of Bishop Skin-

nar. The reader is referred to page 2, of our first Number for 1821, for the reason of Doct. Seabury's appealing to the Scotch Bishops for consecration.]

REMARKABLE ANECDOTE.

In November last, the Rev. Dr. Seabury, a D. D. of Oxford, formerly a persecuted American missionary, after having applied in vain to the English Bench of Bishops, with the most honourable credentials, was consecrated *Bishop of Connecticut in partibus infidelium*, by the Episcopal College at Aberdeen; or in other words, the Five Nonjuring Scotch Prelates, who have regularly kept up and continued their succession in that kingdom, ever since Episcopacy was abolished. This event, productive as it must be of important consequences, (strange to say) has never been mentioned in any of our papers. Whether this first American prelate will apply, or not, and with what success, for the large sums bequeathed by Archbishop Tenison and Secker, and Bp. Benson, towards the establishment and support of Episcopacy on that continent, time must shew.

Genl. Mag. for February, 1785.

Mr. Urban;—There is a small mistake in the account of the consecration of the Rev. Dr. Samuel Seabury for Bishop of Connecticut in America, as it is published in your Magazine, p. 105, under the title "Remarkable Anecdote."

He was consecrated at Aberdeen Nov. 14, 1784, by three bishops of the Church of Scotland, the college at that time consisting of only four, and not of five, as stated in those prints; though it is not unlikely that by this time, the number may be increased to five or six, as when Dr. Seabury was consecrated, they were about to elect more, which they generally do some time before consecration.

It is not very likely that Bishop

Seabury will apply for the pious legacies of Archbishop Tenison and Secker;* or if he does, that he should succeed; Connecticut being now totally independent on England, both in temporals and spirituals.—Bishop Seabury is gone thither, unfettered with any of our English laws, either ecclesiastical or secular, many of which are derogatory, and even destructive, so far as they are permitted to operate, of the unalienable rights of Episcopacy, and of the Church, as a spiritual society. Nor can he claim these legacies as a matter of right, since by Stat. 21. Geo. II. Chapt. xxiv. sect. 13. so far as an act of state can produce such an effect, all ecclesiastical orders conferred by Scotch Bishops are rendered null and void.

It is true indeed, that some of the prelates of the establishment treated Bishop Seabury, just before he left England, with politeness, with strong expressions of friendship, both to him and his cause, assuring him of their personal esteem—of their conviction that he had acted from the worthiest motives—of their wishes for his success, &c. Yet surely, they must have blushed for having refused him what was their bounden duty to grant, though all the state laws in the world had been against it. Whatever temporal benefits America may gain or loose by the revolt from Britain, Connecticut at least will greatly gain in spirituals by the event. For Bishop Seabury being no lord of parliament, nor vested with any temporal or secular power whatever; but as he himself says, "In spiritual matters totally independent of any civil power,"—surely he will never magisterially intermeddle in state matters, but as he again expresses it, "Conform himself as near as possible, to the primitive Catholic Church," and give

*Also of Bishops Benson, and Butler. Sir Jonathan Trelawney and others.

himself wholly to the ONE THING, which St. Paul gave in charge to St. Timothy; viz. The care and government of the church as a pure and spiritual society, entirely distinct from, and independent of, the civil state. And thus the providence of God brings good out of evil—and seems to verify the prediction of the Rev. Geo. Herbert, in the middle of the last century.

C.

Gent Mag. for April, 1785.

Mr. Urban;—One of your correspondents, in the magazine for February, is pleased to speak of the appointment, (as he calls it) of the Rev. Dr. Sam. Seabury to the Bishoprick of Connecticut in America, as a great event. That they who have nothing to give, should bestow Mitres, or even Empires, is by no means sufficient to excite the wonder of any man, who observes but a small part of the transactions daily carried on in the world, which is many stages short of perfection. When the Tempter made an offer of the kingdoms of this world, and the glory of them, he had no title even to a single acre of them; and in the walks of common life, none are so liberal, and even profuse in their entertainments, as the man, who finding himself on the verge of breaking for a large sum, expends not his own money, but regales his guests with that of his creditors. How came the anonymous Scotch Bishop, who publishes the consecration sermon, by his own title? Or, if he had one, how could he confer it on another, without the authority of his sovereign? You or I might with just as much propriety go cap in hand to our neighbour the landlord of the Devil tavern, request him to confer on us the honour of knighthood, and in order to satisfy his conscience, quote the example of Don Quixote, as this sage prelate does that of the apostles. The laws of Scotland have exclu-

ded all Episcopacy; but it seems the race of those Non-Jurers, whose principles have ever been inimical to the present illustrious family on the British throne, have maintained an ideal succession of ecclesiastical dignities on the north of the Tweed. Dr. Samuel Seabury may, for aught I know, possess in as eminent a degree as any of those prelates he now considers himself on an equal footing with, the moral virtues of the apostles; they consist not in a numerous retinue of servants, or in coaches decorated with mitres, but may, as probably be found in an itinerant diocesan, as in him who occupies the most splendid palace.—But surely it required only a small portion of the serpent's wisdom (one species of which, though perhaps not that recommended in scripture, most modern bishops possess in an eminent degree) to have suggested to him that the colonies, who lately shook off the dominion of their mother country, will not be disposed to yield much reverence to the suffragan of those mighty prelates, whom a law enacted in 1748, prohibited from ordaining even a single deacon.

In some future number of the Magazine, I hope you will be able to favour the public with a history of Bishop Seabury's adventures, after crossing the Atlantic: you will by that time be able to determine, whether they are better calculated for furnishing an additional chapter to the *Legenda Sanctorum*, or a third act to the farce of Sancho's government in the island of *Barataria*.

R.

Gent. Mag. for May, 1785.

Mr. Urban;—In this land of liberty, the spirit of toleration is now so universally diffused among all denominations of Christians, that I was never more surprised than by the angry reflections of a late correspondent of yours, on the consecration of Dr. Seabury. Had that gen-

tleman been sent across the Atlantic for no other purpose than to propagate in the new world vice and infidelity, his mission could not have excited in the breast of a good man greater indignation, than his advancement to the episcopal dignity by the Scotch prelates, seems to have raised in the intolerant breast of your correspondent.

That the established church of Scotland has, both before and since the revolt of the colonies, sent missionaries into them, is a fact well known; that the English dissenters have done the same, I have been credibly informed, and have not a doubt; that either the one society or the other, acted by the authority of their sovereign, I never heard supposed; and yet, so far as I know, neither of them has been accused of acting criminally.

While the colonies continued subject to the mother country, the Scotch bishops did not interfere in any manner, either with their civil or their ecclesiastical affairs; for such interference they were sensible there was no occasion. The episcopalians of British America were supplied with clergymen by the bishops of that church, which has hitherto been, and which, in spite of the revilings of anonymous scribblers, it is hoped will continue to be, "the glory of the reformation." Even after the colonies were declared independent, and were as alien from Great Britain as Japan or China, the prelates in Scotland, whom your correspondent would fain represent as the most aspiring of men, did not volunteer in the cause of episcopacy; they did not send into any of the United States one of their own body, to take upon himself the ecclesiastical government of that state; they well knew that they were looked upon with a jealous eye, and therefore they cautiously avoided a measure, which might have awakened the dormant

rage of their numerous enemies. But when a clergyman from Connecticut warmly recommended by his brethren in that province, requested them to invest him with the episcopal character, they did not imagine, that by complying with his request, they should give to any man greater offence, than the presbyterian ministers of Scotland or England had given, by sending into America, missionaries of their order. Over the state of Connecticut, the Scotch bishops were never so absurd as to claim any kind of jurisdiction; but to have refused to confer upon a clergyman of that state a character, which in their opinion, is essential to the very being of a church, would have been to circumscribe, as much as they could, the limits of their great master's vineyard.

That episcopacy is essential to the being of a church, is an opinion very offensive to your correspondent, and to all who have thrown off that form of ecclesiastical government. In holding that opinion, it is possible that the Scotch episcopalians may hold an error; but as it is an error which was held by St. Cyprian, and "the noble army of martyrs," before the kingdoms of this world became the kingdoms of Christ, they hope it is such as may obtain forgiveness from their "father who is in heaven," as they know it cannot injure their brethren who are upon earth. Did they indeed, with a certain "respectable and salutary establishment of religion," maintain, that those who are not in the church cannot be saved; their opinion that episcopacy is essential to the being of a church, would not without reason, be very generally offensive; but while they presume not to limit the mercy of God, the tenderness of which "is over all his works," it is not easy to conceive why they may not, without offence, hold the divine right of episcopacy, as well as the

presbyterian holds the divine right of presbytery, or an independent the common rights of Christians.

"The laws of Scotland" however, says your correspondent, "have excluded all episcopacy;" and therefore he seems to think, that there can now be no bishop on the north of the Tweed. But if the office of bishop was instituted by the apostles, and that it was, the Scotch non-jurors think there is abundant evidence, I am humbly of opinion, that it can not be "excluded," by any human legislature: nor do I think it clear that any power, inherent in the office, can be taken away by any authority but that by which it was originally given. The Scotch convention which voted episcopacy a grievance, might likewise have voted Christianity a grievance, and have established the religion of Mahomet in its stead; but Christianity would not, in consequence of that vote, have become a false, nor Ishmaelism a true, religion; an act of convention could not have made the bible a collection of fables, nor the fictions of the Koran the truths of God.

At the revolution, the Scotch bishops were deprived of their titles of honour, and all legal jurisdiction, by an act of parliament; and for that deprivation, an act of parliament was certainly competent; but the powers of preaching, of administering the sacraments, and of "sending labourers into Christ's vineyard," as they were received by no human authority; by no human authority can they be taken away. After their deprivation, they were no longer peers of parliament, entitled to the appellation of their *Graces* and their *Lordships*; but they continued to be bishops of the catholic church, as much as when possessed of their cathedrals and establishment. When destitute of every worldly comfort, and like their divine master, while

he sojourned upon earth, often "without a place where to lay their heads," they were as capable of conferring upon others the episcopal character, as when in possession of their dignities and revenues; and from them, by a regular succession, has that character been conveyed down to the "anonymous bishop who publishes the consecration sermon," and at whom, your correspondent seems to have taken a most unreasonable dislike. Had his dislike been expressed to the sermon alone, it would not, perhaps, have deserved that epithet. Some parts of that discourse are as little approved by the generality of episcopalians in Scotland, as they can be by those of England; but the candid in both countries will reflect, that the merits of the preacher are distinct from the claims of the bishop.

So far are the right rev. author and his colleagues from "grasping" [as this libeller alleges] "at the united privileges both of the crown and crosier," that these despised and persecuted men "grasp" at nothing, but the spiritual guidance of such Christians, as believe episcopal orders to be necessary to the valid administration of the sacraments; and who, in consequence of that belief, voluntarily put themselves under their direction. Unconnected by their situation with every kind of civil policy, they are so far from "assuming to themselves names the most ostentatious," that, as your well informed annotator has justly observed, there is among the Scotch episcopalians, "no archbishop;" the elder prelate, whoever he is, presides among his brethren, and is stiled *primus episcopus*, or more shortly, *primus*; the very title of *primate* being laid aside, lest it should raise in the breasts of the evil-minded, ill-grounded suspicions of an authority claimed from a source, which could not fail to make it offensive.

penal laws is still suspended. I do not envy the English dissenters the liberty afforded them to worship God according to their consciences. May they long enjoy it! may they long deserve to enjoy it! for it is the undoubted right of every man. But while all sects (even such as "deny the Lord who bought them") enjoy the privilege of a free toleration, I hope it will not be deemed improper repining, if I think it hard, that the only denomination of protestants excluded from that privilege, is a society, which agrees with the church of England in doctrine, in discipline and in worship. If, under the impression of feelings, which this reflection must naturally produce, I have expressed myself with undue acrimony against the reviler of the society to which I belong, I ask his and your pardon, for I know that my duty is not to "render evil for evil," but contrariwise blessing. I shall therefore conclude this long letter with the words of an ancient Christian in circumstances differing little from mine:—"Da veniam, Rex summe, tuos persequentibus famulos; et, quod tue benignitatis proprium, fugientibus ignosce tui nominis et religionis cultum." So prays, Mr. Urban.

Your obedient servant,

C.

Gent. Mag. for June, 1785.

From the Christian Guardian.

CHARACTERS OF HORSLEY AND WATSON.

The Charge which Bishop Horsley delivered to his clergy at the primary visitation in 1790, and which was afterwards published, caused a greater sensation among the friends of religion, than has been produced by any similar event since the best age of the English Church. Its

character was so truly episcopal; its doctrine so evangelical, its reproof so faithful, and its language so nervous, that it appeared as if one of those dignitaries, of whom the King said, "There were giants in those days," had risen from his grave, and caused the old walls of St. David to resound with his orthodox instruction. How must the Pembrokeshire clergy have been struck when his Lordship thus addressed them:

"Both these maxims—that practical religion and morality are one and the same thing; and that moral duties constitute the whole, or by far the better part of practical christianity—both these maxims are erroneous. The first, most absurdly separates practice from the motives of practice. The second, adopting that separation, reduces practical Christianity to heathen virtue; and the two, taken together, have much contributed to divest our sermons of the genuine spirit and savour of Christianity, and to reduce them to mere moral essays: in which moral duties are enforced, not, as indeed they might be to good purpose, by scriptural motives, but by such arguments, as no where appear to so much advantage as in the writings of the heathen moralists, and are quite out of their place in the pulpit. The rules delivered may be observed to vary according to the temperament of the teacher. But the system chiefly in request with those who seem the most in earnest in this strain of preaching, is the strict, but impracticable, unsocial, sullen moral of the Stoics. Thus, under the influence of these two pernicious maxims, it too often happens, that we lose sight of that which is our proper office, to publish the word of reconciliation, to propound the terms of peace and pardon to the penitent; and we make no other use of the high commission that we bear, than to come abroad one day in the seven,

dressed in solemn looks and in the external garb of holiness, to be the *opes of Epictetus*. I flatter myself, that we are at present in a state of recovery from this delusion. The compositions which are at this day delivered from our pulpits are, I think, in general of a more Christian cast than were often heard some thirty years since, when I first entered on the ministry. Still the dry strain of moral preaching is too much in use, and the erroneous maxims on which the practice stands are not sufficiently exploded."

The first edition of this memorable Charge was sold off immediately, and a second loudly called for. As one instance among many of its acceptableness, Wm. Taylor, Esq. of Portwood Green, near Southampton, a zealous and active character, bought up a great number for his private distribution. But we must not omit another interesting circumstance connected with its publication. Seven pious and able individuals, being engaged in a conversation occasioned by his Lordship's Charge, and hailing the dawn of more glorious days for the Church, agreed to publish a tract, entitled, "The Nature, Extent, and Province of Human Reason considered," which, for logical acumen and sound religion, was not easily to be rivalled. The authors, who concealed their names, but gave their initials, dedicated it to the Bishop, speaking in high terms of his exertions in the cause of divine truth. They thus concluded the Preface: "Your Lordship is not addressed in these lines with the contemptible voice of adulation, of ecclesiastical bigotry, or of ignorant superstition. We address you as one of the fathers of our Church; whose primary object is not its emoluments, nor its dignities, nor its political consequence in the civil constitution, but the preservation of its fundamental truths, the perpetuity of its discipline, and the

religious character of its members. As such, we venerate your office. we admire your intellectual powers, we respect your person, and we pray for the blessing of Heaven upon your indefatigable exertions for its honour and success."

In this demonstration of regard for his Lordship, the editors were fully justified; and the devout and serious throughout the country shared in the hope that the advancement of so profound a scholar and correct a divine would be highly beneficial to the cause of religion. How far their expectations were realized, may best appear by a reference to his public and private character.

As a prelate, he was independent in his principles and practice. He cared little what others thought on any given subject; but adhered to his own opinion with a tenacity only to be equalled by the boldness of its avowal. The consequence was, that he offended and pleased all parties by turns. High-churchmen were gratified by the dignified manner in which he maintained all questions of ecclesiastical privilege; by his zeal for episcopacy; by his powerful defence of orthodoxy, and keen opposition of heresy; by his remarkable attention to pontifical exterior; and by his demand of obsequious submission from the commonality and laity to their temporal and spiritual governors. When advocating the cause of the oppressed Scotch Bishops, contrary to the sentiments of his patron Thurlow; when pleading the rights of the London clergy; when declaiming against the iniquities of the slave-trade; or thundering his anathemas against French republicans and English levellers; his scornful brow, sonorous voice, vehement eloquence, and undaunted demeanour, marked him in their eyes as the Gregory Nazianzen of the English Church. On the other hand, they were occasionally scandalized by his clear exhibition of Goe-

pel truth; by the kindness with which he treated several clergymen who were regarded as fanatical preachers; and above all, by the ridicule which he poured on their hackneyed invectives against Calvinism, and the expression of his conviction, in common with Bishop Burnet, that Predestinarians and Supralapsarians might be good members of an Anglican establishment as well as Arminians and Remonstrants.

The evangelical clergy beheld him one hour with sentiments of affection, but the next with feelings of regret. They loved him for his honest defence of catholic truth, his literal acceptance of the Articles, his pious exposition of Scripture, and the glowing zeal with which he contended for the grand characters of human redemption; but they were sorry when they heard him spend so much time in critical explanation, that he seemed to have little left for practical application; they were vexed, when they perceived that his speculations were unprofitable, and even fanciful; and especially when he presented the spectacle of a great divine, who, confident in his own powers, seemed more anxious to find an adversary with whom to grapple, than an associate to encourage in their common warfare. They lamented too, that a Bishop, who deprived the Dissenters of their usual plea drawn from the unfaithfulness of spiritual governors, should indulge in language against Puritans and Puritanism as unnecessary and irritating, as it was unwarranted and akin to the intolerance of a Laud, but averse from the prudence of a Tillotson. They praised him for joining his more experimental but not less orthodox brother Horne, in showing how David testified of Jesus; but they considered him as violating good taste and sound theology, when he condescended to mix with his sublime interpetrations the antipathies of a political pamphleteer. There re-

mains but another part of his character, which we would touch with a delicate hand. The pious, the feeling, and the good, were grieved that Dr. Horsley should be reported to want that blessed meekness which the Gospel inculcates; that he should be represented as speaking unadvisedly with his lips; or that he should be considered as partaking in public life of the ambition of a courtier; and in private, of the trifling relaxation of a fashionable circle. But we rather delight to hand him down to posterity as the conqueror of Priestley, the champion of our Establishment, the commentator of *Hosea*, the biographer of Newton, and the successive ornament of the sees of St. David, Rochester, and St. Asaph. Nor would we omit, that the latter cathedral [desecrated as it formerly was by the Cromwellians, when its throne was made a stall for calves, and its font a trough for horses) was repaired and beautified by the paternal care of this prelate, with so much architectural skill and tasteful decoration, that the intelligent worshipper may exclaim, in more senses than one, "How amiable are thy dwellings, thou Lord of hosts!"

To Dr. Watson, Bishop of Landaff, the tribute of respect is due for an able stand against infidelity in general, and for the most popular answer to Thomas Paine in particular. He had distinguished himself by a series of Letters addressed to Gibbon, under the title of "An Apology for Christianity." In this work, his argumentation is unanswerable, and his style forcible; and never perhaps was a happier mixture of the keenness of the antagonist with the urbanity of the gentleman.—Throughout the whole of the combat, he presented the idea of an ancient knight, who carried sentiments of honour and politeness so far towards his adversary, that he might run the risque of leading the spectators to doubt, whether he had not

more regard for the traitor than was consistent with a faithful liege, or perhaps raise a question in the traitor's own breast of the sincerity of the champion. Certain it was, that Gibbon himself felt constrained to acknowledge his liberality, and to express himself sensible of the manner in which the dispute had been conducted; which produced so gracious a reply from his Lordship, that the King, who was as jealous for the honor of religion as any man in his dominions, hinted to him at a levee, that "he thought it an *odd* letter," at which his Lordship was much offended.*

As an university professor and a bishop, his character was singular. He piqued himself on maintaining the old Whig principles in Church and State. He considered his brother Horsley as a bigot in religion and a tyrant in politics; and reprobated the French war as strongly as that prelate advocated it. As a statesman, he always defended the right of private judgment; as a theologian, he considered episcopacy a mere matter of expediency; and as divinity professor, he would not permit the candidates for degrees to appeal to the Articles of their own Church more than any other; but holding up a little pocket Bible, was accustomed to say in Latin, "*Mind the sacred Volume.*" By the orthodox, his religious principles were suspected to be Socinianized; while to the Dissenters, he was a constant theme of admiration; and as he was withal free to deliver his opinion on men and things, and discovered an independent spirit towards those who opposed his plans, it is not surprising that he never received that promotion to which he deemed himself entitled.

But whatever difference of opinion might be entertained of the merits of

* *Memoirs of himself.*

Watson by opposite parties, there was but one sentiment throughout the whole kingdom on his "*Apology for the Bible,*" in reply to the "*Age of Reason.*" It had an extensive sale, and went through many editions. The critics were pleased with the versatility of talent discovered in the work. In his former "*Apology,*" he had to deal with an accomplished patrician in the republic of letters; in the latter, he was contending with a seditious plebeian; accordingly, in the one instance he displayed information which scholars must respect, and in the other used arguments, which the multitude might comprehend. His services were thus warmly noticed in a first-rate publication of the day.

"Yet all shall read, when bold in
strength divine,
Prelatic virtue guards the Christian
shrine;
Pleas'd from the pomp of science to de-
scend,
And teach the people as their hallowed
friend;
In gentle wand'rings to th' unsettled
breast,
In all its wand'rings from the realms
of rest;
From impious scoffs and ribaldry to
turn,
And reason's age by reason's light dis-
cern;
Reflex insulted Truth with temper'd
zeal,
And feel that joy which Watson best
can feel."

* *Pursuits of Literature.*

For the Churchman's Magazine.

History of the Church in Newtown.

(continued.)

The eighth exception Mr. Dickenson took against the church, was her burial office. He insinuated, what

others have asserted, that the Church taught, that all baptized persons, let them live as they list, will infallibly be saved—that she *commits the body to the ground* with the following language, “*in sure and certain hope of their resurrection to eternal life*,”* The note below, shews what the language is; and proves it to be no more than a repetition of the article of the creed, *we believe in the resurrection of the dead*. The office unquestionably implies, a hope of the person deceased; and we should always hope the best; yea, we may have a hope, though removed many degrees from confidence, and attended with much fear. In a word, the office supposes the visitation of the sick to go before; and that the minister did examine him, *whether he did truly repent him of his sins, &c.* And it supposes the exercise of discipline, and was never designed to be used over a person, who was a *notorious evil liver*, and died in the act of sinning.—And thus the church directs in her Rubric, that *the office ensuing is not to be used for any unbaptized Adults, any who die excommunicate, or who have laid violent hands upon themselves*.

After Mr. Beach had pointed out Mr. D's mistakes, as owing either to carelessness or wilfulness, he says, “pray look into the burial office as it

is used at sea, and I am sure, you cannot deny the same sense is intended in both, when it is used at sea, as when used on land. And there the words are, *We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, and the life of the world to come, &c.* Compare these two forms together, and see if this does not plainly show, that the meaning you have so positively affixed to the other, was never thought of, by those who drew them up; so that your foundation being a mistake, I hope you will have so much grace, as to repent of these uncharitable censures in your queries; in which you charge the church with mocking God and hardening sinners, by declaring positively, *that we are sure and certain that the most wicked wretches are gone straight to heaven.*”

The great Goliath that has so often defied the army of apostles and martyrs, is now brought into the field of controversy, in the 9th exception against the church; and in proof, that she *teaches for doctrines the commandments of men*, Mr. D. asserts, “You pretend to be God, in taking upon you, absolutely, to forgive sins.”

No subject has been improved against the church, by sectarians, more than what is called the power of the KEYS.* The great adversary

*Some few years past, a Baptist preacher publicly repeated the above sentence, adding—church people held to purgatory, and pray for the dead.—A young man present, challenged him on the spot, to produce evidence for changing the article *the* into the pronoun *their*. He appealed to the book; and on examination, it was found, that in the English Prayer Book, it stood—“*the* resurrection;”—and in the American Prayer Book,—“*looking for the general Resurrection.*”—Now, says the youth, if you, sir, possess learning sufficient to make the spell *their*, then you may still assert that *Bapto*, always means immersion.—The preacher only replied, it was so in his *Church Book* at home.

* This subject, with the following objections against the church, have been so repeatedly and satisfactorily laid before the public, within a few years past; and are so ably illustrated, explained and enforced from Scripture, and the standard writers of the universal church, by Bishop Brownell, in his Commentary on the book of Common Prayer, now in the press, that I shall only briefly touch upon them, and cordially recommend the Commentary to every person, who wishes to be made thoroughly acquainted with the Doctrine and formularies of the church, as handed down to us from the Apostles.

set up his power against the Almighty in Heaven, and introduced it into paradise : and from that time to this, the remark of Samuel to Saul has been verified : *Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.* 1 Sam. xv. 23. Korah, Dathan and Abiram, rise up against Moses and Aaron, with the popular charge, that they claimed too much power. St. Peter and St. Jude, inspired to record the past, and prophecy of the future, have drawn a full length portrait of this restless spirit, which has introduced that motto into the church, that has worked such wonders in the state : *Vox populi Vox Dei.* Order is the first law of heaven : by it, the material world is governed : by it the planets keep within their own orbits, and the earth performs its annual round : by it, the church has survived the reveries of fanatics, and the sophistry of vain philosophers. That Jesus instituted a church, and promised to be with it to the end of the world—That he declared all *power in heaven and earth was given unto him*, and as his Father sent him, so he sent his apostles—that *whosoever sins they remitted, should be remitted, that whosoever sins they retained, should be retained*—that they did exercise this power, and admitted persons into the church by baptism, and cast out heretics after the *first and second admonition*—no one can doubt who will impartially read Matt. xxviii. 20, John xx. 23, Acts viii. 13—24. And if he will compare these and corresponding texts with 2 Cor. ii. 10, he will find that all this *absolution, of remitting and retaining sins*, was, and is only pronounced, by the minister of God, in the name of Christ, who alone has power to forgive sins. The charge, that bishops and presbyters claim the power of forgiving sins, has been so amply refuted, that it would seem unnecessary to add another word, were it not

for the reiterated charge that too often deceives the unwary and ignorant. It is often remarked, that this power ceased with the apostles.—But *what power?* The power of pardoning sins? Certainly not; for the apostles never had that power : *None can pardon sins but God only.* But if the power of ordination, of governing the church, and authoritatively to pronounce forgiveness to all true penitents, ceased with the apostles, then the words of Christ have failed, and there is no visible church in the world. If the Latin church has abused this power, it destroys not the power, any more than their abuse of the scriptures, destroys the Bible, and renders the *word of God of none effect.*

The following illustration may throw light on this subject. None will deny, that the chief magistrate has the power of granting a reprieve. Suppose the governor should be fully persuaded, that a certain criminal under sentence of death, was entitled to pardon, and should send the high sheriff, or any of his deputies with a reprieve—would it be pretended, that the sheriff pardoned the criminal, by barely reading the reprieve? But let us hear what the non-conforming Mr. Baxter says on this subject. He proposes the question, "Can any man pardon sins against God, and how far?" and then answers, "the pastors of the church may, as God's officers, declare the conditional general pardon, which is contained in the christian covenant of grace; and that with a particular application to the sinner, for the comforting his mind. And it is as if he should say, having examined your repentance, I declare to you, as the minister of Christ, that if it be as you express it, without dissembling or mistake, your repentance is sincere and your sin is pardoned."

Mr. Beach pursued this subject to a great length; and satisfied some

hundreds, as we shall see in the sequel. After proving from scripture and antiquity, the universal practice of the Jewish and Christian church, that the minister is God's ambassador on earth, to sign and seal in His name, and that what he does agreeably to His will on earth, is ratified in heaven—he says to Mr. D.—“and this, in effect, you do, every time you baptise a person, or give him the Lord's Supper. So when you authoritatively pronounce the blessing upon your congregation, you are as much *God* as we are when we pronounce God's Absolution. Pray, why is it not as much God's prerogative to *bless* as to *absolve*? But let the scripture decide this controversy; and whether it is proper for a minister to pronounce absolution.* Under the law, the priest's declaration concerning the leper, or his judgment, whether he were clean or unclean, was called a cleansing or polluting him, and a making him clean or unclean. Though, strictly speaking, the priest did not make him leprous or not leprous; but only declared, upon a just examination and view, whether he were so or not.† So the ministers of the gospel have that authority committed unto them, to forgive or retain sins, as the priests under the law, had to cure lepers. They forgive sins, or retain them, while they shew or declare, that they are forgiven or retained by God himself. And such a declaration, proceeding from the mouth of those who are constituted ministerial judges of particular men's repentance, is proper evangelical absolution, and a good foundation of comfort to a penitent sinner. And now, tell me, if you can, why it is not as proper to say, that a gospel minister absolves a penitent, as a legal priest cleansed a leper? And have you not as much reason to find

fault with the language of the Holy Ghost, as with ours? Can you not, with equal reason, rave on, and say, *What! was the priest a God?* to cleanse or to make leprous? to kill, or make alive? *I am sure*, you may say, whatever God intended by such words, they have a very ill sound. But hoping you will not presume to teach your Maker to speak properly, nor tell him any more that scripture phrases have an ill sound, I proceed to a 10th charge, which is against Holy Days.”

Mr. B. proceeded at great length, in shewing the origin, nature and design, of the Feasts and Fasts of the church; also, of what are called Saints' days. This was highly necessary at that period, and to that generation, as they knew very little of these subjects—merely supposing that they were days, kept by the Roman Catholics, and that church people worshipped the saints, as they did Jesus Christ.* After removing all these scandals, he turned the subject upon Mr. D., by showing that observing provincial feasts and thanksgiving days, was more decidedly teaching for doctrines the commandments of men, these days being appointed only by men, while the others were appointed by the authority of the Church; which led Mr. B. to make the following pithy remark: “If this command obliged you to preach against the Church on the lecture day, June 2, 1734, why did not the other, oblige me to preach of Christ's ascension, the next day after, being a lecture day in the Church? Why

* This was the general cry at that age; but the mouths of gain-sayers are now generally closed, by the justly admired writings of Robert Nelson, revised and condensed by Bishop Hobart: and Fowler's Exposition of the Book of Common Prayer:—Books which ought to be in every family. The subject was also discussed in the Magazine for the last year.

* Lev. 13, 14 11. &c.

† See Bingham on Absolutions.

not allow me to have a lecture day on Thursday as well as you on Wednesday?—Dear Sir, will you be so good as to shew me in what part of the Bible (for your great objection against our days is, because they are not mentioned in the Bible) you find that God commanded us to keep a thanksgiving on the eleventh of last November, but not on the fifth. When does God say, you shall fast on the 13th of April, but not on the 8th? Either shew this, or acknowledge that our days are as much commanded as yours.—The Scriptures you produce for your fasts and thanksgiving days, prove no more than this, that it is a duty to fast and give thanks. And, for my life, I can't see why this duty may not be done on the days appointed by the church; and of immemorial usage, as well as on those appointed by our governor; though I have nothing against his excellency, nor his appointments, for I have not learned to *speakevil of Dignities as you do*. To close this part,—You prove that God has ordained your thanksgiving days from Deut. iii. 10. *When thou hast eaten and art full, then thou shalt bless the Lord*. Now, pray tell me, why we may not eat and be full, and bless the Lord, on the fifth, as well as on the eleventh of November? Here lies the dispute; answer this, or say nothing."

After recapitulating the above ten charges, and summing up the whole with a solemn appeal to God and the world, he answers a charge of departing from the worship of his fathers. He said,—“I judge not my fore-fathers, who departed from the Church. They believed and chose for themselves, and so must I. And by the grace of God, I will steadfastly follow truth wherever it shall lead me. Though you, in Scripture language, revile me, and compare me to *a wave of the sea, and the old hereticks who left the christian*

church, because they never did really believe christianity; yet I forgive all your reproaches. Suppose you had been educated a Quaker, and afterwards, finding the truth, left them—might they not with equal justice say the same of you? All sects, hate and reproach those who forsake them, whether right or wrong. If my ancestors took the liberty to depart from the church, because they thought it a duty, why may I not have the liberty to return to it? When, if it were the last word I had to speak in the world, I must say, I believe it my duty to conform to the Church. And why, for so doing, should I be *liable to censorious reflections*, and be called *Apostate, Bastard, Papist*, and every thing that an overflowing gall and licentious tongue can disgorge? Why can't you shew as much humility to us, as we do to you? We believe you are sincere in your way, though not in all your charges against the church. Why can't you allow us to be sincere in our way? I am sure, if I am not sincere, I am void of the natural principle of self-love; for I have parted with much of my worldly satisfactions, for my opinion, and exposed myself to the ill-will and hard words of many of my old friends, who formerly showed me more love, and gave me a better word than I deserved: yourself for one." After noticing the cruel treatment he had received from the congregational preachers, he adds—“But I rejoice, and am glad, that I am worthy to suffer the persecution of the tongue, for (as I think) Christ and his truth's sake. And pray God, that all the censures and reproaches that I suffer from men of your spirits, may provoke me to be more careful, to approve myself to Him who knows my heart, and will judge righteous judgment. And it is my comfort, that before him I shall shortly appear, and if I may but

enemies of Christ—amidst idolaters of every description, you are justly regarded by the Christian world as occupying the most arduous and responsible situation in it. Nay, even the Saviour himself may be conceived to be more attentively observing your conduct, in which his honour is deeply interested. By you the surrounding nations can take a nearer view of Christianity, and inspect its nature more narrowly; and the multitudes of all religions who are collected in this place, will be carrying into all parts of the world, what they see and hear in the followers of Christ. O let not that holy name be blasphemed through any inconsistency of yours—let not pride, or luxury be observable in the disciples of him, who was meek and lowly in heart. Let them see in the lives of Christians what Christianity itself is; and if they will not embrace the Gospel, let them be constrained to admire the professors of it. To this your country calls you. To descant on the public virtues of the British inhabitants of India, would be foreign to our purpose; their established character needs not my feeble eulogy; but great indeed will be the honour you will reflect on your country, if you prove by your lives, that Britain is not less pious than she is magnanimous and brave. Permit me thus far to have applied the Apostle's salutation to yourselves: and now in conclusion, let us unite with St. Paul in wishing *grace and peace to all who in every place call upon the name of the Lord Jesus; both their's and our's*. Let every heart expand with divine benevolence; let imagination transport us from shore to shore; let us think, how with sacred ardor they bend before the universal Lord. Their hearts acknowledge with our's a kindred affection. Though their names be different, yet their Lord and our's is one: though they differ from us in nation, or rank, or color, yet in this they resemble us, that they call upon the name of the Lord Jesus. Is he our's? he is their's also. Then let us with cordial and comprehensive charity embrace them all—let us heartily wish all the assemblies of Zion grace and peace; and if in this mental circuit, our thoughts veer to our native land, and fond memory recal those beloved scenes which imagination paints, in colors perhaps more pleasing than true, let her assemblies of faithful christians engage our more fervent prayers. Thus shall our local attachments be elevated into

an exercise of spiritual affection, and call down a rich effusion of blessings on ourselves and them.

Thus let us live in this heavenly temper towards all around; and while we delight to find new objects of our love, let faithful hope realize that glorious day, when, in a larger sense, the prophecy of God by Zephaniah, (chap. iii. ver. 9, 10,) shall be fulfilled. *I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring my offering.*—p. p. 244—248.

Sermon XIV, "On Preaching Christ Crucified," opens with the following just remarks on the spirit and temper with which a revelation from God is to be received.

"If at any time God is pleased to make a revelation of his will to mankind, and to point out a way of salvation to them which is entirely new, it is evident that we can be in no respect judges before hand, what kind of revelation is to be expected, or what sort of truths are likely to be contained in it. We cannot so much as conjecture about these things with any appearance of probability; but must wait in patient expectation, till the revelation is actually made: because the nature and necessities of man may require a treatment which we are not all aware of. God's manner of governing the universe, of which we form but a very small part, may be utterly beyond the range and reach of our highest apprehension.

Hence, when we examine a revelation purporting to be from God, and inquire into the way of salvation pointed out in it, our minds must be made up to difficulties, and be contented to remain ignorant on many points which we hoped would have been revealed. When once we are satisfied with the external evidences of its truth, it is incumbent on us to inquire what is revealed will of God; not what it ought or might have been. It becomes us to ask for instruction with humility, and receive it with reverence. If men will not conduct their inquiries in this spirit of diffidence, but under the influence of premature opinions will presume to dictate, instead of submitting to be taught, God is not at all anxious to accommodate himself to the prejudices of proud

men; nor will he new model his scheme to make it more agreeable to their views. As he first sent forth his Scriptures to mankind with a certain degree of evidence and no more, so he has left them. If men neglect them, on whatever plausible pretext, let them do it at their peril. Once he has sent forth his word; with the majesty of God he declares, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.** It is therefore, not to be expected that God will enlighten the eyes of a captious scrutinizer of his truths; but rather in the execution of natural justice, and in conformity to the principles of his wise and righteous government, leave them in darkness. If they look into the ark of God, like the Bethshemites, with unhallowed eyes and captious scrutiny, they will meet with a similar fate. God will not suffer any to trifle with his holy things. Their rashness will be death to them. Yet do unreasonable men persist in trying and examining the Gospel, by preconceived opinions; some judging of it according to the opinions imbibed in infancy; others approving of it no farther than it will countenance self-indulgence, and according as the preached gospel shall answer these conditions or not, determining to receive or reject it." p. p. 247—249.

Here, no *surrender* of reason is called for, but the *highest exercise* of reason,—first, in ascertaining whether God has given a revelation to man; and secondly, what is the meaning of it. It is plain that if "God hath spoken to us by his Son," his prophets and apostles, we *must* take his word as we find it, or it will be no revelation to us. Worldly wisdom will find many things to object to—it will talk of the unreasonableness of one part, of the obscurity of another—imagine contradictions, inconsistencies, and make a great display of "vain babblings, and oppositions of science falsely so called;" but after all, the word of God standeth sure," whether men will submit to it or not. For eighteen hundred years it has defied all change. Infidelity has walked

round its bulwarks, and marked its towers, in hopes of discovering some weak, unguarded part, where a breach could be made; but found none. Heresy has been constantly fingering it, and paring off "spurious additions," and amputating "corruptions," and correcting "mis-translations"—and dove-tailing "various readings" together, and wrenching, and patching, and mending,—but all to no purpose but that of demonstrating the hostility of some, in all ages, to the truth as it is in Jesus.

Sermon XV, "On the Church, a Spiritual Building," is a remarkable specimen of glowing, spontaneous eloquence, founded on Ephesians ii. 19—22. We do not remember to have ever seen the Apostle's allegory set forth to better advantage, and feel confident that our readers will forgive us, if we make our extracts with a somewhat liberal hand.

After a short but pertinent introduction, the author proceeds to the following natural arrangement of his subject—

"In these words the society of true believers is compared to a great building. To preserve this idea of the text distinct in our minds, it will be necessary to remember that the church of God is sometimes compared to the human body, the head of which is Christ—sometimes to a family over which he presides—sometimes to a city—at other times to Mount Zion, but here to a single building which rests on Jesus Christ as its foundation. In conformity to the Apostle's idea, we must call your attention first, to the *materials*; secondly, to the *foundation*; and thirdly, to the *building* itself.

I. The materials.—Every stone which is taken to construct a building, however it may have been polished by the hand of the workmen, was once we know rough and unsightly, and buried in the bowels of the earth. And ere yet we were called out to take our place in the building of God, that was our condition. This is the resemblance found for us by Isaiah. *Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged*; there we once lay. As the rude stone not only belongs to the quarry, but forms

a part of it, so we were not only connected with the world, but ourselves constituted the world; so that when the saints were warned against the company and conversation of the world, we were some of the persons intended, we were those enemies of God whose acquaintance would contaminate them. We could not have extricated ourselves from the world, any more than a stone can start from its parent rock without the application of external force; we were so closely rivetted as to baffle the strength of all but him who is mighty to save. He only was able to force us and the world asunder. Thus we lay with the world, in the same darkness, like the rock buried beneath the surface of the earth; no ray of heaven illumined us; but year after year rolled away and left us in the same dark, inactive, unformed mass. While that state of things continued, we could manifestly not be applied either for use or ornament in the church of God. Till every stone be cut and smoothed, they cannot be made to fit one another in a building: so we were unsuitable to the saints who compose the Church, and incapable of lasting union with them. Indeed, so far from desiring union with them, we felt indifference and dislike to them!" p. p. 269—271.

Under the *second* head, the *foundation* of the temple, he observes, that "the church is not built upon the Apostles and Prophets in their *personal* capacity"—that there was no merit in them that could serve for a foundation of hope to the sinner—that Peter had no pre-eminence in this respect over the eleven, "the walls of the city having twelve foundations; and in them, the names of the twelve Apostles of the Lamb;" but that "the only sense in which men can be said to bear a part with Christ in the foundation of this spiritual building, is, that they are inspired by God to speak with such authority, that we may depend on their word with as much confidence as upon the words which Christ himself spake." Jesus Christ is the chief corner stone.—

"He that believeth in him shall not be confounded. To him many have come, for he is a tried stone, and are

built together, and find him to be not only the ground of their security, but also, as the corner stone is in a building, the bond of their union. To him ye have come, and on him are ye built; then consider how peculiar is your privilege, beloved, in this respect. Though it is contained in the Scriptures that *other foundation can no man lay than that is laid, which is Jesus Christ*: that is, no foundation on which we can safely be built except him: yet mankind are ever rearing their respective superstructures on a different foundation. Some build upon the presumptuous hopes of God's mercy, expecting to see the Lord without holiness—others are raising a fair fabric on the ground of their own righteousness—others are pleasing themselves with a motley building which they have raised on two foundations: Christ and their own works; all which may stand for a while, and make a fair shew during the momentary calm of God's forbearance, but which will instantly crumble into dust when his breath shall blow upon them." p. p. 277—278.

We were however most struck with the author's copious illustration and animated eloquence, where he describes the process of the building itself. We make no apology for the length of this extract.

"The model of the glorious edifice has existed from everlasting in the mind of its great Architect; and in conformity to that model, the building rises. Let us first observe it, as the work goes on. In that part of it which is already to be seen, observe how fitly each stone is suited to its place. As in the members of the human body, *if they were all one member, where were the body?* so is this building, if all the stones were equal in size, polish and shape, where were the building? But now it is so ordered that some shall form the broad base of a pillar, others the long shafts, others the ornamental capitals; another shall be of use to turn an arch; another be a quay stone; this shall be found in the cornice, and another in the ceiling; but they have all their use in their respective places, and other arrangements would destroy its beauty and symmetry. Those that are intended rather for strength than ornament, need not so much polishing; while others who are designed for a conspicuous

part in the building, suffer the strokes of God's heavy hand, and have their roughnesses worn away by affliction, because they are to become the polished corners of the temple. Thus, *unto every one of us is given grace according to the measures of the gift of Christ. He gave some to be Apostles and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

Having now surveyed the contrivance and arrangement of its parts, mark next its gradual growth. From the day that the first stone was laid in the superstructure at the conversion of our first parents, another, and another has been added, and the building has been rising from generation to generation. Persons of all ages, sexes and conditions, have been taken from the world and fitted one to another in it. Young and old, rich and poor, have been added to the Church in every different age; and though the work goes on with different degrees of rapidity at different times, God is always employed in it. At the present moment it is still rising: some stones are under the workmen's hand, others are fixed in their places in the church. At this day, more than in ancient times, men of all nations, and kindreds, and people and Tongues, English, Americans, Danes, Africans, Hindoos, Hottentots, Mohawks—millions, who have never seen one another in the flesh, are yet built up together, and united in one corner stone, the Lord Jesus Christ! *Behold these shall come from far, and these shall come from the north and west, and these from the land of Sinim.* Thus it goes on steadily indeed, but silently; for like that temple which was the type of it, *there is neither hammer, nor axe, nor any tool of iron heard in the house while it is in building.* The kingdom of God is not with observation; and so though the building of this great Temple is God's one great concern, and that for which he suffers the earth to stand, and keeps the wheels of providence in motion; it makes little noise in the world; very few of mankind ever hear there is such a building going on. But he that hath built his stones in the heaven, worketh in it hitherto, and will work to the end of time; and in future ages, out of thousands yet unborn, will increase the greatness of the structure. *The zeal of the Lord of hosts will do*

this, though its progress is slow at present. He, the Lord, will hasten it in its time. Swiftly shall it rise and rear its majestic height to the praise of the glory of his grace, while the happy workmen shall gladly pursue their labor, till at last they shall bring forth the headstones thereof with shoutings, crying, *Grace, Grace, unto it!* And now the temple is finished, who shall declare its glory? But before we attempt it, let us stop to remind one another, that we are also builded in it; that *we also, as lively stones, are built up a spiritual house.*

In order then to describe our privileges still further, according to the design of the Holy Spirit in the text, let us as we said, anticipate the finishing of the temple. Suppose then the period arrived when the scaffolding is struck down, and the rubbish moved away: that is, suppose this earth which was the stage for its erection is now removed from beneath it, and the wicked the refuse of mankind, are cast far away out of sight. Now conceive you see nothing but the building; Lo! it stands high in view for the admiration of the surrounding universe. *Walk about Zion, and go round about her: tell the towers thereof; Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.* What is her foundation? The rock of ages! Who is her inhabitant? Her inhabitant is God! Not a flaw, not a blemish is to be seen: every stone is in its proper place, and all contributing to the beauty of the whole! No want of symmetry in the general outline and plan—nothing imperfect in the execution of each part. Behold it stands an eternal monument of the glory of God, of his power, and wisdom and grace! It is all bright and glorious wherever you take your view of it: radiating in every part with the beamings of divine glory! Her light is like unto a stone most precious, even like a jasper! It is a Temple of souls! every stone is a living soul, a blood-bought spirit! Every one is a chosen warrior who has fought his battle in his days and has conquered! They have come out of great tribulation to be stones for this building! Affliction gave them their polish; and the cement which unites them is love!

But while we admire its beauty, let not the suspicion arise, that any thing should happen to mar its form or impair its glory. Earthly fabrics have in-

deed every thing to fear from the effects of inclement skies, for they must all in their turn become like those ancient cities, *where thorns come up in the palaces; nettles and brambles in the fortresses thereof*—where the mouldering arches and half remaining walls shew the devastating hand of time; but our Zion, hath nought to fear from time, for time ceases when her glory begins; and though she must be exposed to the storm, and beating of the rain during the dark watches of the night, yet when the morning of the resurrection cometh, it will be as clear sunshine after rain, *even a morning without clouds*. As she shall suffer by no natural causes of dissolution, so neither shall she fall by hostile violence. It was truly said by Christ to those who spoke of the temple at Jerusalem, how it was adorned with goodly stones and gifts, that the day should come upon her when one stone should not be left upon another, which should not be thrown down. But it shall not be so with our spiritual temple. Even now we may ask, *Why do the heathen rage, and the people imagine a vain thing?* even now we may look at her foundation and ask, What shall shake her sure repose? Resting on him, she mocks the assaults of besiegers, even in her weakness; but when the day of her perfection is come, the very sound of the shoutings of her enemies can be heard no more. Satan and his agents must first break through their chains of darkness, ere they can again plant their engines against her. *In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror, for it shall not come near thee.*" p. p. 279-284.

Here we close our extracts.—When "the building, fitly framed together, shall have grown unto an holy temple in the Lord," and the scaffolding, "the earth and the works that are therein, shall have been burned up," we doubt not but the author will be found occupying a conspicuous place in the temple he has so eloquently described. *He* also was "a chosen warrior who fought his battles in his days, and conquered"—"Affliction gave him his polish; and the cement which eminently united" *him* to his Mas-

ter's service, and the fellowship of the saints, was "love."

It is impossible to rise from the perusal of these Sermons, without being fully impressed, that the author felt deeply and strongly the importance of his message to fallen man. The style is not that, perhaps, which would command the *admiration* of a critical auditory:—it wants the artificial structure—the *labor limæ*—the studied decorations, which would entitle it to the name of *classical*. Yet it flows so evidently and directly from a mind richly fraught with divine truth—so deeply imbued with religious feeling, that we forget the preacher, and think only of his subject. This is as it should be. When sermons are composed with the view of setting off the preacher, decorated with imagery more calculated to dazzle than to impress, and acted in the pulpit with a studied display of gesture, the audience may indeed depart highly pleased with the exhibition, but with very little benefit to themselves. In a word, the preacher must be contented, or rather strive to be kept out of view, that the attention of the hearers may not be divided between *him* and his *subject*, and the effect of his ministrations be dissipated in air.

Martyn's own views of the subject are so much in accordance with our own, that we cannot forbear closing this article with extracting them. They are found in his sermon "On preaching Christ Crucified."

"In all after ages, even to the present moment, the men who are chosen of God to be his witnesses on earth, treading in the steps of the Apostles of old, have been engaged in proclaiming the glories of their Lord. They take their place at a distance, as being servants, from a wish to remain unnoticed, that the single undivided attention of mankind may be fixed on the master whom they serve. They preach not themselves, but

Christ Jesus the Lord. They are equally cautious about leading their hearers into error, by confounding the grace of God and the law of works; or by setting forth such principles of morality as the heathen sages might have taught; and give themselves up to the study of those divine mysteries which are known only by revelation, that from them they may learn how to build up your souls on that foundation, which will stand the test of the judgment-day.

Moreover, when they preach Christ crucified, as they find it revealed, they are not concerned about making the doctrine appear more reasonable, so as to approve it to the learned, nor to state it so as to leave no room for objections; but as the Scriptures have set it, so they take it up. They do not gild over the cross, or invest it with gaudy trappings, or allure men to it by deceitful panegyrics, but they take their stand at the foot of the blood-stained tree, and proclaim in those words which were written on the cross, *This is Jesus of Nazareth, the King of the Jews.* Thus the Apostles preached."

OBITUARY.

The public papers have announced the recent decease, at the age of 75, of a truly good, and, therefore, truly great, man—the second magistrate of our state, the Honorable JONATHAN INGERSOLL. All classes of his fellow citizens appear anxious to pay some tribute of respect to his virtues; and the several notices of his death, have been accompanied by many just and appropriate commendations of his character. We consider it our duty, and we certainly feel a desire, to devote a short notice to his memory—not so much because he was rendered eminent by worldly distinctions, of which he enjoyed an unusual share—as because he can be held up to the reader, as a most exemplary model of Christian virtue, as one whose walk and conversation were in perfect unison with his profession—and because his

case furnishes us with a complete refutation of the pretence, that an active and laborious public life, is incompatible with the regular duties and habits of a Christian.

Mr. Ingersoll made an early public profession of his faith. He was, for more than thirty years a Vestryman of Trinity Church, New-Haven; and, at the time of his death, held the office of Senior-Warden: And, it is well known, that few men have sustained situations in civil society, which required more labour, activity or attention, than those which he has successively held. But these various duties and cares, were never suffered to interfere with each other. At the bar—in the legislature—on the bench—or in domestic life—he was never charged with remissness or negligence: And yet, it will not be pretended, that his doctrines were less fervent, or his religious duties less punctually or regularly performed, on account of these weighty and arduous engagements: Nor, on the other hand, will it be pretended, that he was less faithful or attentive to these respective engagements, on account of the strictness with which he regarded his religious obligations. His whole deportment was marked with an unassuming modesty, and a diffidence of his own abilities. He never aspired after distinction; and yet he was called to fill some of the highest and most responsible offices in the state. He resorted to no acts to gain the popular applause; and yet he was always the favorite of his fellow-men. The world caressed and flattered him; but the world had not charms sufficient to alienate his heart, or divert his mind, from the cause of his blessed Master and Saviour. Charity, benevolence and philanthropy, were his pre-eminent characteristics; but they were virtues never ostentatiously displayed, having evidently been the spontaneous fruits of that love of God, which reigned supremely in his heart. No man ever complied more strictly with the Apostolic injunction, *to work out his own salvation with fear and trembling.* He felt and acknowledged his own insufficiency; and manifested, on every occasion, his entire dependence on divine grace and mercy, through the merits of the Redeemer. He was never ashamed to confess, that death appeared to him as the *king of terrors*; but when aware of his approach, he cast himself upon his Saviour and his God, and in full possession of his reason, passed into that rest

which remains for the people of God, without a struggle.

That his survivors, may long cherish his memory, and endeavor to profit by his bright example, is our ardent desire and prayer.

The following obituary notice is inserted by request.

Died, at Saybrook, Nov. 3d, 1822, on the 22d Sunday after Trinity, **FELIX STARKEY, Jun.**, aged 21 years and 13 days—after a painful and distressing illness of 30 days, which he bore with exemplary christian fortitude. He was early attached to the Episcopal Church, and never absent from her services, except on some extraordinary occasion. In the death of this young man, his parents have to lament the loss of a dutiful son: but they trust they do not mourn as those without hope. He left the greatest evidence of his being resigned to God's will—as his prayers were constantly closed in those beautiful words,—“Father, not my will, but thine be done,” through Jesus Christ, our Lord. Amen. Amen.

“Why then, my soul, on these bleak shores delay:

Why, in this brittle tenement of clay,
With doating fondness seek thy lasting rest,

To disappointment doom'd—with woes oppress'd!

Faith bids thee rise, and wing thy mystic flight

To brighter worlds, beyond the grave's dark night;

Where white-robd spirits, releas'd from mortal chains,

Their great Redeemer hymn in ceaseless strains.”

“Blessed are the dead who die in the Lord.”

PHILADELPHIA RECORDER.

S. POTTER & Co. propose to publish a weekly newspaper, to be entitled the “*Philadelphia Recorder*.” The object of this paper shall be the diffusion of religious intelligence. It will give a view of what is doing throughout the world, for the spread of the Gospel. The most interest-

ing literary information will be given; together with occasional reviews, and a short sketch of foreign and domestic political intelligence, so that it will form a complete family paper. The earliest information will be procured from Europe and all parts of our own country, and every pains taken to make the **RECORDER** an active herald of the cause of Christ. Several clergymen have been engaged to act as Editors, and nothing will appear without their approbation. Not more than one page will be at any time devoted to advertisements.

TERMS.—The Recorder shall be published every Saturday morning, on good paper, with good type; every number to be of the size of an ordinary newspaper.

Price three dollars per annum, payable in advance.

The first number will be issued the first Saturday in April.

Philadelphia, January 21, 1823.

On the night of the 20th inst. a fire originating in a neighbouring building, consumed the house and store occupied by Messrs. S. Potter & Co. and a considerable part of their stock. These gentlemen have been very useful in circulating works of a religious character, and especially those connected with the Episcopal Church. Independent, therefore, of a desire to aid our fellow beings in distress, we feel it a duty we owe the cause of Christ to promote the accompanying plan of a religious newspaper.

**WILLIAM WHITE,
JAMES ABERCROMBIE,
JACKSON KENNEDY,
JAMES MONTGOMERY,
GEORGE BOYD,
BENJAMIN ALEXANDER,
G. T. BEDELL,
WM. H. DELANCEY.**

Philadelphia, Jan. 21, 1823.

THE
CHURCHMAN'S MAGAZINE.

VOL. III.]

MARCH, 1823.

[No. 3.]

THE COMMENTATOR:

OR

A GUIDE to the *clear comprehension*, and *pious use*, of the LITURGY.

NO. XIII.—THE LITANY, continued.

In the preceding Intercessions, we have made supplication for the supply of our spiritual wants. We now turn our prayers to those which relate more immediately to the body, beseeching God, who alone is our refuge and strength, and is a very present help in trouble, "to succour, help and comfort, all who are in danger, necessity, and tribulation." In a more particular manner, we pray for the preservation of all "travelers," "all women in the perils of child-birth," "all sick persons, and young children;" We pray for the "prisoner," and the "captive;" for the "orphan," and the "widow;" and in general, for "all that are desolate and oppressed." While, then, we recommend these to the care and mercy of God, let us ever be mindful to accompany our prayers with our good deeds: Let us remember that to visit the fatherless and widows in their affliction, and to assist and relieve the distressed, is a principal part of true religion, and a peculiar and indispensable duty of a disciple of Christ.

The next petition is one of the shortest, but the most comprehensive of all; "that it may please God

to have mercy upon all men." This prayer, which is the dictate of reason and humanity, is in perfect accordance with the scriptures. These teach us that the God and Father of all men, is good to all; that his tender mercies are over all his works; and that his blessed Son has tasted death for every man. Our prayers, therefore, should not be limited by any imaginary decree of absolute reprobation, but our charity should be coextensive with the mercy and goodness of God.

In the same spirit of true christian benevolence, and in conformity with the practice as well as the precepts of our divine Redeemer, we proceed to pray even for our "enemies, persecutors, and slanderers;" that it may please God "to forgive them, and to turn their hearts."—And this petition we offer, not so much for our own sakes, and our own relief, as on their account;—that, their hearts being changed, they may be restored into a state of salvation; which no man can be in who lives in hatred and enmity, or who persecutes or slanders his neighbour: for "he that loveth not his brother, abideth in death."

The intercession which follows, seems to be taken from a petition in the Lord's Prayer: for when we beseech our heavenly Father "to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them," it is in effect to say, "Give us this day our daily bread." This pious supplica-

tion acknowledges God as the giver and preserver of all good things; which were first created by his word, before there were any second causes to produce them, and which are still preserved and continued to us by his all-powerful and bounteous hand. He visiteth the earth, and watereth it, and bringeth forth food out of it: He prepareth the corn to cover the valleys, he clotheth the pastures with flocks, and crowneth the year with his goodness; filling our hearts with food and gladness. But let us remember that he can, with equal ease, turn the rivers into a wilderness, and the water-springs into a dry ground; that he can change a fruitful land into barrenness, for the wickedness of them that dwell therein, and that except the Lord bless the earth, their labour is but vain that cultivate it.

The next Intercession, is the most important in the Litany. In it we beseech God "to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of his Holy Spirit, to amend our lives according to his holy word."—True repentance is a primary condition of the forgiveness of our sins, and in the scripture sense of this duty, it is no light or transient work. It imports a sincere change of mind; a turning from sin, with an abhorrence of its evil nature, and dreadful tendency. It is attended with deep humility and sorrow of heart, and it terminates in the reformation both of the heart and life.—In that part of the intercession which relates to our forgiveness, we notice a threefold distinction; "sins, negligences, and ignorances." By the first may be understood our more gross and deliberate transgressions, which should fill us with the deepest sorrow and remorse. By the second, those lesser sins into which we daily fall, through inadvertency, carelessness or surprise; and which should be sincerely repented of, that we

may be daily renewed in the spirit and temper of our minds. And by the third, those ignorances which are only so far criminal as they are voluntary, or attributable to a neglect of the proper means of obtaining knowledge. For all our various and multiplied offences, we must daily ask forgiveness; beseeching God that he would "endue us with the grace of his Holy Spirit, that we may amend our lives according to his Holy Word." Without the help of this grace we can do nothing. Our mind is naturally blinded by sin, our judgment is corrupt, and our will perverse. It is the Holy Spirit only that can enlighten our minds, and renew and sanctify our hearts; and without his renovating influences we shall remain dead in trespasses and sins. But, thanks be to God! we have a sure word of promise that this assistance of the Spirit shall be given to all who ask it. With what sincerity and fervency ought we then to pray for the graces of the Holy Spirit, to guide us into all truth necessary to our salvation, and to enable us to regulate our lives according to the dictates of God's holy word.

After we have gone through the preceding deprecations and intercessions, the Church endeavours to raise our desires of audience and acceptance to the highest possible fervency. For this purpose she has furnished us with a few earnest and affectionate supplications, to be uttered, with a pious sort of emulation, alternately by the Minister and the people. In the importunity of our devotions, we implore the Redeemer by his *divinity*, as the "Son of God," to hear our prayers. And we invoke him by his humanity and sufferings, as the "Lamb of God that taketh away the sins of the world," to "grant us his peace, and to have mercy upon us."

Here the Rubrick in our American Service permits us to pause, and to pass over that part of the Litany

which is commonly called the *Supplications*, till we come to the last prayer. But the discretionary part is so excellent and so fervent, that it will seldom be omitted, unless there is some imperious necessity for abridging the service. And in those congregations where it is thought expedient generally to omit it, propriety would seem to dictate the use of it, on all the more solemn seasons of the Church.

The part of the Litany which is termed *The Supplications*, was compiled from more ancient services about six hundred years after Christ, when the barbarian nations began to overrun the Christian countries; but if we consider the troubles of the Church militant in every age, and the enemies with whom the good man is constantly environed, we shall perceive that this part of the service is proper and pertinent at all times.

The supplications commence, like the beginning of the Litany, with an invocation to the glorious Trinity for "mercy." For the repetition and reiteration of the petition is supposed to be addressed, first to the Father, secondly to the Son, and thirdly to the Holy Ghost. If we reflect how constantly we stand in need of mercy, we shall be convinced that we can not ask it too often. It is a request which the greatest sinner may make successfully, if he makes it with true penitence; and it is one which the greatest saint has daily need to make, under a sense of his continual infirmities.

The main object of the supplications is to enforce the foregoing deprecations and intercessions, with the greatest possible importunity; only adding a few petitions in reference to our preservation. But such was the pious humility of the ancient Christians, and so high was their veneration for the Lord's Prayer, that they thought no office of their own compleat without it; and that it could not, therefore, be omitted in

the Litany. It is introduced in this place, to supply whatever defects there may be in the preceding parts; and to introduce and sanctify all that follows; which is only a larger paraphrase of the two last petitions of this divine form.

After the Lord's Prayer, two short petitions are added. They are taken from the words of the Psalmist, and are to be repeated alternately by the Minister and people. "O Lord, deal not with us according to our sins." "Neither reward us according to our iniquities."

Before proceeding to the subsequent Collect, which is commonly called "a prayer against persecution," the Minister is instructed to say, "Let us pray." This admonition is sometimes used to denote the change from one kind of prayer to another; and the repetition of it here, towards the close of the service, is happily calculated to remind any who may be growing languid or inattentive, in what an important work they are engaged.

Though the prayer against persecution, was first introduced during a calamitous state of the Church, it will be but too seasonable in every age, till one of truer piety shall come than any that has yet been known, or is likely soon to take place. In our present state, we are at all times liable to many "troubles and adversities," and exposed to many evils from the "craft and subtily of the devil," as well as the machinations of wicked men; and from all these we should pray to our merciful Father to save and deliver us.—In the introduction to our requests, we are taught to profess our reliance on the divine mercy, which is ever ready to extend itself to the truly contrite heart." Our first petition is, that God would "mercifully assist our prayers," by his Holy Spirit, which is designed to help our infirmities, and to make intercession for us.—We then pray, that he would gra-

ciously prevent the evils which threaten us, and remove those we labour under; that "being hurt by no persecutions," we may evermore celebrate his goodness, and give thanks to our Almighty Deliverer, "in his holy Church, through Jesus Christ our Lord."—Here, instead of the usual "Amen," the people offer up a short prayer for help and deliverance, borrowed from the Psalms;—"O Lord, arise, help us, and deliver us, for thy name's sake." To this response, the Minister replies with a sentence taken from the forty fourth Psalm; pleading with God, and suggesting to us, "the noble works" done by him for his Church; which, if we have not seen with our eyes, we "have heard with our ears" from the holy scriptures; "our fathers having declared them to us," partly as performed "in their days," and partly "in the old time before them."

And since the arm of the Almighty is not shortened that it cannot save; nor his ear become heavy, that it cannot hear, the Congregation again respond in the same words as before, only changing one of them for another still more significant; beseeching help and deliverance, for the "honour" of God:—not for any merit of our own, but for his own glorious perfections, and the instruction of his creatures, that we and all men may learn to love and praise and serve him. And to this we are indispensibly bound, even while the most painful view of our sorrows and wants is present to our minds; and, therefore, in the midst of these supplications, we are taught to ascribe that glory to the sacred Trinity, which ever has been, and now is, and ever will be, its due, whether infinite wisdom allots to us prosperity or adversity.

The doxology is followed by a few other alternate supplications, which we finally sum up in the words of the Psalmist; "O Lord, let thy

mercy be shewed upon us;" "as we do put our trust in thee."

After these short petitions and responses, we are furnished with an admirable prayer for grace to sanctify our troubles. In this we address ourselves to our heavenly Father, who knows whereof we are made, and discerns as well what we now suffer as what we are able to endure, and beseech him to "look mercifully upon our infirmities," and to "turn from us all those evils that we most justly have deserved." But if it does not seem good to infinite wisdom to preserve us from trouble, the next thing that we should desire is, that we may have faith and strength to bear it. We are therefore taught to pray, "that in all our troubles we may put our whole trust and confidence in God's mercy." If we have faith to do this, we may have a shield that will quench all the fiery darts of the wicked one, and amidst all the adversities and afflictions that may beset us we shall remain firm and unshaken. We may be troubled on every side, yet we shall not be distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.—There is indeed nothing more consoling in the day of affliction than a firm trust in the divine mercy; but if our faith be not well grounded, there is no state more dangerous. We therefore add to our former petitions this last request, that we may "evermore serve God in holiness and pureness of living, to his honour and glory, through our only Mediator and advocate, Jesus Christ our Lord." Unless we live a life of holiness, while we profess to trust in the divine mercy, our faith is mere presumption, and our confidence nothing but groundless expectation. They only have just cause to trust in the mercy of God, who obey his laws and do his will. Let us then be careful that our holiness be equal to our faith, in the time of affliction. It is compar-

actively easy to serve God in the season of prosperity, but adversity is the furnace that tries our piety. The hypocrite and the self-deceiver fall off as their temporal comforts vanish. But he who desires and determines "evermore to serve God in holiness and pureness of living," evinces that he does this out of choice and from a sense of duty, and that he delights in such a course of life. Such a man will maintain his integrity under the heaviest chastisements. Considering his afflictions as sent for his correction and amendment, they will but draw him nearer to his God; and appropriating the language which the Psalmist ascribes to his ancient people, he will say, "My heart is not turned back, nor my steps gone out of the way; no, not when thou hast smitten me into the place of Dragons, and covered me with the shadow of death."

The General Thanksgiving, the Prayer of St. Chrysostom, and the Benediction, which stand at the close of the Litany, have already been noticed in our comments on the Morning Service.

Having thus gone through with the daily Morning and Evening Prayers, the Commentator here suspends his labours. If he should think it expedient at a future day to resume them, it will be but to offer a few remarks on some of the occasional offices of the Church.—Adverting to what he has already done, he would desire to unite with his readers in the following devout Collect of the Church;—

"Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. AMEN."

C.

For the Churchman's Magazine.

ON RELIGIOUS INSTRUCTION.

I have read with much pleasure, a sermon by the Rev. J. C. Rudd, designed to enforce the duty of religious instruction, from Joel i. 3. *Tell ye your children of it, and let your children tell their children, and their children another generation.* This is a sensible and well written discourse. My design in thus noticing it, is to extract some observations of the author on the important subject of which he treats; and at the same time, to afford the readers of the Churchman's Magazine, a specimen of the style and ability with which the sermon is written. After some just observations on the duty of religious instruction, the author alludes in the following paragraph, to some opinions entertained by a large body of Christians in this section of our country, which I do not recollect to have seen discussed, and which, from their nature and tendency, demand an animadversion.

"Notwithstanding, it must be admitted as one of the most gratifying subjects of contemplation furnished by the times in which we live, that much care is bestowed upon religious instructions, there is no doubt great room for improvement. Too many are to be found, who do not enter as they should upon this business, and seem to regard it as a matter of trivial importance. Resting much of their dependence upon a mysterious, sudden, and irresistible operation of the Holy Ghost, they apparently neglect those means which have been ordained for fostering the teachings of the spirit, and furnishing outward proofs of internal holiness. But if all such persons would take the trouble to read the sacred volumes with a view to the attainment of religious information, and a knowledge of their

duty, they would soon find their mistake. They would see how often attention is urged to the proper instruction of the young, and how frequently the performance of the duty is commended, and made an evidence of the presence and favour of God." The author then quotes several passages of Scripture, in proof of his assertion; and remarks, "when the world had God himself for an instructor, it would appear to have been the duty of parents, to insist that their children should observe all the outward requirements of the Jewish ritual. And it is much to be lamented that this idea is not more prevalent now. It is beginning in the wrong place, to say that the young ought to become serious, devout and alive to religious feelings, before they enter upon obedience to the ordinances of the Gospel. The first thing is to obey God, whether it be in the moral precepts which he has laid down, or the ordinances enjoined by him. It is no excuse to say, we do not feel fit to enter in earnest upon a religious life. The fact is, our first business is to obey the laws of Jehovah, and resort to his ordinances, that we may feel—that we may have suitable tempers—that we may grow in that grace which we profess to want. The first step is obedience; and the next is, to make our lives conformable to the professions we make." Perhaps it ought to have been here stated, to prevent misrepresentation, that the grace of God is freely offered to every one, to enable him to obey the divine precepts, whether they relate to faith or practice.

After illustrating and enforcing the duty of religious instruction, by various scripture authorities, he states that the two great objects to be regarded in a religious education, are faith and practice.

"Those great truths which constitute the sum of our faith, are to

be made the theme of frequent inquiry, reading and meditation. That faith, in which the young are to be taught, involves all those high and heavenly considerations, which present to the human mind, the Father of the Universe, speaking from nothing that world of wonders which spreads the earth, and rolls in uninterrupted harmony and majesty, through unbounded and unexplored space—and that provision of mercy—that offering for sin—that rescue of men from the guilt and dominion of iniquity, which caused all heaven to wonder, and bid the Son of the Eternal to resign the joys and glories of the celestial world. In that stupendous gift, the human mind has a theme for contemplation, compared with which, all the sublime ideas of genius, the fancy of poets, the theories of philosophers, and even the most splendid achievements recorded in history, are less than nothing."

In respect to practice, he says that "the duties, which are to be taught, naturally divide themselves into those which relate to God—the Church—their fellow men, and themselves." Under the head of their duty to the Church, are the following very just observations:—"This visible society, framed by the counsel of the Holy One, organized and fostered by Apostles and martyrs, and enriched by their zeal and example, designed as a nursery of souls for heaven, has Jesus Christ for its head, and those ministers who derive their authority from him, for its officers. The design of this society is, to perpetuate a knowledge of the divine laws, to preserve an understanding of the Apostolic and primitive usages and doctrines, and to keep alive that succession of men, who were to administer her ordinances, defend her truths, and maintain her discipline to the end of the world. Thus she was to be the channel of divine grace to the souls

of men, and the door, through which they were to enter into the joys of their Lord. It is one of the most important parts of religious instruction, to impress the knowledge of this fact upon the young, that they owe a debt to this visible body of their Lord, that they ought to understand the manner in which the Church existed in her purest days. Their studies should be carried back to that time, when there was no dispute as to the institution of the ministry, and of the orders of which it was composed. The harmony of society, and the advancement of true holiness, would be most effectually promoted, if this course were pursued. The whole current of scripture, explained by primitive usage and doctrine, would convince them of the great importance of attending to the authority of the Church, through her duly authorized rulers."

On the duty which the young owe to themselves, he remarks :— "On them it devolves, as a duty from which there is no excuse, to employ with diligence and devotion, the means which have been appointed for the promotion of their holiness of heart, and their everlasting felicity. They are not only to be urged to employ the means of grace, but they are to resort to them from motives of love to holiness and virtue ; from a sense of their need of divine assistance ; from a conviction, that these are the commands of God ; from desires to be qualified for the enjoyment of everlasting life ; from the consideration, that having been initiated into the Church, they are bound to promote her honour and prosperity ; from a due reflection upon the solemn truth, that this world, and all its interests and joys, are fleeting ; that though they are young, they are soon to be engaged in other cares, and, ere long, to pass away to other

more solemn and unchanging scenes."

I shall close these extracts with a brief one, in which the writer, after speaking of the weekly course of religious instruction, which he had commenced for the benefit of the young members of his parish, bespeaks the co-operation of their parents. "In this weekly course of instruction, let me enjoy your countenance and your cordial encouragement. There is nothing so withering to the efforts of any minister, as that coldness, that inattention and neglect of co-operation, under which he sometimes struggles, and which have been too often witnessed." It would be happy for the clergy, if they could always receive from their influential parishoners, that cordial support and encouragement, in their various endeavours to promote the spiritual improvement of the flock of Christ committed to their charge, which is so necessary to their success, and which it is, beyond all question, their duty to afford them.

B. Y.

For the Churchman's Magazine.

CEREMONIES OF THE CHURCH.

The ceremonies of the Church are often grounds of objection to those who might otherwise be disposed to attach themselves to our communion. The ceremonies of the Church, are few, simple and significant. And though there seems to be, in reality, nothing which can afford just ground of exception, yet they have been a fruitful source of cavil, and are sometimes made a ground of continued separation from our communion. It is not my intention to discuss the propriety and reasonableness of these ceremonies.

If man were a pure intelligence, no ceremonies whatever, would be either requisite or proper: but as he is composed of body and soul; and as a great part of his knowledge comes through the medium of his senses,—“some accommodation to this compound condition of his nature becomes advisable, in prescribing a form for the direction of his public devotions.” I do not recollect to have seen, within the same compass, so philosophical and satisfactory an illustration of those rubrics which direct the postures of standing, kneeling and sitting, during different parts of the service, as that contained in the following extract, which I send you for insertion in the Churchman’s Magazine, if, in your opinion it is deserving of it.

Yours, &c.

B.

“These attitudes are, with great propriety, adapted to the mental affections, respectively supposed to accompany various religious exercises. Thus, we are commanded to kneel, while we are imploring favours, or giving thanks for those already received: this attitude being habitually regarded by us, in common life, as expressive of a sense of unworthiness and humility; the sentiments which ought to inspire us in those parts of the service. We stand while praising God, to signify our cheerfulness, and the lifting up of our hearts; and also, while professing our belief, to denote our steadfastness in the Christian faith. While the word of God is read in the lessons, or expounded from the pulpit, the congregation sit, in listening to it; because these instructions are delivered to themselves primarily, as men; not having, like the prayers and praises, an immediate reference to sentiments of devotion. It is a maxim in philosophy, that an imitation of the gestures

which naturally accompany an affection of the mind, tends to introduce, or to strengthen, that affection. Our devotions are accompanied by the posture prescribed in the liturgy, upon the same principle which teaches us to stand uncovered in the house of God, that being the customary outward sign of respect. All these attitudes then being associated in our minds, with the sentiments which either nature or habits of life attach to them, will, in the hour of worship, call up these sentiments in minds where they do not really exist, and confirm them where they do.”

ON BOWING AT THE NAME OF JESUS.

Among the few ceremonies retained by the Episcopal Church in its public worship, is that of bowing at the name of Jesus, when we repeat it in the Creed. The custom—for it is nothing more, there being no rubric directing it—is founded on Philipp. ii. 9, 10, 11; “Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” When, therefore, in rehearsing the articles of our belief, we confess that Jesus Christ is Lord, we accompany the confession with a slight reverence or homage to his name, according to the apostle’s direction. The ceremony is confined to the Creed; because in no other part of the service do we formally make this confession, as a part of our belief. Thus does it appear, that bowing at Jesus’ name is a very proper act of reverence, and countenanced by the words of an inspired apostle.

A.

LETTER OF MAR DIONYSIUS.

The readers of Doct. Buchanan's Christian Researches will be glad to learn, that his old friend, Mar Dionysius the Metropolitan of the Syrian Church, is still alive, and that he has lately written to the Church Missionary Society. We give a few extracts from a translation of his letter sent of Syriac, by Professor Lee :—

May this letter come in peace and safety to Lord Gambier, Head of the Society which is in the Church of England, from the School of Co-tym!

JAH

In the Name of the Eternal and Necessary Existence, the Almighty.

Mar Dionysius, Metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our Father. Mar Ignatius, Patriarch, who presides in the Apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the churches, to Lord Gambier, the illustrious, honourable and renowned President; and to our brother Mar Henry, the honoured Bishop of the City of Gloucester; and to the priests and deacons, and true Christians great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and Grace from His only begotten Son, and protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind and honoured brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the Holy Apostle, until the wall of Cochin was taken in the reign of King Purgis, kept the true

faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But by the power of the Franks, our Jacobite-Syrian Fathers and Leaders were prohibited from coming from Antioch; and, because we had no leader and head, we were like sheep without a shepherd; or like orphans and widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian churches in Malabar were subdued, and turned to the faith of the Pope of Rome.

In the year of our Lord, 1653, came our Spiritual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar; but, when the Franks knew this, they brought the holy man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the king of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept of the faith of the Pope of Rome; we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the Pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian Fathers from Antioch, who turned us to our true ancient faith, and set up a high Priest for us.

We now have fifty-five Jacobite-Syrian Churches in Malabar; and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the Pope for us, and endeavouring to take us in it; and, from the power of a kingdom

filled with idols, the heathen have subdued us Jacobite-Syrians, just as Pharaoh, King of Egypt, subdued the Children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the children of Israel, from the house of bondage of Pharaoh King of Egypt, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Macaulay, and Mar Buchanan, the illustrious Priest: and when they came to us, and saw our subjugation and sorrow and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Monro: and as Joshua, the son of Nun, brought Israel to the land of promise, and put them in possession of Canaan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence; and he built a school and one church for us, in the place called Cotym; which he did with great trouble, labour and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the holy and divine books. All the deacons, moreover, and children who are taught in the school of our place, are cherished by the assistance of this illustrious leader.

Again the Priest Benjamin,* the Priest Joseph,† and the Priest Henry,‡ our spiritual and temporal friends, brothers and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching

all the deacons and children of our place the English language.

The books of the New Testament which ye sent us, we divided, and gave to the churches in Malabar; and with great joy does every man present his prayer unto God for you; and we trust in our Lord Jesus Christ, who is merciful to those who show mercy, that he will give you a good reward in the day of judgment, even thirty, sixty, and a hundred fold, for your work and labour for us, and that he will make us rejoice with you. But we are unable to recompense you by any earthly riches; the more, however, shall we supplicate God daily, that your dominion may be increased, and that he would subdue those that hate you under your feet; and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endowed also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that he would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the Priest,* who is held in honour by us, we received the letter which he sent by the hand of Joseph the Priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives and increase your peace!

But we call to mind the adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James,† the honoured Priest, will

*Mr. Bailey. †Mr. Fenn. ‡Mr. Baker.

* Rev. Professor Lee.

† Rev. James Hough.

make known to you all that is going on among us. And I, the Metropolitan, Mar Dionysius, your friend, very cordially salute you : also Abraham the priest, our obedient servant, and all the deacons, and children that are in the school. All the priests, moreover, and deacons, and the whole congregation of Christians who are in all the churches in Malabar, salute you.—May grace be with you all : even so, Amen.

Our Father which art in Heaven,
&c.

Remain firm in the power of Jesus.

In the year of our Lord, 1821.

On the third of the month Ranun the first, Friday.

From the school of Cotym.

MAR DIONYSIUS.
Metropolitan of Malabar.

For the Churchman's Magazine.

LENT.

The following reflections on the season of Lent are offered for publication in the Magazine, with the hope, that they may not be deemed unseasonable or unprofitable.

The Church, at this time, both outwardly and spiritually, puts on her penitential garments. Her external tokens of joy, are exchanged for those of sorrow : And in the place of her high and animated songs of praise and gratulation, she now utters the voice of lamentation and woe ; and in her affecting services, calls upon her dutiful children, to unite in the interesting exercises of self-examination, serious meditation, devotion, mortification, self-denial, penitence and contrition.

To a very brief and hasty consideration of some of these exercises, therefore, it is my present object to call the attention of the reader.

Self-examination is one of the first duties which we are called upon to perform. Preparatory to the commemoration of the humiliation and sufferings of our Saviour, we should call our sins to remembrance. This alone will bring us to a realizing sense of our unworthiness. This alone will enable us to estimate as we ought, the value of the sacrifice, by which pardon and salvation have been purchased for us. At the annual return of this period, therefore, let us pause and look back upon the past. Let us pass in review the various objects which have engaged our attention, and the several pursuits in which our time has been spent. In this review, let us be true to ourselves. Let us not endeavor to obliterate the remembrance of things, which excite unpleasant sensations. That probing which is the most painful, is usually the most salutary. Let us rather confess our wickedness. Let every thought, and word, and deed, be tested by the holy precepts of the Bible ; and where they are found to be such, as neither our God nor an awakened conscience can approve, let us not attempt to smother reflection, nor close our eyes upon their enormity. Laying aside our self-love, and every arrogant claim to sinless perfection, let us judge, not only our conduct, but our hearts and motives also, with the same rigid fidelity and impartiality, to which every thing must submit on the day of final trial. What have we done, of which a just and holy God can approve ? How small the amount ! How trifling, when compared with the number and magnitude of our transgressions ! Nay, among our best deeds—among those on which we can dwell with the most satisfaction—how few can we remember, which do not carry with them, the most glowing marks of human frailty and imperfection ? And when we think of the passions which have swayed us, the motives

which have governed us, and of our numberless deviations from the righteous commandments of our Lord, how forcibly shall we be impelled to those devout and penitential exercises, which are also among the duties appropriate to this solemn season!

Of these, *serious meditation* is an exercise of great interest and importance. Amid the cares and distractions of the world—amid the calls of business, and the invitations of pleasure—amid those attractions and enticements by which we are surrounded—the mind finds but little leisure to dwell on serious things. From many a life, sober reflection is so entirely excluded, that the summons of approaching death, is not unfrequently the first thing to call the heart to pious contemplations. Nay, so prone are we to put off the thoughts which disturb our feelings, that serious meditation probably forms too small a part of every life. How judicious, then, is the appointment, by which a certain portion of the year, is expressly set apart for this and other profitable exercises of the mind!—when the Church, in her appropriate service, sets before us a striking exhibition of our fallen condition, of the evil consequences of sin, and of the dangerous state of every soul which has not embraced the terms of reconciliation! And shall we not avail ourselves of the benefits of this appointment? Shall we not profit by the instructive lessons which are thus provided? Shall we not improve the opportunity thus afforded for holy contemplation? Surely, if we can be persuaded to think but a single moment on the brevity and uncertainty of that life, in which so much preparation is to be made for eternity; if we can be induced to turn a single thought on futurity; we shall not deem any portion of our time too great to be devoted to serious things. We shall esteem it our highest privilege, to retire from the tumult of worldly care;

to escape the distractions of business; to turn a deaf ear to the invitations of pleasure; to disregard the attractions and enticements of the world; to commune with our own thoughts; and, above all, to enjoy that spiritual communion with our blessed Lord, which is the only source of genuine consolation in this state of existence, or in that which is to come.

Prayer also, is an exercise of vast importance, and one particularly demanded at such a season. *Prayer*, being the prescribed mode, in which the creature is to make known his wants to the Creator, and through which he is to express all his devotional feelings, is always the delight, no less than the duty of the Christian: But there are particular times, when its delights are greatly enhanced, and when we feel the full force of our obligation to engage in it. When we feel our dependance upon God; when we are duly sensible of our unworthiness; when we reflect on the painful sacrifice, by which our sins have been expiated; when we contemplate the sufferings to which the Son of God submitted for our sakes; our souls are in heaviness, and our hearts are bowed down, until we find relief in prayer, and venture to look up to the mercy-seat for pardon. To excite these feelings, has been a leading object with the Church, in the appointment of her services for this particular season. At such a time, then, may we not hope that her object will be attained; that such will be our feelings—such our reflections—such our contemplations? Shall we not seek, in these devout exercises, that comfort and consolation which the humbled soul requires?

And may we not further hope, that these duties will be accompanied by that *abstinence* and *self-denial*, which our Church recommends, and which our Saviour inculcates, both by his precepts and example? It is not to be expected, perhaps,

that these penitential exercises will be carried to so great a length at this time, as they were in the early ages of the Church: Nor does our ritual prescribe the measure of abstinence or self-denial, to which it shall be the duty of the Christian to conform. It would not comport with the freedom of the gospel, to impose penances of any description. But, if our self-examination be faithful; if we give way to suitable meditations; if our prayers be frequent and fervent; and if our hearts be really warm with devotion; we shall feel no desire to pamper the appetite, nor much relish for sensual gratifications. During such a season, the Christian should abstain from choice, from those indulgencies, which at other times, might be deemed neither improper nor unreasonable. Amusements and recreations, even though they be innocent in themselves, may justly be deemed unbecoming and unsuitable at such a time. A devout commemoration of the self-denials to which our Saviour submitted, and a suitable regard for the example of the primitive confessors and martyrs to the Christian faith, would seem to require some measure of conformity to the pattern which they have set before us. To devote any portion of the time, therefore, which the Church has set apart for this commemoration, to the vain and corrupting pleasures of the world, would indicate a degree of thoughtlessness and indifference, with which the Christian character ought never to be deformed. So far then as the Church to which we belong is concerned, let this season of Lent be improved as a pause for preparation for the solemnities which are to follow. Let all our actions correspond with our professions, and with the distinguishing characteristics of our Church. And let us look forward to the day, when we are to commemorate the last sufferings of the Saviour, and his final expiation

on the cross, with that perfect love, and that entire devotedness of heart, which cannot fail to render our religious duties our chief delight, and the service of our Master the sweetest toil.

Finally, let us manifest, on this occasion, that *inward penitence* and *contrition*, which, as unworthy and humbled sinners, we are bound to feel. Let us be really and truly *sorry for our sins*. Let us reflect, that no outward show of penitence, can be substituted—for that *godly sorrow, which worketh repentance to salvation, not to be repented of*.—Sorrow for sin, must begin at the heart, the source and root of moral defection. Vain, therefore, will be every penitential exercise—vain will be every religious observance—if it be not attended by that inward contrition, which bows the heart, and bends the affections to the will of heaven. We must feel sorry for our sins, because they are violations of the commands of that pure and perfect Being, whom we are bound to adore, and whom we profess to love. We must feel sorry for our sins, because they are the source of all the miseries of this life, and of all the terrors of the life to come. We must feel sorry for our sins, because they brought ruin and death into the world, and nailed the Redeemer to the cross. If we do feel this sorrow, it will indeed work repentance to salvation. And if we *are* brought to this repentance, it will be manifested in a new and more holy life, in a closer conformity with the precepts of the gospel, and in a higher degree of zeal for the honour and glory of God, and the salvation of men.

May this solemn season be so improved, then, that the Church shall not put on her penitential garments in vain—nor in vain call upon her children to unite in those interesting duties which she prescribes.

H.

For the Churchman's Magazine.

NEW EDITION OF DR. CLARKE'S COMMENTARY.

Messrs. Editors,

Proposals have been issued, "for publishing a new Edition of Dr. Adam Clarke's Commentary" on the scriptures. Efforts will undoubtedly be made to give it as extensive a circulation as possible. And in order to ensure this, various agents will be appointed, who will probably solicit many of your readers to become subscribers. Persons, who are not much conversant with books, always labour under considerable disadvantage, when they are called upon to subscribe to a work with which they are unacquainted; and for the character of which, they must be dependent upon the recommendations which accompany the prospectus. Now very few, it is presumed, know with what facility, names, which in other respects are deserving of confidence, are obtained for almost any work; (it would seem) without much regard to real merit, provided the object of the work be commendable. It is not with the plan of obtaining recommendations for publications, that I would find fault; but with the indiscriminate liberality with which persons of distinction, who are honoured with the solicitation of their opinions and names, give the publishers the whole weight of their recommendations, in behalf of their proposed publication. The business of book making is now carried on, in this country, to a great extent by subscription—And no means which are thought calculated to swell the number of subscribers, are left unattempted. An indispensable prerequisite, is the recommendation of those individuals, whose character and situation in life entitle them to respect and confidence. Thus the unsuspecting and the unwary, are often induced to subscribe for publi-

cations of little value, and sometimes, to involve themselves in expenses, which their pecuniary circumstances, by no means justify. The evil has become one of great magnitude; and it requires to be corrected by some means, or another. Immense sums are annually drawn from the community, to enrich a few individuals, frequently from those who have nothing to contribute for such objects, without injustice to their families. The public ought to be on their guard against indiscriminate subscription, and correct information, through some independent and qualified vehicle, ought to be conveyed to them, concerning the character of such works, as they may be solicited to patronize by their subscription. With such information, they would be prepared to meet the agent of the publishers, and qualified to make their election among the various publications which solicit their patronage.

I have thrown out these imperfect, but I trust not unuseful hints, hoping that they may serve as a caution to your readers, on the subject of subscription generally, and suggest to the editors of the Magazine the importance of appropriating a department in their valuable miscellany, to the communication by reviews or otherwise, such information, concerning the various works which are issuing from the press, as in their view, may seem best calculated to promote public good.

I should not have troubled you with these observations, had not the prospectus of Dr. Clarke's Commentary been handed to me, the other day, in a way which led me to conclude that there would be a pretty general solicitation for patronage of the work. In my view it is a work of mixed character, and not exactly adapted to the wants of common readers. It contains a large proportion of critical matter, which, however pleasing to the learned, must be

unprofitable to the common reader. Dr. Clarke is a man of vast erudition, and in oriental literature he has, probably, few superiors. He has brought his stores of learning to bear upon the criticism and explanation of the sacred volume, with a good deal of critical and logical acumen. His doctrinal observations are for the most part just and pertinent; and his doctrinal views are, with a few exceptions, sound and orthodox. He has the reputation of great candour and liberality. His work contains a great deal of curious and valuable matter, which he has collected with much labour, and which contributes, perhaps not unprofitably, to swell the size of the work. But to this character, there are, (if I may be allowed the expression) several considerable drawbacks, which will probably satisfy your readers, that it is a work, which it will hardly be for their interest to patronize; especially when there are other works of the same kind, less expensive, and better adapted to general instruction and edification. Dr. Clarke's Commentary is not altogether free from Sectarian prejudices, and he sometimes adopts a canting phraseology, not suited to the taste of sound and enlightened christians. Some of his illustrations are extremely fanciful: and he is sometimes chargeable with a degree of literary trifling incompatible with the dignity of a commentator. Some of his views of Christian theology I conceive to be defective, though he is much more free from imperfections, doctrinal unsoundness and redundancy than Scott. For common use, both works are too voluminous; and Clarke's in particular contains a great deal that must be unedifying and useless. It would not be difficult to substantiate these remarks on Dr. Clarke's

Commentary, by quotations from every part of the work. But as my object is merely to caution your readers on the subject of subscribing for the Commentary without due consideration, this would be a departure from my purpose, and protracting this communication beyond the limits which I had prescribed.

After having made these observations, it would seem expedient to recommend some commentary to the readers of the Magazine, adapted to the purposes of general instruction and edification. But for this, the writer of the present article feels himself unqualified. "That there is required a commentary of modern date, accommodated to existing circumstances and the state of the public mind," there can be no question.

The several Bishops of the Church have recommended as suited to the present wants of the Church, the family Bible of Drs. D'Oyly and Mant, chaplains of the Arch-Bishop of Canterbury, originally published under the patronage of the Society for Promoting christian knowledge, and now republishing, (with alterations chiefly designed to increase its practical and doctrinal tendency,) under the direction of the Right Rev. Bishop Hobart. "What especially recommends this work, is its comprehending of remarks from the works of sundry divines of the Church of England at different dates." The work is adapted to all the purposes of a family Commentary, is comprised in a much smaller compass, and afforded at less expence, than any other now offered to the public. And it is to be hoped that Churchmen, who are desirous of possessing themselves of a work of the kind, will give this a preference to any other.

D. B.

For the Churchman's Magazine.

ON RELIGIOUS READING.

Messrs. Editors,

I was much gratified with the hints of "a Constant Reader," upon the length of the pieces in the Magazine. I also concur in the reiteration of the same intimation, and the additional suggestions of "Clericus," in the last number. In conducting a periodical work, either of a religious or literary character, it is necessary to adapt its contents, as far as possible, to the taste of its readers. While some would prefer to see the various subjects of Christianity presented, in all their relations and bearings, in one connected view; there are others, whose habits of reasoning and of thinking disqualify them for pursuing an extended course of ratiocination, and for comprehending a topic discussed in connexion with all its parts. Readers of this description will be pleased only with short essays, or such as can be perused without much intellectual effort. And I can readily perceive that it is one of the most difficult departments in a religious periodical work, to supply essays adapted to the instruction and edification of this class of readers.

Time was, when what what is now considered, "dry and abstract discussion," had more admirers than at the present day—when ideas were preferred to words and sounds; and when argument was more valued, than the visions of a sprightly fancy, and had more weight in forming the judgment, and I may say, the faith of Christians, than tropes and figures; and when there were persons in every walk of life, who read for the purpose of solid information, and who were often capable of holding learned discussions on the abstruse points of theology, as well as of illustrating their practical tendency. The taste for religious reading

has undergone an almost entire change. The admirers of Sherlock, Tillotson and Barrow—of Locke, Leslie and Whitby—of Bull, Secker, &c. have gone off the stage. For the substantial writings of these masters, you will find upon the shelves of religious readers, Bunyan, Hervey, perhaps The Force of Truth, and other works of T. Scott; religious tracts and novels, and memoirs of Missionaries, and the tinsel sermons of the day—works, dependent for their reputation, upon the vitiated taste of the age.

Sketches of pious persons, in the humble walks of life,—especially an account of their last moments, the ejaculations which they uttered, and the joys which illumined their soul, in the last struggles of expiring nature, are now read, by a large portion of those who take religious periodical works, with as much pleasure and edification, as any thing which they contain. I am not particularly partial to them myself; but as it is necessary to conform to the prevailing taste of the age, I would most earnestly recommend, as calculated to produce a more general attention to experimental religion, occasional memoirs of eminently pious individuals, whose years have been past in that privacy and retirement which falls to the lot of by far the greater proportion of your readers.

A COUNTRY PARSON.

To the Editors of the Churchman's Magazine.

ON PAROCHIAL INTERCOURSE.

The observations of Diakonos in your last number, are, I presume, coincident with the experience of almost every christian Pastor. It is often a matter of extreme difficulty, in our *parochial intercourse*, to give to conversation, a religious, or spiritual direction, even when

our minds are *most deeply impressed* with the holy truths of religion ; and a sense of the importance of inculcating them literally occupies our every thought and desire. The frigid indifference with which we so often meet, in opening a religious conversation, especially among those in the more elevated walks of life, the self-confidence and complacency which places them in their own estimation above pastoral admonition, and instruction, and their readiness to impute every advance of the kind to forwardness, impertinence and presumption, are most discouraging, and too frequently dampen the zeal and circumscribe the usefulness, even of those who have more experience and "a higher degree" in the ministry than "Diakonos." But there are others, who constitute not the smallest part of our flock, who cordially encourage us in this most important branch of our profession, receiving our monitions kindly, and contributing, by their observations and enquiries, to mutual instruction and edification. Experienced and well informed christians have it in their power to promote, to an extent which they can hardly imagine, the usefulness of their ministers, especially of those who are just entering upon the duties of their profession, by encouraging them in their parochial intercourse, to exercise a proper freedom and plainness in their religious conversation.

But after all, we fail, in every period of our ministry, to satisfy our own conscience, to render our parochial intercourse instructive and edifying, and to approve ourselves to our divine master, more than on any other account, from practical disregard of the source whence we ought to look for that blessing upon our labours which may render them successful, from a want of habitual and prayerful trust on divine instruction and assistance, from confidence in our own power and wisdom ; and

from too little acquaintance with the obstacles to the discharge of our duty, arising from the corruption and deceitfulness of the human heart, and the opinions and practices of the world. Hos. ix. 8. "The watchman of Ephraim was with my God." There cannot be a better description of the *faithful and devout pastor, of his public conduct among men, and of his sweet communion with heaven.* The christian pastor should be always with his God. And he will then be enabled to discharge his sacred trust, with facility and success.

PRESBUTEROS.

THE RICH AND THE POOR.

The rich and the poor meet together ; the Lord is the maker of them all. Prov. xxii. 2.

Much is contained in this verse, equally adapted to the instruction both of the rich and of the poor. Running the eye back through the history of mankind, you will find that the rich and the poor have met in the same exhibition of divine power, wisdom and goodness at their creation ; in the possession of the same faculties, desires, privileges, and image of their Creator ; in the loins of the same common parent ; in the same fall, corruption, wrath and misery. They have also met in the same wonderful exhibition of divine compassion, love and mercy, which redeemed and purchased the salvation of their spiritually blind, and naked, and poor, and miserable race, by the sacrifice of the Son of God ; through the merits of which sacrifice, they are equally entitled to the pardon of sin, the favour of heaven, and a blessed immortality. They have likewise met in the vicissitudes and calamities of the world ; and from generation to generation the

descendents of the rich and the poor have joined each other in the changes of condition, in the enjoyments of wealth, and in the deprivations of poverty; and time and death have been equally unsparing in their ravages, they slumber and moulder together in the same dreary mansion.

The rich and the poor now meet together on the earth, but seldom without contempt on the one hand and envy on the other, though they have mutual need of one another. They meet in the busy scenes of life, under circumstances which illustrate their mutual dependence. They meet in the temple of Jehovah—in the presence of the searcher of hearts—where the *pure in heart* are in reality elevated to distinction, more desirable than all those created by birth, or honours, or riches. They will all soon meet in the grave, on the same level—subject to the same corruption. They will also meet in the general resurrection, and stand before the judgment seat of their common Lord, with no other marks of distinction than those which are given by their virtues and vices, and their final recompense. According to their characters they shall meet on the same level in heaven, or in hell. Thus it is that the rich and the poor, who have one common maker, meet together.

"The wisdom of God," says Bishop Hall, "hath not thought fit to make all men rich, or all men poor; but hath intermixed the one with the other, that each of them might have the use of the other; neither is it for the wealthy to insult upon or oppress the needy; since it is God that hath made them both such as they are; and in both can and will revenge any unjust measure that is offered by the one to the other."

"The obvious meaning of this proverbial speech," says Dean Moss, "is, that the rich and the poor are mingled, or rather associated together, as members of the same commu-

nity, under very different circumstances indeed, as to their outward appearance and condition, but with a manifest equality as to their origin and nature."

The obvious inference from the whole is, that the rich and the poor ought to treat each other with mutual tenderness, regard, compassion, kindness, as brethren and co-heirs of a better world.

B. M.

For the Churchman's Magazine.

History of the Church in Newtown.

(continued.)

We are very sorry to learn, that some have expressed their disapprobation of the course pursued in writing this history, on the ground that "it is controversial," and "too highly tinged with sectarian zeal, destructive of the unity of the church." To this, we would only reply, that the church does not acknowledge herself to be a sect, nor does she know any other principle of unity, than a strict adherence to the doctrines and institutions of her Blessed Author, who commanded his disciples to *abide in the vine*. On her banner, is inscribed, **CONFESS AND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS**. Yet, while she warns her children against error, she forbids *perverse disputings*: 1 Tim. vi. 5. and *all vain janglings*. But still exhorts them, to *hold fast the form of sound words*, to mark them that *cause divisions*, to go not after them.

We are aware, that it is a very plausible, but in our view, a very dangerous opinion, that all disputing about religion is wrong. This popular and fashionable opinion, is advocated by those modern sects, who know their origin to be but of yea-

terday, and who fear investigation, lest their sandy foundation should be discovered. And this is the groundwork of union schools, and union meetings, which partake much more of the nature of Daniel's image, than of the vision of St. John, when he beheld the Church Triumphant, as recorded in the Apocalypse. All truth, and the church in particular, must be held in existence, through the instrumentality of unwearied investigation, argumentation and defence. Indeed, it is the divinely appointed method of propagating religious truth. Force is not to be employed. Christianity is to win her way by the power of argument, and not of the sword. Look at our Saviour, in the temple, at the age of twelve, disputing with the doctors, scribes, &c. True, during his ministry, he principally applied to his miracles and prophecies, for the proof of his missions; but still he addressed the Jews by way of argument, endeavoring to convince them of his real character, by an examination of their own sacred books. If you look into the Acts of the Apostles, and their epistles, you will find them highly argumentative. What a profound logic does St. Paul employ, in confuting the Jewish errors! How anxiously does St. John apply himself to the denial of those false doctrines, which, even in that primitive age, began to be propagated with so much zeal! Here is an example for the imitations of Christians through all succeeding generations.*

* One of the solemn questions in the office for ordering Priests, is put by the Bishop, thus: "*Will you be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrines, contrary to God's word?*" To which the candidate answers, "*I will, the Lord being my helper.*" Notwithstanding this solemn promise, and the solemn charges of the prophets, Jesus Christ and the apostle, that ministers should be found

Yes, an example of the mode and manner, as well as of the matter—being always ready to give a reason of the hope *that is within us, answering in meekness and fear, overcoming evil by doing good.* Behold the meek and humble Jesus, at the bar of Pilate; and listen to his reply to the two beloved disciples, James and John, who, because the Samaritans would not receive him, while his face was as though he would go to Jerusalem, asked if they should command fire from heaven to consume them. *Ye know not, said the mild Saviour, ye know not what manner of spirit ye are of; for the Son is not come to destroy men's lives, but to save them.* Luxe ix. 54. This is the spirit, with which we should correct errors and defend truth; and is this by no means contrary or inconsistent with the intrepid boldness of our Saviour, when with a scourge he drove the buyers and sellers from the temple, or the severity of expression, with which he rebuked his disciples, for refusing little children to be brought unto him. Thus the apostles and their successors defended the church; and thus it was established; and thus it was reformed and introduced into this country. And to this same spirit and manner, displayed in the lives and labors of a CUTLER, a JOHNSON, a BEACH, and others, we are, under God, to attribute the rapid growth and flourishing state of the Church in Connecticut.*

faithful, there are some in all congregations, who find fault with ministers, for preaching, as they call it, "too plain," and especially for preaching the distinctive doctrines of the church.

* "The experience of this country," says a late author, "furnishes abundant evidence of the beneficial effects of religious discussion. Suppose for a moment, that, from the original settlement of the country, no controversy had taken place relative to the prin-

Perhaps no man ever possessed the faculty of conciliating the affections of friends and enemies, to a greater degree, than Mr. B. Notwithstanding the daily abuse he received, both from the tongue and pen of the malicious, he met them all on the level; cheerful and easy in his behaviour, he was truly *courteous*; having no guile, he deceived none; having no malice, he sought no revenge, nor ever reviled; unbowed in charity, he was sure to bestow his alms, wherever wanted, without respect of persons. These amiable qualities, gave him a celebrity of character, that silenced, for

a moment, his enemies, and endeared him to his friends. Therefore, when the publication, we have but partially reviewed, containing 106 pages, was put in circulation, it was read with great avidity, and with very different views. It became an immediate subject of conversation, and was a means of removing the prejudices of many, and carried conviction to the minds of the more candid. But a counsel was soon called, and the author of the book condemned as inculcating popery and arminianism. Parents forbid their children reading it, and held both up to public scorn

ciples which discriminate the Episcopal Church from other religious denominations." Beyond all question, she would have perished. Her distinctive principles being forgotten, and her spirit, of course extinguished, she would have been gradually absorbed by other Societies of Christians. Very many Episcopal congregations have actually disagreed in this way, and all would have disappeared, but for that enlightened zeal for her institutions which controversy has enkindled. Mind gravitates towards mind, not less than matter towards matter. The planets would immediately rush to the Sun, if there were no principle to counteract the force of attraction. And the Church would infallibly have merged in the larger religious Societies around her, if she had pursued the policy, so often recommended to her, of seeking peace, by forgetting every circumstance of distinction between them and her. No body of men will grow without contending for their principles, nor will any attachment be preserved for principles, which it is made an object to keep systematically out of sight. Under such circumstances, the Laity would soon become entirely ignorant of the peculiar doctrines of the Church; the clergy would, in time, become ignorant of them also; then would follow a complete interchange of religious offices; and this could not fail ultimately to draw after it an incorporation of the respective bodies. Of course, the entire mass, would assume the shape and features of the larger divisions; especially, if that di-

vision should happen to be deeply impregnated with its own separate and peculiar spirit.

Thus all the doctrines and institutions of our church, nay, her existence itself, would be sacrificed to a spurious liberality. The progress and present state of our Church in Connecticut, will furnish a complete exemplification of the truth of these remarks." The writer then descends to particulars, which the reader may find in detail, by reading the life of Dr. Johnson, by Dr. Chandler; and particularly pages 26 to 39. And if he will let patience *have its perfect work*, he will find the truth of the above, and know that "the Church of Connecticut has grown up in the midst of perpetual discussion"—that she is, literally, the child of controversy." In a word, he will learn, that the origin and existence of the church in the New-England States, is owing to patient investigation of religious controversies; and that whenever she has been attacked, either in the last century, by a Dickinson, Graham, &c. or, in the present, by a Miller, or pamphleteering scribblers, it has opened the eyes of thousands, and brought them into the pale of the Church. And that a great proportion of the Episcopal clergy in the eastern States, are conformists from presbyterians, and other sects. Further, that like causes, will produce like effects; and that all overtures of amalgamating the Church and Sectarians, are fallacious, and would lull priests and people into a false sleep, that would generate socinianism, and in the end, infidelity.

and contempt. All this verified the old adage—the blood of the Martyrs, increased the Church. The accession to the church was so great, that in less than a year, their new church would not accommodate more than two thirds. Many of these new conformists were wealthy and liberal, and the next year they erected another building, its dimensions are not known; but it was soon found too small, and remained unfinished.

About this time, there was published a scandalous and vile libel upon the church, signed J. G. supposed to be written by the Rev. Mr. Graham, of Woodbury.

In this pamphlet, the old stories and charges were told over, not in an improved style, as is sometimes the case, but in a style low and vulgar, that was even beneath the language and buffooneries of Thomas Paine in his ridiculing the Bible.—It closed by representing the Church, as an illegitimate daughter of the W—e of Babylon—The Bishops, as the most vile and wretched set of beings that ever disgraced human nature;* and ended with the cry of

* No doubt Mr. J. G. had read the remarks of a distinguished poet, whose unchristian spirit is thus introduced by the Rev. William Jones, of Nayland, in his admirable "*Essay on the Church*:" "But the most superlative instance of fanatic malignity, I ever saw, is to be found in the works of *Milton*.—He was a man of perfect and bright imagination, and gifted with a wonderful choice of beautiful and descriptive expression. But the weapon is the worse for its sharpness, when malice hath the handling of it: and imagination is a mirror which can reflect the fires of hell, as well as the lights of heaven, of which I think, we have an example in the following invective against the Bishops of the Church of England: "But they—by the impairing and diminution of the true faith, the distresses and servitude of their country, aspire to high dignity, rule, and promotion here, after a shameful life in this world (which God grant them!) shall be thrown down eternally

persecution. This, at first, was too much; but, after a little consultation, it was deemed acceptable, if it abused the Church. However, a few families doubted whether these things were so; and one old gentleman remarked, "*Mr. Beach is too good a man to be thus deceived. Moreover, our gracious King and Parliament, are Churchmen; and can they all be so wicked? I doubt it; we had better examine the subject a little more.*" The result was, he and several others came into the church, before the pamphlet was answered.

Mr. Beach now wrote a second letter to his dissenting parishoners, in which he says, at the commencement, "As to myself, I regard not his reproaches: Let him rail and try to expose and vilify me as much as he pleases; his wrath is impotent, and cannot hurt me; I do heartily forgive him, and pray God to give him repentance and forgiveness! And as to his reproachful and abusive treatment of the Church, I will only say, *the Lord rebuke*

into the darkest and deepest gulf of hell; where under the spiteful controul, the trample and spurn of all the other damned, who, in the anguish of their torture, shall have no other ease than to exercise a raving and beastial tyranny over them, as their slaves and negroes, they shall remain in that plight forever, the basest, the lowermost, the most dejected, most underfoot and down trodden vassals of perdition."—Conclusion of *Milton's Treatise on Reformation*, vol. 1. p. 274. To which our Author pertinently adds, "If it were put to my option, whether I would be an idiot, without a single faculty of mind, or a single sense of the body, or whether I would have *Milton's* imagination, attended with this fiery spirit of fanaticism, I should not hesitate one moment to determine.

The day of persecution, complained of by Mr. G. which began by the puritans in the days of Queen Elizabeth, and is kept up to this day, will be hereafter noticed as a false alarm, and more universally practised by themselves, than any other sect of the age.

thee. I assure you, as I am not disposed, on so serious a subject, either to be angry or merry; so I shall not go into such a method of defending our cause: *I have not so learned Christ.* The Church does not need such a furious, scolding, delusive management, in defending her: She has stood the test of time, of fire and faggot, of civil rage and tumult, of popish tyranny and enthusiastic anarchy, and is not to be looked out of countenance at this time of day, by the bold insults and brazen effrontery of little impertinent adversaries; God has abundantly assured the world, that the Church of *England*, which has ever been allowed to be the bulwark of the reformation, is dear to him, by *delivering her in six troubles, and in seven, by a series of remarkable (I had almost said) miraculous Providences; and having delivered us so often, and from so great Deaths, we trust in him, that he will still deliver us. The wrath of man shall praise thee, O Lord; the remainder thereof shalt thou restrain!!*

Mr. Beach then proceeds to travel the ground over again, in meeting all his calumnies, in correcting his errors, and his objections, in a large pamphlet of 114 pages.

He then recapitulates his reasons for conforming to the Church:—

1. That they were destitute of episcopal government, which he proved was first established in the primitive Church, and continued uninterrupted for 1500 years.

2. That their separation was an unwarrantable disobedience to authority, of both church and state, and proved it from 1 Peter, ii. 13; Heb. xii. 17, and a multitude of other passages, cited from profane and sacred history.

3. Thirdly, that their separation made a schism in the church, the mystical body of Christ.

4. Their not reading the holy scriptures in public worship; which he proved to be a positive command of God, from Luke iv. 6; Acts 13; 1 Tim. iv. 13.

5. Their neglect to use the Lord's prayer in public worship, which he proved to be a duty, from Luke xi. 2; Matt. vi. 9, and from the practice of the universal church from the apostles to the present.

6. That they were destitute of public forms of prayer, which he proved was enjoined, from the examples of *David, Solomon, Hezekiah and Daniel*—from John 17; Matt. vi. 9, and xxvi. 44; Acts 4, 24, &c.

7. That they varied from the scripture way of worship, in their people not bearing a part in their public worship. This he proved to be a duty from Judges, xxi. 2; 2 Chron. vii. 1; Neh. viii. 6; Psalm cvi. 48, &c.

8. From their neglecting bodily worship, which he proved to be a duty, from the example of our Saviour and his apostles, from 1 Cor. vi. 20; Psalms 95, 6, &c. Lastly, from their teaching their children, "That God had fore-ordained whatsoever comes to pass." All these reasons, he illustrated and demonstrated, in such a forcible and plain manner, as to convince every candid and impartial mind."

He concluded in the following affecting and interesting advice, to those who had conformed to the Church:—

"1. Bear with a christian patience all that load of reproach and obloquy, that is cast upon you by your neighbours, for your conformity to the Church. I know what it is by experience, to hear a minister in his public prayer, compare such as conform to the church to the *worshippers of Baal*; at another time compare them to the *hereticks we read of in the New Testament*; at another

time to hear an aged minister say four or five times in one day, that such an one, who lately declared for the church, might acknowledge God and Jesus Christ; as if he was turned *infidel*, yea *atheist*, and did not own Christ nor God. To hear the children in the streets, in mockery, cry, *Glory be to the Father, to the Son, and to the Holy Ghost, &c.* I confess, I have often been amazed and seized with terror, in observing these actions: But how can we blame the ignorant rabble! when their most eminent ministers set them an example, and don't blush even in print, to call our worship, *hum drum—confusion* and the command of anti-Christ, &c. But let us pity them, and, as our meek and lowly Master has taught us, pray that God would forgive them, for they know not what they do.

“2. Let us be careful to adorn our profession, with a virtuous and holy life; without this, being a member of the church on earth, will not recommend us to the acceptance and favor of God. When men profess to belong to the Church, and talk warmly for it, and yet, at the same time, live vicious lives, it strongly hardens and confirms them in their prejudices; and they are apt to think, the Church indulges them in their sins; and yet, there is no Church on earth, in which the majesty of holiness, and the great motives to it, are more clearly explained, or more frequently insisted upon. And if we who have the best helps to Godliness, do not live sober, righteous and godly lives, we shall be of all men the most inexcusable.

“And it is very easy to observe, that speculative arguments do not work upon the [bulk] of mankind; they are capable of none but sensible ones.

“Hence it is, that quakerism, which has so little reason to recommend it, and such pitiful arguments

to support it, that we might justly wonder that any man of sense should ever embrace it; yet it gains ground among ignorant people, which is owing chiefly to the apparent gravity and sobriety of the members of that fraternity. Now if *fanaticism* looks so charming, as powerfully to recommend gross errors, what would real virtue and unaffected goodness do towards bringing people unto our communion? I shall conclude with the words of *Bp. Burnet, Past. Pag. 18.* “*It was the opinion that many had of the dissenters' strictness and our looseness, that gain'd them credit.* But they have, in a good measure, lost that good character they once had. If to that, we should likewise lose our bad one, if we were stricter in our lives, if we took occasion to let them see that we love them, and wish them no harm but good: Then we might hope, by the blessing of God, to lay the obligations to love and peace, to unity and concord, before them, with such advantages, that some of them might open their eyes, and see at last, upon how slight grounds they have so long kept up such a wrangling, and made such a rent in the church, that both the power of religion in general, and the strength of the *protestant* religion have suffered extremely by them.

I am, Dear Friend,

Your Humble Servant,
JOHN BEACH.

A POPISH MIRACLE.

In the neighbourhood of Musselburgh was a chapel, dedicated to our Lady of Loretto, the sanctity of which was increased from its having been the favourite abode of the celebrated Thomas the Hermit. To this sacred place the inhabitants of Scotland, from time immemorial,

had repaired in pilgrimage, to present their offerings to the Virgin, and to experience the virtue of her prayers, and the healing power of the wonder-working "Hermit of Lareit." In the course of the year 1559, public notice was given by the friars, that they intended to put the truth of their religion to the proof, by performing a miracle at the Chapel of Loretto, upon a young man who had been born blind. On the day appointed, a vast concourse of people assembled from the three Lothians. The young man, accompanied with a solemn procession of monks, was conducted to a scaffold erected on the outside of the chapel, and was exhibited to the multitude. Many of them knew him to be the blind man whom they had often seen begging, and whose necessities they had relieved; all looked on him, and pronounced him stone blind. The friars then proceeded to their devotions with great fervency, invoking the assistance of the Virgin, at whose shrine they stood, and of all the saints whom they honoured; and, after some time spent in prayers and religious ceremonies, the blind man *opened his eyes*, to the astonishment of the spectators. Having returned thanks to the friars and their saintly patrons for this wonderful cure, he was allowed to go down from the scaffold to gratify the curiosity of the people, and to receive their alms.

It happened that there was among the crowd, a gentleman of Fife, Robert Colville of Cleish, who, from his romantic bravery, was usually called Squire Meldrum, in allusion to a person of that name, who had been celebrated by Sir David Lindsay. He was of Protestant principles, but his wife was a Roman Catholic; and, being pregnant at this time, had sent a servant with a present to the Chapel of Loretto, to procure the assistance of the Virgin in her labour. The

Squire was too gallant to hurt his lady's feelings by prohibiting the present from being sent off; but he resolved to prevent the superstitious offering; and, with that view, had come to Musselburgh. He had witnessed the miracle of curing the blind man with the distrust natural to a Protestant; and he determined, if possible, to detect the imposition before he left the place. Wherefore, having sought out the young man from the crowd, he put a piece of money of considerable value into his hand, and persuaded him to accompany him to Edinburgh. Taking him along with him into a private room, and locking the door, he told him plainly, that he was convinced he had engaged in a wicked conspiracy with the friars, to impose on the credulity of the people; and at last, drew from him the secret of the story. When a boy, he had been employed to tend the cattle belonging to the nuns of Sciennes, in the vicinity of Edinburgh, and had attracted their attention by a peculiar faculty which he had of turning up his eyes, and of keeping them in this position, so as to appear quite blind. This being reported to some of the friars in the city, they immediately conceived the design of making him subservient to their purposes; and having prevailed on the sisters of Sciennes to part with the poor boy, lodged him in one of their cells. By daily practising, he became an adept in the art of counterfeiting blindness; and after he had remained so long in concealment, as not to be recognised by his former acquaintances, he was sent forth to beg as a blind pauper; the friars having previously bound him, by a solemn vow, not to reveal the secret. To confirm his narrative, he "played his pavier" before Cleish, by "flying up the lid of his eyes, and casting up the white," so as to appear as blind as he did on the scaffold at Loretto.

The gentleman laid before him the iniquity of his conduct, and told him that he must next day repeat the whole story publicly, at the cross of Edinburgh; and, as this would expose him to the vengeance of the friars, he engaged to become his protector, and to retain him as a servant in his house. The young man complied with his directions; and Cleish, with his drawn sword in his hand, having stood by him till he had finished his confession, placed him on the same horse with himself, and carried him off to Fife. The detection of this imposture, was quickly published through the country, and covered the friars with confusion.—*M' Crie's Life of J. Knox.*

ON CONVERSION.

Messrs. Editors:—It may afford some encouragement to parents to bring their children up religiously, and satisfy the doubts of some timid but worthy christians, to read a remark of Doct. Doddridge, in his preface to "*The Rise and Progress*," on the subject of conversion. The christian world is running so much into the popular idea of sudden conversions—almost to the exclusion of every other—that I was happy to find the following testimony of a divine so highly esteemed as Doddridge, in favour of a pious education, as the best means, under providence, of insuring a holy life. One cannot but be a little surprised, however, that in giving a history of the rise and progress of religion in the soul, it should not have occurred to the writer till the work came to a second edition, that piety might begin very early under a proper education, and like the good seed scattered by the husbandman, "spring up and grow, he knoweth not how." Still, the extract shows, that in the opinion of this eminent divine, a man

may enter into the kingdom of heaven, without having been very wicked during a part of his life; and that a work of divine grace may be carried on by such gentle steps, that the subject of it may be "unable to recount any remarkable history of his conversion." To this, I will further add, that this progressive holiness which had an early commencement, has usually appeared to me to be freer from inconsistencies—more scriptural—more enlightened, and more abounding in good fruits, though perhaps less showy—than that which had a more marked origin, and was preceded by an irreligious life.

S.

"I must add one remark here, which I heartily wish I had not omitted in the first edition, viz. That though I do in this book consider my reader as successively in a great variety of supposed circumstances, beginning with those of a *thoughtless sinner*, and leading him through several stages of conviction, terror, &c. as what may be previous to his sincerely accepting the gospel, and devoting himself to the service of God; yet I would by no means be thought to insinuate, that every one who is brought to that happy resolution arrives at it through those particular steps, or feels agitations of mind equal, in any degree, to those I have described. Some sense of sin, and some serious and humbling apprehension of our danger and misery in consequence of it, must indeed be necessary, to dispose us to receive the grace of the gospel, and the Saviour who is there exhibited to our faith: but God is pleased sometimes to begin the work of his grace on the heart almost from the first dawning of reason, and to carry it on by such gentle and insensible degrees, that very excellent persons, who have made the most eminent attainments in the divine life, have been unable to recount any remarkable history of

their conversion. And, so far as I can learn, this is most frequently the case with those of them who have enjoyed the benefits of a pious education, when it has not been succeeded by a vicious and licentious youth. God forbid, therefore, that any should be so insensible of their own happiness as to fall into perplexity with relation to their spiritual state, for want of being able to trace such a rise of religion in their minds as it was necessary, on my plan, for me to describe and exemplify here."

To the Editors of the Churchman's Magazine.

THE INDIAN MOTHER.

The following narrative affords a striking exhibition of the strength of maternal fondness, in the breast of an Indian mother. It is taken from the lately published account of an expedition to the Rocky Mountains, under the command of Major Long; and may be interesting to your readers if you should think it admissible into your paper.

O.

"In the year 1814, a trader married a beautiful squaw of one of the most distinguished families in the Omawhaw nation. This match on the part of the husband, was induced by the following circumstances. Being an active, intelligent, and enterprising man, he had introduced the American trade to the Missouri Indians, and had gained great influence amongst them by his bravery and ingenuous deportment. But he at length perceived that his influence was gradually declining, in consequence of the presence and wiles of many rival traders, to whom his enterprise had opened the way, and that his customers were gradually forsaking him.

"Thus circumstanced, in order to

regain the ground he had lost, he determined to seek a matrimonial alliance with one of the most powerful families of the Omawhaws. In pursuance of this resolution, he selected a squaw, whose family and friends were such as he desired. He addressed himself to her parents, agreeably to the Indian custom, and informed them that he loved their daughter, that he was sorry to see her in the state of poverty common to her nation; and although he possessed a wife among the white people, yet he wished to have one also of the Omawhaw nation. If they would transfer their daughter to him in marriage, he would *obligate* himself to treat her kindly; and as he had commenced a permanent trading establishment in their country, he would dwell during a portion of the year with her, and the remainder with the white people, as the nature of his occupation required. His establishment should be her home, and that of her people, during his life, as he never intended to abandon the trade. In return, he expressed his expectation that, for this act, the nation would give him the refusal of their peltries, in order that he might be enabled to comply with his engagement to them. He further promised, that if the match proved fruitful, the children should be made known to the white people, and would probably be qualified to continue the trade after his death.

The young squaw acquiesced in the wishes of her parents, and they were accordingly united.

The succeeding spring, the trader departed for the settlements, leaving her of course at his trading house.

The ensuing autumn she had the pleasure to see him return, having now conceived for him the most tender attachment. Upon his visit the following season, she presented him with a fine daughter, born during his absence, and whom she had nursed with the fondest attention. With

the infant in her arms, she had daily seated herself on the bank of the river, and followed the downward course of the stream with her eye, to gain the earliest notice of his approach. Thus time passed on.—The second year the father greeted a son, and obtained his squaw's reluctant consent to take their daughter with him on his return voyage to the country of the white people. But no sooner had he commenced his voyage, and although she had another charge upon which to lavish her caresses, than her maternal fondness overpowered her, and she ran crying and screaming along the river side in pursuit of the boat, tearing out her long flowing hair, and appearing to be almost bereft of reason. On her return home she gave away every thing she possessed, cut off her hair, went into deep mourning, and remained inconsolable. She would often say that she well knew that her daughter would be better treated, than she could be at home, but she could not avoid regarding her own situation to be the same as if the Wabconda [God] had taken away her offspring for ever.

The trader, on his arrival at the settlements, learned that his white or civilized wife, had died during his absence, and after a short interval devoted to the usual formalities of mourning, he united his destinies to another, and highly amiable lady.

The second season his wife accompanied him on his annual voyage up the Missouri, to his trading house, the abode of the squaw.

Previous to his arrival, however, he despatched a messenger to his dependents, at the trading house, directing them to prevent his squaw from appearing in the presence of his wife. She was accordingly sent off to the village of her nation, a distance of sixty or seventy miles.—But she could not long remain there, and soon returned with her little boy

on her back, and accompanied by some of her friends, she encamped near her husband's residence. She sent her son to the trader, who treated him affectionately. On the succeeding day the trader sent for his squaw, and after making her some presents, he directed her to accompany her friends, who were then on their way to their hunting grounds.

She departed without a murmur, as it is not unusual with the Omawhaws to send off their wives on some occasions, while they remain with the favourite one.

About two months afterwards the trader recalled her. Overjoyed with what she supposed to be her good fortune, she lost no time in presenting herself before the husband whom she tenderly loved. But great was her disappointment, when her husband demanded the surrender of the child, and renounced for the future any association with herself, directing her to return to her people, and to provide for her future well being in any way she might choose.

Overpowered by her feelings on this demand and repudiation, she ran from the house, and finding a perogue on the river shore, she paddled over to the opposite side, and made her escape into the forest, with her child. The night was cold, and attended with a fall of snow and hail. Reflecting upon her disconsolate condition, she resolved to return again in the morning, and with the feelings of a wife and a mother to plead her cause before the arbiter of her fate, and endeavour to mitigate the cruel sentence.

Agreeably to this determination, she once more approached him, upon whom she believed she had claims paramount to those of any other individual. "Here is our child," said she, "I do not question your fondness for him, but he is still more dear to me. You say that you will keep him for yourself, and drive me

far from you. But no, I will remain with him; I can find some hole or corner into which I may creep, in order to be near him, and sometimes to see him. If you will not give me food, I will, nevertheless, remain until I starve before your eyes."

The trader then offered her a considerable present, desiring her at the same time to go, and leave the child. But she said, "is my child a dog, that I should sell him for merchandise? You cannot drive me away; you may beat me, it is true, and otherwise abuse me, but I will still remain. When you married me, you promised to use me kindly, as long as I should be faithful to you; that I have been so, no one can deny.—Ours was not a marriage contracted for a season, it was to terminate only with our lives. I was then a young girl, and might have been united to an Omawhaw chief, but I am now an old woman, having had two children, and what Omawhaw will regard me? Is not my right paramount to that of your wife; she had heard of me before you possessed her. It is true her skin is whiter than mine, but her heart cannot be more pure towards you, nor her fidelity more rigid. Do not take the child from my breast, I cannot bear to hear it cry, and not be present to relieve it; permit me to retain it until the spring, when it will be able to eat, and then, if it must be so, take it from my sight, that I may part with it but once."

Seeing her thus inflexible, the trader informed her that she might remain there if she pleased, but that the child should be immediately sent down to the settlements.

The affectionate mother had thus far sustained herself during the interview with the firmness of conscious virtue, and successfully resisted the impulse of her feelings; but nature now yielded, the tears coursed rapidly over her cheeks, and clasping her hands, and bowing her head, she

burst into an agony of grief, exclaiming, "why did the Wahconda hate me so much as to induce me to put my child again into your power."

The feelings of the unhappy mother were, however, soon relieved.—Mr. Dougherty communicated the circumstances of the case to Major O'Fallon, who immediately, and peremptorily, ordered the restoration of the child to its mother, and informed the trader that any future attempt to wrest it from her should be at his peril."

Letter from Eleazar Williams, the Indian Catechist.

The writer of the following letter, Mr. Eleazar Williams, was for several years, a spiritual teacher among the Oneidas. His exertions were prospered by the establishment of a church in that tribe, where members are said to have been well instructed in the principles of the Christian faith, and whose regularity and solemnity in their appointed service have been noticed by travellers with surprise and admiration. The following notice of the consecration of their Chapel, which belongs to the Diocese of the Right Rev. Bishop Hobart, will be found in the "Christian Journal," for October, 1819.

"On Thursday last, the Chapel erected for the Oneida Indians, at Oneida Castle, was consecrated by the Bishop, receiving the name of St. Peter's Church. Fifty-six Indians who had previously been prepared for that purpose, by their instructor, Mr. Eleazar Williams, received confirmation; and at the visit of Bishop Hobart last year, seventy-four were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams, in his successful efforts to bring into the Christian church these infidel brethren; for when he arrived among them, two or three years ago, more than half of the Oneidas were of that description."

Mr. Williams is a man of native talents, and of competent education for the department which he has entered. He is partially of white extraction, being a descendant of the

family of the Rev. Mr. Williams of Deerfield, who were carried into captivity, during the wars of our ancestors with the aborigines. Moved by a desire to extend the blessings of salvation to the more benighted heathen, he has become a resident in the comparative wilderness of the Michigan Territory.

It is trusted, that this, his simple appeal to the benevolence of that Church, whose principles he professes, and labours to promulgate, will not be in vain. It is believed that she will not forget to extend protection to *him*, who alone, of all her sons, has dared perils in the desert, to raise her banner, and to plant her faith among the miserable natives of this country. It is hoped that she will in *deed*, as well as in *doctrine*, prove her affinity to that Parent Church, from whose pure and ardent spirit has emanated not only the "British and foreign Bible Society," that star of the first magnitude in the firmament of holy Charity; but so many other glorious sources of Missionary light, beaming with unwearied and celestial rays upon the remotest regions of the Earth.

GREEN BAY, (*Michigan Ter.*) }
Dec. 2, 1822. }

Respected Madam,

Your kind Letter was received in due season, and read with much heart-felt gratification; and had not excess of business, with other circumstances, prevented, I should long ere this have had the pleasure of answering it, and returning you my grateful acknowledgments.

I shall be happy to answer the enquiries contained in yours, respecting the "Indians," though I must beg leave to make other than the Oneidas (who are in the midst of civilization and Gospel privileges) the subject of my consideration: For, it was, long since my opinion, that as several different christian denominations were paying great attention to the small tribe of Oneidas, while whole nations more remote, were totally destitute, it was the duty of some to look after those who were *sitting in darkness*.

Under the influence of this opinion, I have left the state of New-York, and taken my abode in the wilderness; nor in doing this, have I left the Oneidas to depart, or be allured from the faith; but under the charge of our

most worthy Bishop, who will take particular care of them, and supply them with instruction;—and who also approves of the step I have taken. Therefore, I hope you will relieve me from a lengthy disquisition upon the particular situation of the people, whom I have left, and who, by the by, are well supplied; and accept a short one upon the nations in this vicinity, which, doubtless, will be more interesting, and of those among whom will be found greater opportunity for the useful offerings of charity.

There are in this vicinity, and of such as visit this place, (which is the seat of their trade) several times in a year, three nations of Indians, viz. the Minominies, Winnebagoes and Chipewas:—the latter live at some distance—the Winnebagoes about forty miles, and the Minominies directly in this neighbourhood; all totally destitute of religious instruction, or the least knowledge of the Saviour.

I have now been here three months, during which time I have formed an acquaintance with the Grand Sachem of the Minominies, and found him favorably disposed towards Christianity, and to listen attentively to my instructions: And all whom I have seen of this nation, appear of a docile and friendly disposition; expressing the greatest satisfaction with the Mission, and much wishing to have their children educated.

Thus we see that the prospects are of the most flattering nature, and nothing is wanting but *means*, to reap a most bountiful harvest. But I have to say, with a sorrowful heart, that so little has been given for the support of this Mission, that nothing is provided for myself.

I have a young man with me, wishing to be employed, but who depends wholly upon me for the necessities of life; and I fear, that, instead of instructing these people in the knowledge of the truth, we shall be obliged, unless some help is offered, to spend our time in cultivating the earth for subsistence.

When I take a view of that which is doing by other denominations to propagate the Gospel among the heathen, I cannot but wish to be at least equal with them, in proclaiming this faith. Let the *Episcopalians* of your state but consider that this is the only mission among the heathen of their order, and I hope for the honor of the Church it will never be said, it died for want of

temporal nourishment. Not only should missionaries be supported, but the wants of these destitute people should be supplied, or at least partially, as many of them would send their children to school, but that they have not wherewith-all to cover them.

These children of nature are universally sprightly, and interesting, and appear kind, affectionate, and express the greatest willingness to be instructed. And I may well say with Gregory (through whose instrumentality the Gospel was preached to the Saxons) "*it was pity they should not be co-heirs with Angels in Heaven.*"

To alleviate the wants of these little ones, I have often thought to what a good purpose the useless old clothing of you more fortunate people might be applied—not a remnant which by you would be considered useless, which might not if here be converted to a good purpose—for before they can be collected for instruction, their nakedness must be covered.

Thus, Madam, I have laid before you the outlines of our situation, in which you cannot but discover the great field for usefulness—and at the same time our inability to improve it, merely for the want of a few temporals.—But I am in hopes, that when our situation shall be sufficiently known, the Christian world will not suffer us to despair.

To aid in the accomplishment of this great object, may I not suggest the idea of a Society being formed in your Diocese for its support, in which perhaps money and clothing might be collected. Any sums however small would be gratefully received, and faithfully applied to the purpose.

I cannot but hope you will give your undivided support, and awaken others by informing them of our truly destitute situation.

With sentiments of deepest respect,

I am, Madam, your most obedient

Servant,

ELEAZER WILLIAMS.

I have thought proper that *Mr. Levi Brown of Detroit*, receive donations.

OBITUARY.

Died at Norwich, Jan. 21st, 1823,
the Rev. John Tyler, Rector of

Christ's Church, in the 81st year of his age.

This venerable Divine, the last of the clergy in this diocese, who received orders immediately from the Parent Church, was born at Wallingford, Conn. Aug. 26th, 1742. From his earliest youth he gave evidences that he considered not this world his home, but that he was seeking another and better country. While those of his own age were pursuing the trifling amusements of childhood, he was employed in the cultivation of the heart and mind. And such was his proficiency, that at the age of 13, he not only resolved to be a christian, but had made himself so far acquainted with polemic divinity, that he stepped from the track of his fathers, and attached himself to the Episcopal Church. This act from a boy of his age, who could give a satisfactory "reason of the hope that was in him," and of the step which he had taken, excited the enquiry of his parents and many of his acquaintance upon the subject of church government; and the result was, that they soon followed him to the same communion. Possessing a thirst for knowledge, and being thus early impressed with a deep sense of the value of souls, he resolved to devote his life to promote their salvation, and the glory of God. He graduated at Yale College in 1765, and after acquiring the requisite theological attainments, embarked for England, and was ordained by the Bishop of London, in June 1768. Thence, under the patronage of the society for the propagation of the gospel in Foreign Parts, he was sent as a missionary to Norwich, where he spent the remnant of his days—a term of 54 years, as a faithful steward and minister of the gospel of our Lord Jesus Christ. His trials, in the early part of life, were such as [befel him in common with the Episcopal clergy of that day. During the rev-

olutionary war, though he took no part in the political struggles, yet the mere fact of his being a minister of the Church of England exposed him to many dangers and insults. His church was closed for three years, but following the example of his predecessors, the apostles, he with his little flock assembled on the Lord's day in private houses, where he "continued to teach and preach Jesus Christ" to them, and with them conscientiously to worship the God who created and redeemed them. At the close of the war, the society withheld the assistance before granted him, and left him with a congregation scarcely able to support themselves. He was invited to remove into the king's dominions, to a very considerable living; but he chose rather to dwell with those whom he had brought up, and long fed with the bread of life, though at the expence of a large patrimonial estate. As a companion, Mr. Tyler was agreeable and interesting. As a citizen, he endeavoured "to live peaceably with all men." As a preacher, his sermons were designed rather to inform the understanding and mend the heart, than to play upon the imagination. His natural sweetness of disposition, combined with the piety of his heart, formed in him the benevolent man, and the faithful minister. He was endeared to all acquainted with him; who justly blessed him as the friend of God and man. He continued to discharge all the various duties of his office, till within the last four years, during which time, he was in part relieved by an assistant. Having thus fulfilled his ministry on earth, and "run with patience the race that was set before him," he was ready to be dissolved and to be with Christ; to "render unto God, what is God's" even his immortal soul, that image and impress of his Maker, which he had endeavoured to preserve bright and unsullied. He is gathered to his fa-

thers in a good old age; dying as he had lived, full of faith and hope of a blessed immortality. "Write, blessed are the dead, which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

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BISHOP WARBURTON'S OPINION OF
TILLOTSON'S, TAYLOR'S, AND BAR-
ROW'S SERMONS.

"As a preacher, I suppose Tillotson's established fame is chiefly owing to his being the first city-divine who talked rationally, and wrote purely. I think the sermons published in his life time, are fine moral discourses. They bear indeed, the character of their author; simple, elegant, candid, clear, and rational; no orator, in the Greek and Roman sense of the word, like Taylor; nor a discourser, in their sense, like Barrow; free from their irregularities, but not able to reach their heights. On which accounts, I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow; but you may be much at your ease in the midst of a long lecture from Tillotson; clear and rational and equable as he is. Perhaps the last quality may account for it.

"Taylor and Barrow were incomparably the greatest preachers and divines of their age.

But my predilection is for Taylor. He has all the abundance and solidity of the other, with a ray of lighting of his own, which, if he did not derive it from Demosthenes or Tully, has, at least as generous and noble an original. It is true, they are both *incompti*, or rather exuberant: but it is for little writers to hide their barrenness by the finicalness of culture."

Letters to Bishop Hurd.

POETRY.

EXTRACT—FROM TRAITS OF THE ABORIGINES.

O'er the wild,
 Where Paganism long triumph'd, rearing high
 His desolating ensign, the pure Cross
 Extends its arms, and kneeling at its foot
 The Indian hymns his Maker. Sweet that tone
 Ascends from the lone forest, where, conven'd
 Beneath their chapel's dedicated dome,
 ONEIDA's natives pay their vows to God.
 There they adore that name, which, from the dawn
 Of the sun's brightness, to the farthest bound
 Of his remote declension, "shall be great
 Among the Gentiles." There, with raptur'd voice,
 Ascribe high praises "for the means of grace,
 And hope of glory." There, confess with shame,
 That as the wandering sheep forsakes the fold,
 They all have stray'd; and there His aid invoke,
 Who, the deep sighing of the contrite heart,
 Despises not, nor scorns the humble tear
 Of Penitence. There, supplicate their Lord,
 By his deep "agony, his bloody sweat,
 His cross and passion, by his precious death,
 Burial and resurrection," to behold,
 And spare them in his mercy. There present
 To the baptismal font their tender babes;
 And, kneeling round a Saviour's table, pay
 Homage to Him, who in his boundless love
 Appointed such remembrances. When the rod
 Of Sickness rests upon them, holy prayers
 From consecrated lips, beseech of God
 To strengthen by his Spirit, the decay
 Of that which perisheth, and grant the soul
 Remission of its sins, ere it depart
 To be on earth no more. And, when the lamp
 Of frail mortality is quenched, when man,
 Who like the fleeting shadow ne'er abides
 In one continued stay,—when he who comes
 Forth as a flow'et to the blushing morn,
 Ere the quick-hasting hour of eve, returns
 Ashes to ashes—o'er the mould'ring wreck
 Hope lifts her banner, cloudless as the light,
 Bright with these characters of heavenly truth:
 —The slumberer shall awake; the unseal'd eye
 See its Redeemer; and although the worm
 Destroy this body, yet the dust shall rise
 To Immortality.—

A piece signed "Probita" has been received.—We hope to take some notice, in our next, of Professor Turner's Address, delivered before the Officers and Students of the General Theological Seminary, in December last.

Errata.—In our last—page 39, first column, 13th line from the top, for "acts," read *arts*. Page 63, second column, 27th line from the bottom, for "acts," read *arts*: same page and column, 22d line from the top, for "doctrines," read *devotions*.

THE
CHURCHMAN'S MAGAZINE.

Vol. III.]

APRIL, 1823.

[No. 4.

For the Churchman's Magazine.

THE LIFE OF FRANCIS XAVIER, THE
APOSTLE OF THE INDIES.

As the accounts of this extraordinary man are very rare, our readers may not be displeased to meet with the following condensed view of some of the most remarkable incidents of his life. If some have equalled him in apostolic zeal, he has been excelled by none since the days of St. Paul, whom he resembled very nearly in moral courage, in devotion to his master's service, and in faithfulness unto death.

Francis Xavier was the youngest son of a Spanish Nobleman, and was born in Navarre, at the foot of the Pyrenees, on the 7th of April, 1506. By nature he was endowed with uncommon perfections, both of body and of mind. His habit of body was strong and vigorous; his courage undaunted; his features lively and expressive; his genius piercing and sublime, and his demeanour gay, winning, and sprightly. With these, he possessed a great purity of manners, and an unconquerable attachment to his studies, in which his progress was rapid.

On attaining the eighteenth year of his age, he was sent to the university of Paris, where his uncommon abilities, and great attainments in philosophy, attracted the attention of the celebrated Ignatius Loyola, who had come to France to finish his studies, and had already conceived

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the grand idea of establishing the society, which afterwards became so famous in Europe. Xavier was at first so much elated with his literary success, for he was naturally ambitious and vain, that the exhortations of Loyola to a holy life produced little effect, save that of drawing on himself the ridicule of his young companion. Yet, by the help of a little art, and a good deal of kindness towards his youthful friend, he succeeded in gaining his affections; and finding him one day more than usually attentive, he put to him this question with great emphasis, *what shall it profit a man, if he gain the whole world, and lose his own soul?* After which, he told him that a mind so noble and aspiring as his ought not to confine itself to the vain honours of this world. "Believe me," said he, "they are too poor and inconsiderable for so generous a heart as yours. The kingdom of heaven is alone worthy of it. I do not pretend to extinguish that noble ardor which you have for glory, nor to inspire you with mean thoughts: no; be ambitious, be magnanimous! but level your ambition at a higher mark; and show the greatness of your soul, by despising all that is beneath it."

The exhortations of Loyola prevailed. After many serious thoughts, and many a hard struggle within himself, Xavier was overcome by the power of eternal truth; and determined henceforth to live, not unto himself, but unto Jesus Christ who died and rose again for him.

His first care was to mortify his pride and vain-glory,—the sins that most easily beset him. For this purpose, he was frequent in self-examination and secret prayer; and, according to the religious sentiment of that period, had recourse to the discipline of rigorous fasting, hair-cloth, and a variety of other austere severities. He now formed the design of visiting the Holy Land, that he might have a sight of those places which had been consecrated by the presence and blood of Jesus Christ; and with some others, repaired to Venice for the purpose of embarking; but a war between the Turks and Venetians defeated their design.

Previously to his receiving the orders of priesthood, he passed forty days of the most rigid abstinence, in a miserable cottage, situated in a retired place, that he might not be interrupted in his meditations. After every possible preparation, he was ordained to the ministry; and immediately entered on his duties, by preaching and exhorting in the villages and towns in the neighbourhood of Venice. His incessant labours, joined to the privations he had undergone, brought on a fit of illness, which had nearly destroyed him. He recovered however, and renewed his ministerial labours,—passing through Bologna to Rome, where he spent his time in offices of charity among the poor and destitute. Often did he preach in the churches in the city; and sometimes he stood in the streets and exhorted the people. Death, the last judgment, and the pains of hell, were the common topics of his sermons; and he urged them with such plainness and force, that the crowds who came to hear him, left the church in a profound silence—thinking less of eulogizing the preacher than of having their own souls converted to God.

Xavier had for some time felt an ardent desire to carry the Gospel to the Heathen nations; and it was not

long before an opportunity was presented of gratifying it. John III. king of Portugal, anxious to send missionaries to his possessions in the East-Indies, made application at Rome; and Xavier was chosen to go thither in that character. “Go, my brother,” said Ignatius to him, “go, whither the voice of God calls you; and kindle those unknown nations with the flame that burns within you.”

Leaving Rome in March, 1540, with no other equipage than a single book, he proceeded in the retinue of the Portuguese ambassador to Lisbon. On his way, he could not be prevailed on to turn aside to the castle of Xavier, which lay near the road, and take leave of his mother, before he embarked for India. He only said, “that he would defer the sight of his relations, till he saw them in heaven, where he could behold them without any alloy of sorrow.” After remaining nearly a year in Lisbon, during which time he was continually among the hospitals of the city,—the prisons, or catechising the children, he set sail in the Viceroy’s ship for India in April, 1541; and in the 36th year of his age.

The self-denial he felt himself called on to practice, may be gathered from such incidents as these. The commissary of the fleet desired him, in the king’s name, to write down the articles he should need on the voyage; assuring him that he should be furnished to his own desire. “They want nothing,” he replied, “who have occasion for nothing. I am much obliged to the king for his liberality, and to you, sir, for your care of me; but I owe more to divine providence, and you would not wish me to distrust it.” He was at length prevailed on to accept some little books of devotion; and a cloak to defend him from the cold in doubling the Cape. He utterly refused a servant; and so firmly resisted the offers of the commissary, that the latter observed, he found it more diffi-

cult to combat the denials of Xavier, than to satisfy the desires of other men.

Xavier employed himself, during the voyage, in endeavouring to reclaim the ship's crew from the gaming and other low vices in which they were sunk. His gentle and obliging disposition gained him a ready hearing, even from the most vicious. He often preached to them from the foot of the main-mast; and with such effect, that a thorough reformation became apparent. A pestilential fever having broken out during the voyage, it was determined, on arriving at Mozambique in Africa, to winter there. Xavier had nearly fallen a victim to his zeal in ministering to the sick; but he again escaped death; and the ship arrived safe at Goa in May, 1542.

Arrived at this capital of the Indies, Xavier found ample employment for his benevolent mind, in correcting the enormous wickedness which every where prevailed. Under the influence of a luxurious climate, the pleasures of Asia, and the intercourse with the licentious natives, the Portuguese settlers had become debauched to an excessive degree; but the sight of so much depravity served only to inflame the zeal of the missionary. On landing, he took lodgings as usual at the hospital among the sick. He began his missionary functions by applying to the Bishop of Goa; and after delivering to him his credentials, he cast himself at his feet, desiring his blessing. The prelate, struck with the modesty of Xavier, and the venerable air of sanctity which appeared in his countenance, raised him up, and embraced him with great tenderness;—assuring him, that “if the episcopal authority were needful to give effect to his labours, it should never be wanting to him.”

He began with reforming the Portuguese: and sensible how little can be effected without divine aid, he

consecrated a great part of each night to prayer. The early part of each day was spent in the hospitals among the sick; and in the afternoon, he had proclamation made about town, that the fathers of families should send their children and slaves to be catechised. These he led to the church, and instructed in the principles of religion, and in the performance of their devotions. So great was his success in this department, that great numbers of them became hopefully pious; and through their influence and the labours of Xavier, the morals of the place began rapidly to improve.

He next proceeded to preaching in public; and here his success too was apparent. Of the crowds who resorted to hear him, many returned smiting their breasts, and bitterly lamenting their offences. He was continually surrounded with persons confessing their crimes, and imploring his counsels; so that, to use his own expression, “had it been possible for him to have been at once in ten places, he should not have wanted employment.”

Having thoroughly awakened an attention to religion in the city of Goa, he began to think of changing the scene of his labours. It was not long before he learned, that there existed on the Malabar coast, a certain people called *Paravas*, or fishermen; and that some of them, from interested motives, had caused themselves to be baptized, but had nothing more of Christianity. He thought himself bound to attempt the conversion of these; and although he was informed of the barrenness of the country, and its destitution of the conveniences of life, as well as the intense heat of the sun, nothing could dissuade him from going thither. He accordingly embarked in the latter part of the year 1542, accompanied by two young men who spoke the Malabar language.

(To be concluded in our next.)

SERPENTS CHARMED.

If the following remarkable statements of travellers should be thought to throw light on these passages of Scripture, perhaps you will allow them a place in the Churchman's Magazine.

P.

"There shall not be found among you a charmer."—Deut. xviii. 10, 11.

"Their poison is like the poison of a serpent; they are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely."—Ps. lviii. 4, 5.

"For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord."—Jeremiah viii. 17.

Lucian describes a charmer of serpents, on the authority of a person named Iom,—who says, early one morning I saw a Chaldæan walk thrice round a certain place, and after purifying it with torches and sulphur, pronounce seven holy words out of an ancient book, which immediately drove out all the serpents that were within that circle: drawn by his incantation, there came about him innumerable asps, vipers, and snakes of all descriptions. One old serpent, indeed, staid behind; the magician however sent the youngest serpent after him, and when he had gathered them all together, the Babylonian blew upon them, and they were all consumed.

Conjurors are common in Egypt. They are peasants from the country, who come to Cairo to earn money this way. I saw one who was expert enough, and in dexterity equalled those we have in Europe; but the Egyptians can do one thing the Europeans are not able to imitate—namely, fascinate serpents. They take the most poisonous vipers with their bare hands, play with them,

put them in their bosoms, and use a great many more tricks with them, as I have often seen. The person I saw on the above day had only a small viper; but I have frequently seen them handle those that were three or four feet long, and of the most horrid sort. I enquired and examined whether they had cut out the viper's poisonous teeth; but I have with mine own eyes seen they do not; we may therefore conclude that there are to this day *Psylli* in Egypt; but what are their use is not easily known. Some people are very superstitious, and the generality believe this to be done by some supernatural art, which they obtain from invisible beings. I do not know whether their power is to be ascribed to good or evil, but I am persuaded that those who undertake it use many superstitions.

July 3. Now was the time to catch all sorts of snakes to be met with in Egypt, the great heats bringing forth these vermin—I therefore made preparation to get as many as I could, and at once received four different sorts, which I have described and preserved in *aqua vitæ*.—These were the common viper, the *Cerastes* of Alpin, *Jaculus* and an *Anguis Marinus*. They were brought me by a *Psylli*, who put me, together with the French Consul Lironcourt and all the French nation present in consternation: They gathered about us to see how she handled the most poisonous and dreadful creatures, alive and brisk, without their doing, or even offering to do her the least harm. When she put them into the bottle, where they were to be preserved, she took them with her bare hands, and handled them as our ladies do their laces. She had no difficulty with any but the *Viperæ Officinales*, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the

woman, without occasioning the least fear in her. She with great calmness took the snakes from her body, and put them into the place destined for their grave. She had taken these serpents in the field, with the same ease she handled them before us. Doubtless, this woman had some unknown art which enabled her to handle those creatures. It was impossible to get any information from her, for on this subject she would not open her lips. The art of fascinating serpents is a secret amongst the Egyptians. It is worthy the endeavours of all naturalists, and the attention of every traveller, to learn something decisive relative to this affair. How ancient this art is among the Africans may be concluded from the ancient Marii and Psylli, who were from Africa, and daily shewed proofs of it at Rome. It is very remarkable that this should be kept a secret for more than 2000 years, being known only to a few, when we have seen how many other secrets have within that time been revealed. The circumstances relating to the fascination of serpents, related to me, were principally, 1. That the art is only known to certain families, who propagate it to their offspring. 2. The person who knows how to fascinate serpents, never meddles with other poisonous animals, such as scorpions, lizards, &c. There are different persons who know how to fascinate these animals, and they again never meddle with serpents. 3. Those that fascinate serpents, eat them both raw and boiled, and even make broth of them, (this indeed is common enough in Europe, viper broth being considered as a remedy for consumptive diseases) which they eat very commonly amongst them, but in particular they eat such a dish when they go out to catch them. 4. After they have eat their soup, they procure a blessing from their scheik (priest or lawyer) who uses some superstitious

ceremonies, and amongst others, spits on them several times with certain gestures. This manner of getting a blessing from the priest is pure superstition, and certainly cannot in the least help to fascinate serpents;—but they believe, or will at least persuade others, that the power of fascinating serpents depends upon this circumstance. We see by this that they know how to make use of the same means used by other nations, namely, to hide under the cloak of superstition, what may be easily and naturally explained, especially when they cannot or will not explain the natural reason. I have been told of a plant with which they anoint or rub themselves before they touch the serpents. Note, Mr. Jacquin, in a letter to Sir Charles Linnæus, says, that the Indians in the West Indies charm serpents with the *Aristolochia Anguicida*, and the late Mr. Forshohl, on his Travels to the East, likewise informed Dr. Linnæus, that the Egyptians use a species of *Aristolochia* (*Berthwort*.) but does not determine which species it is.—*Hasselquist's Travels*, p. 60—63.

In Japan, there are also charms of serpents, similar to the above.

Being so long resident at Grand Cairo as to have had frequent opportunities of observing these people who possess the secret of fascinating serpents; I have often met them in the street, hung all around with serpents, some wrapped around their necks, others in their bosom, and all of them alive, which at first appeared not a little alarming. When Mr. Bruce was at Cairo, he wished likewise to see it. He lodged with a French merchant, Mr. Rose, a friend of mine, who sent for one of these people to exhibit before us. When he entered the house, he was asked where he had his serpents? he put his hand in his bosom, and brought out a large horned viper, (the *Columber Cerastes*) and threw it on the ground; the animal, rather enraged

at such rough treatment, made towards Mr. Rose; fearful that it might bite him, the man ran after and got hold of it in the middle with his naked hand, when it turned round and bit him between the forefinger and thumb, so that the blood appeared. He seemed not to mind it at all, and only rubbed it with a little common earth: nor was it followed by any bad consequences. Had he really taken out the fangs and the bladder containing the poison, the animals which were bit by the same viper immediately afterwards would not have died so suddenly. Several fowls and a cat were afterwards bitten by it, and died immediately. I have seen several little boys that could do the same. When Baron Tott was at Cairo, some of the Europeans residing there, speaking of it, made him very curious to see it. A little boy happened just then to be passing along the street, who often used to come a begging, and, as we knew he was one of that class, we offered him some paras, if he would get some scorpions, and shew us what he could do. The boy, who had not one rag of clothes about him, except a little red cap on his head, went immediately to some old garden walls, and came back in a short time empty handed. We asked him where he had his scorpions? He took off his little cap, under which he had five very large ones, which he threw upon the ground, and began to play with them before us; they frequently stung him, but he seemed not to mind it at all. I myself grew very suspicious that he might have taken away their sting, and therefore stooped to examine them very closely; but he warned me not to come too near, and to convince me of the contrary, he took some of them up with his fingers, and shewed me the sting. I then asked him how he came to it, to be able to do what some of his companions could not do? He answered,

my father gave me something to drink, and the sheik or priest made me swallow a paper with something written upon it,* after which he told me, that no snake or scorpion could hurt me, and this has been the case ever since. As I have been always very backward to believe things which had so much the appearance of mere superstition, I examined many others of this class of people, in order, if possible, to find out the true cause of it, for the good of mankind in general, but I was never able to succeed. All agreed that they had swallowed something; but, I suppose, partly to hide the true art which they possess, and partly to inspire me and others with a sense of the merits and supernatural powers of their sheiks, they always wrapped up the whole in so many superstitious additions, that I could never make any sense of it. I only wish that some future enquirer may be more lucky, as it would be of great benefit, if generally known. Setting aside the superstitious part of it, there might be something in the draught capable to operate such a change in the human frame, as to make it proof against such poison. It is, certainly, not easy to conceive how this can be, therefore we often disbelieve it, because we cannot immediately compare it with things to which we are daily accustomed. But there are similar circumstances which we can as little account for; for instance, how is it that a person, who has once the small-pox, or measles, should, for ever after, be proof against the infection? Have all those humours, or whatever else it may be which before made him liable to it, been for ever removed out of his body? If so, how is it that notwithstanding, children born of parents,

*For a practice nearly similar, see Park's Travels in Africa. Charms, called Saphies, are written on slips of paper, and swallowed.

both of which are of this description, should again become liable to it; this seems full as incomprehensible as the above, but we see it daily, we get used to it; we have, perhaps in the beginning, thought about it; but finding ourselves unable to find out the cause, we drop it, and content ourselves with knowing that it is so. Is it, therefore, quite impossible, that there exists a remedy to make men proof against such poisons?

To fascinate serpents, so as to draw them to ourselves, seems at first sight, likewise to savour of superstition; yet it cannot be denied that these people possess a secret by which they are able to do it. Besides the many instances which I have heard from men of the most respectable characters, I was myself eye-witness of some. A friend of mine, Mr. Bruno Arnaud, who lived at Cairo in an old house, had found once a serpent in his bed-chamber; not being over fond of such company, and suspecting there might be more, he sent for one of these men, to take them away. When the fellow came in, my friend told him, that he was afraid he had brought some serpents with him in his bosom, which he would afterwards make him believe that he found in his house. He seemed affronted, and began to throw off one part of his clothes after the other, till he was quite naked. Thus he went from one room to another, muttering something all the while, and actually gathered in a short time five large serpents around him; at last he said, there are no more.—When we hear such a thing for the first time, we are very liable to disbelieve it, because we never heard or saw it before; but should we not do the same had we never heard nor seen what our rat-catchers can do with rats and mice? There may exist some ingredients, of which serpents are as fond, as mice and rats are of oil of Rhodium and cats of

Valerian.—*Travels by Mr. John Antes*, p. 15.

So complete is the tyranny the Indian priests have established over rattle-snakes and others armed with weapons equally deadly, that they lure them from their deepest retreats, and make them fly from or follow them by apparent command. To obtain this skill and those acquirements, they study nature with the most unwearied application and assiduity; their own particular saying is, that "Nature produces nothing for nothing;" implying, that whatever *is*, is for some particular end or purpose. They observed animals bitten by venomous reptiles, were seen to seek a peculiar plant to recover their energy and strength; and these reptiles in their turn have been known to betray violent apprehension at the approach of a hog, and to shew such antipathy to certain herbs, trees, and plants, as to suffer death sooner than avoid it by passing over them. Objects too have been discovered, to which snakes in particular have such passion and attachment, that they will face every danger to enjoy them. Armed with all this knowledge, the priests come into the world as persons inspired. From their habits of life, the Indians are often exposed to the bite of venomous animals, and the priests in consequence, have to instruct them to know the antidote, and give it efficacy by gesture and incantation. They instruct the whole tribe in a manner of sleeping in the open air, in the utmost safety, though surrounded by snakes, not one of which dare approach them. The instruction consists in taking a stick and leaves from a certain tree; with the point of a stick describe a ring round the sleeping ground, place the leaves on the ring, and on doing this performs certain ceremonies. This is all the knowledge they impart to the tribe, and this is highly efficacious and val-

uable ; for rejecting the folly of the use of words and exorcism, merely given to convey the idea of a superior power, the antidotes and herbs pointed out are certain cures, and the simple action of drawing a line with a *black ash stick*, and strewing on the line some leaves of the same tree, is known to be entirely sufficient to hinder the snake from passing the line, and deter him from interrupting any thing within side of it. So great is their terror of this timber, that they are never known to inhabit where it grows, and if a branch of black ash be cast before a rattlesnake, apprehension and fear immediately seize him ; his rattle ceases ; his passion subsides ; and groveling, timid, and yet unquiet, he takes a large circuit to avoid the branch, or more probably instantly retires.—the familiarity between the priests and snakes, the principle of which they withhold from the multitude, is to be accounted for in a manner equally simple ;—by their alternately arming themselves with substances, for which the snakes entertain the most decided attachment, or antipathy.—*Ashe's Travels*, Vol. ii. p. 4—10.

IMPORTANCE OF BRIDLING THE TONGUE.

The power of speech forms a distinguishing excellence of man, over the inferior parts of God's work. The tongue being a necessary organ of speech, has hence been styled the glory of man ; and there is no abatement of this honor, except what arises from the abuse of so extraordinary a faculty. By a manner of expression somewhat figurative, the tongue is dignified with the intellectual and moral powers of the whole man. In this way, that organ, which is employed in publishing our thoughts to the world, where they

become objects of speculation, is made answerable for its own communications.

St. James shows the influence of this organ of our bodies, by two comparisons. The first is that of bits in the mouth of a horse, by which the animal is made to obey ; and the other is that of a small helm, by which large ships are governed. *Even so the tongue is a little member, and boasteth great things.*—What the apostle further adds on the subject, is worthy of serious consideration ; but I proceed to offer a few reflections ; and if they should appear to be founded more on real life, than on abstract and metaphysical speculation, I hope they will not be less acceptable to the reader.

What unnumbered quarrels, what nameless jealousies, and what accumulated miseries have mankind heaped on one another, by the indulgence of a propensity in depraved nature to establish a reputation on the ruin of others ! Many persons, no doubt, have acted on this principle without ever being fully conscious of its existence in their own breasts ; and when at the same time, they would not merely affect to despise, but would actually feel a degree of contempt for the person, who should descend so low. What then, would be their surprise and their confusion, to hear the language of Nathan to David—*thou art the man !* In company with one or more select friends—feeling all the security of special confidence—wishing at the same time, to bear their part in the conversation, and by no means to allow any story to suffer in their hands for the want of being well told ; the truth has often been shaded by a coloring, that only detracts from the spotless beauty of her native loveliness. The table being turned, and friendships formed anew ; great friends became great enemies. A more *chaste conversation coupled with fear* in the first instance, and a

tongue bridled with modesty, integrity, and truth, might have prevented infinite mischief.

But the want of consciousness is a plea that few can make. The tongue assumes the character given to it, of *an unruly member, full of deadly poison*. This mean ambition leads on in the course of its progress, from the affected sneer, to some trifling innuendo; and gaining confidence at every step, soon breaks forth into slander and open detraction. We find ourselves at variance with our neighbor, the interchange of good offices laid aside, and where the most perfect friendship ought to cement the bonds of society, and to render social life happy, we find that distance in our feelings, which barely admits of cold and heartless civilities. This state of things is frequently produced in a very short space of time, and in a manner too hidden and insinuating to admit of explanation. For, under the influence of such excitement, very few possess the candor, and the impartiality to ask themselves dispassionately, *where is the blame?*

Blinded by self love on the one hand, they can neither see nor feel any thing but the weight of detraction on the other; when in fact, it may be, that what has been spoken against them, if any thing, was merely the reply of depraved nature to what had before been spoken against itself. What then, is wanting, but to bridle the tongue, and not to make it a matter of surprise, if others hold their reputation at the same rate that we hold ours,—dear to themselves?

Behold, saith the apostle, how great a matter a little fire kindleth! One unlucky spark carelessly straying among combustible materials, has been known to reduce the most stately edifice to ashes, and even to desolate cities, great and fair.

The tongue is a fire, a world of iniquity. It is not merely the re-

pose of domestic retirement that has been disturbed by the ceaseless clamors of a sullen termagant; nor is it the peace of neighborhood, and the enjoyments of social life only, that have experienced the destructive influence of petty slander, and infamous tale-bearing; I regret to say it—the Church of the living God—that sacred altar where all is inscribed—*holiness to the Lord*—where we are required to preserve the *unity of the Spirit in the bond of peace*—where *brotherly love and charity* are supposed to bring us together under a new and most important relation to each other, *as the members of God's household*—and where the *bread of life, and the cup of blessing* are dispensed to his children; even the peaceful fold of the Redeemer, has been invaded by those unhallowed passions, which slander and mutual accusation have only served to excite. Serious differences, with a total loss of charity, even among communicants, have sometimes, arisen from no other cause.

I conclude in the language of the apostle, touching the subject under consideration—a subject by no means of little importance, if we regard either the happiness of the life we now live, or the eternal felicity of that which is to come.—“My brethren, these things ought not so to be.—If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteous-

ness is sown in peace of them that make peace."

PROBITY.

[AN ADDRESS—delivered before the Trustees, Professors and Students, of the *General Theological Seminary* of the Protestant Episcopal Church in the United States, in Trinity Church, (New York) on Friday evening, December 27, 1822, by SAMUEL H. TURNER, Professor of Biblical learning and the interpretation of Scripture; published at the request of the Trustees. New York: printed by T. & J. Swords, 1823.]

We avail ourselves of this discourse of Professor Turner, for the purpose of calling the attention of our readers to the Theological Seminary of our Church. For ourselves, we have not ceased to regret the causes which led to its removal to another Diocese; and in this sentiment, we believe a very large proportion of the church in this country accord with us. Among our other regrets, it is not the least, that we have lost the society of the amiable and excellent Professor. But we are fully persuaded that notwithstanding this removal, both the Seminary and the Professor are subserving the best interests of the Church. We have therefore lost none of our solicitude for the prosperity of the Institution; and we could wish all our readers, and all the friends of our Church, might feel an equal interest in its welfare. We are anxious that every candidate for holy Orders, who has the ability, may resort to it for instruction; and that the more wealthy members of our Communion may contribute so liberally to its endowment, that it may be able to afford gratuitous aid to those who are unable to support themselves.

The advantages of Theological Seminaries over any private course of instruction are so obvious, that it is hardly necessary to advert to them. Nor is it now necessary to enlarge

upon the general advantages of Theological learning. The errors and superstitions which crept into the church during the dark ages, and the extravagancies and absurdities exhibited by those sects which have, in modern times, rejected the aid of human learning, should seem to be conclusive on this point.

It is often said, indeed, that the great truths of Christianity which relate more immediately to our salvation, are so clear and simple, that the most illiterate may understand them. Fortunately for the great mass of mankind, this proposition, under certain limitations, is undeniable. But how much the clearness and simplicity of these truths result from the investigations and explanations of the learned, may be appreciated by a little reflection.—Since our religion is derived from revelation, we have to learn, in the first place, what has been revealed; and secondly, how the revelation is to be understood and interpreted. The first point supposes a mind sufficiently instructed to understand the nature of evidence, and possessing a competent acquaintance with the original languages in which the scriptures were written. And to appreciate the difficulties which attend the second point, we must consider that the original languages of the scriptures are very ancient;—that many of the facts narrated are of the most remote antiquity, and that there are constant allusions to usages, laws, modes of living and thinking, and a state of learning, the knowledge of all which can be acquired only by an extensive acquaintance with ancient learning, and a thorough knowledge of the labours of those authors, who have devoted their whole lives to the investigation of these several subjects. Besides all this, it is requisite that we should be acquainted with the history of the several books of revelation, since they were originally delivered; and the diversity of condi-

cons through which they have passed; and it is further necessary that we should be well acquainted with the history of the Church of God, from the earliest ages, the nature of that spiritual society, and the errors and corruptions which have, from time to time, sought a refuge in it. All this learning can only be acquired by long and laborious study; and the contemners of it are little aware how much they themselves are indebted to it for the light which they now enjoy. Without it, Christianity must soon be perverted by the erring fancies of its friends, or totally overwhelmed by the subtleties and scoffs of its enemies.

If then the general truths of Christianity are clear and obvious, so that "he who runs may read," they have become so, and are maintained so, only by the light shed upon them by the labours of the learned. *The priest's lips keep knowledge, and the people seek the law at his mouth.*

Professor Turner commences his discourse, by adverting to the difficulties which arise out of circumstances necessarily connected with revelation, and proceeds to vindicate the economy of Providence in this respect. He shows it to be analagous to other dispensations of God.—While in his *Works*, his eternal power and Godhead are immediately seen, yet it is only by patient investigation that we arrive at the minuter knowledge of them. And the result, or final cause, of this economy, is the same in Theology as in all things else—to improve and perfect our mental faculties by labour and study.

The Professor next shews that this wise economy has a tendency to keep us *humble*, to excite in us the virtues of *submission* and *faith*, and to create in us *stronger aspirations* after that future and blessed state of improvement, which will admit us to a more exalted degree of intelligence. From these considerations, arising

out of the *character of man*, considered in relation to his present state of existence, he proceeds to the difficulties which arise from the *nature of the subjects* which the scriptures profess to teach and illustrate; especially their spiritual nature, and the future and endless state of existence to which they refer.—Under this latter head, he makes some judicious remarks on the proper province of *reason*, in our investigations of divine truth, which we take pleasure in quoting.

"Here I am naturally led to remark," says he, "that the views which the Bible discloses, are not to be admitted or rejected as they chance to suit our feeble reason. The evidence of the professed truth, that is, the divine origin of the passage which contains it, and the meaning of the terms by which it is expressed, are to be carefully investigated. If the one be sufficient, and the other be satisfactorily ascertained by admitted rules of interpretation, the mysterious nature of the truth is no argument against it. In such a case, the object of faith is the fact that a certain proposition is true, which is believed on the testimony of God transmitted to us on sufficient evidence. If it be objected that the proposition may contradict reason, the possibility of this is denied. A revelation which shall contradict any principle of right reason, is altogether incompatible with the necessary attributes of the divine nature. Reason is that law, according to the regulations of which, all beings were intended to operate, existing in perfection in God, by which he constantly acts, though with entire freedom; * so that to suppose any thing unreasonable to emanate from the Divinity, is plainly contradictory. But in created beings this principle exists in part only; yet susceptible of increase or diminution, and probably affected by the acquisition of a habit of original virtue or an aberration from primitive integrity. How incongruous therefore, is it for beings no higher in the grade of creation than man, to claim the right of rejecting spiritual truths which are in part to them incomprehensible! And how greatly is the incongruity increased by the considera-

* Comp. Hooker, vol. 1, p. 200, 8 vq. Ox. ed. 1793.

tion, that these beings have fallen below their original destination, and have sunk deeper than their fall by cherishing prejudices and encouraging tendencies to error! It is not right reason in the infinite extent of the term which is denied to be the measure of truth, it is that small degree of it which creatures like ourselves possess. "Dangerous it were," says the profound Hooker,* "for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name, yet our soundest wisdom is, to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess that his glory is inexplicable." *ib. p. 13—15.*

After noticing some other inherent difficulties in our religion, the Professor proceeds to shew that notwithstanding all these difficulties, it is still practicable to arrive at such a degree of knowledge, in all that pertains to the sacred volume, as shall satisfy any rational enquirer. In addressing himself to his pupils, he instructs them that they must bring to the enquiry a sound and cultivated mind, free from all bigotry and unreasonable prejudices; and that in addition to these qualifications, they will have to acquire a correct knowledge of the original languages in which the scriptures are written, and a thorough acquaintance with the great principles of exposition. In concluding, he admonishes them of the sacredness of the vocation for which they are preparing themselves, and exhorts them to be earnest in their supplications to the throne of grace, for that divine assistance which alone can render their studies practically efficacious.

From the department which Dr. Turner fills in the Seminary, he has of course confined himself to that branch of Theology alone, which relates to the knowledge of the Sacred Scriptures. We cordially recommend his discourse to all who hold biblical learning in just estima-

tion, and congratulate the friends of the Seminary that, among the excellent Professors of the Institution, we have one in this important department, who, with sound and various learning, possesses the most happy faculty of communicating it, and the most conciliating manners.

We close our remarks by subjoining Dr. Turner's appeal to the members of our Church, in behalf of the Seminary, and we earnestly hope it may produce its due effect.

"In conclusion," says he, "let it be allowed me to solicit, for a moment, the attention of the lay-members of our Church. With the objects which the Theological Seminary hopes to promote, you cannot be unacquainted. And I trust that you do not consider them as of little importance, or feel but little interest in their advancement. Admitting as you do not merely the general truths of Christianity, but avowing also the excellence of that modification of it which we profess to defend, I trust that it is not a matter of indifference to you, whether the Church of your forefathers shall maintain in this country that influence among other Christian Churches, which her character merits. Ignorance of her doctrines and misapprehension of the nature of her discipline, have contributed to propagate gross errors, which the prejudices of early education and the influence of venerated example have served to strengthen. But these causes have greatly diminished in their influence; and as it has been proved by the best of experience, so it is acknowledged by many of the enlightened and impartial of all Christian denominations, that the institutions and usages of the Episcopal Church are no less favourable to a well regulated republican form of Government, and no less conducive to the advancement of sound morals and genuine piety, than any other. It is but consistent that we as churchmen should esteem them peculiarly excellent. But permit me to repeat and impress the sentiment before expressed, that the institutions of our Church will never command suitable respect from the community in general, unless they are illustrated and defended by respectable talent and unaffected piety. And as it is the design of the Seminary to advance these essential objects, it may properly look to the members of the

* Book 1, v 2, p. 198.

Episcopal Church for protection and support. The speaker is aware that in suggesting this consideration he exposes himself to the suspicion of being influenced by interested motives. But satisfied that in this instance at least it is the "mens sibi conscia recti" which prompts him, and that the suspicion will not be harboured by any noble minded man, he will not shrink from the performance of a duty through apprehension of a charge which is unworthy of his notice. He considers the advancement of Theological Literature as closely connected with the best interests of his Church. And let him be allowed to say without the charge of egotism, that his attachments to that Church are such as spring, not from recent proselytism and late conviction of its excellence, but from habits connected with his earliest recollections, strengthened by associations never to be forgotten, and established just in proportion to his examination of her principles. And he thinks that in pleading the cause of the Seminary, he is equally the advocate of his Church. The institution in contemplation he does not consider as connected with this or that section of his country; or as intended to have an influence on the character of the Episcopal Church, in the present age merely; he views it as affecting the interests of our Zion in the whole extent of country which this vast empire embraces, and its bequeathing its unnumbered legacies to ages yet unborn. Let us take no contracted view of its influence. A multiplicity of objections and difficulties may be started, but they will all be answered and solved by the influence of time, when it shall be seen that our object is not to promote party jealousies, but by a thorough course of theological instruction, and by a constant and vigorous maintenance of discipline, to endeavour to the best of our ability, to cherish the piety of our pupils, in order to send them forth as "workmen that need not be ashamed." And in this object, are the members of our church willing to co-operate by their influence, by their prayers, by their wealth? Let it not be thought that aid from the last mentioned source is not required. It is absolutely necessary to place the institution on a tolerably respectable footing, and to subserve the grand interests to which it directs its efforts. Something has been done, but much remains to be effected. If our members are not willing thus to co-operate, then let it be acknowledged, that the plan of the institution is ra-

dically wrong, thus questioning the wisdom of our highest ecclesiastical council, or that Episcopalians are deficient in zeal for the interests of their church, and less influenced by religious considerations than other christian communities.—Whatever may be the result, the speaker will never come to either of these conclusions until an appeal, not only to the rich of this world, but to every individual of the church whose circumstances enable him to give any thing however little, shall by its failure extort from him the lamentation, "how is the gold become dim, the fine gold changed!" pp. 28—32.

For the Churchman's Magazine.

CHRISTIANS, THE TEMPLE OF THE HOLY GHOST.

Messrs. Editors—

In your number for May, 1822, there was a request, that some of your correspondents would furnish your readers with a view of the doctrinal and practical import of 1 Cor. iii. 16, 17: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple are ye.* Among other things, it was requested that the connection of these verses with the argument sustained by the Apostle in the first chapters, might be distinctly stated. I do not recollect that any of your correspondents have noticed this query, though a considerable time has elapsed since its publication; nor do I persuade myself that the following communication will exactly meet the expectation of the querist; yet, as it touches upon some points in his inquiry, I send it to you for insertion, hoping that it may be neither unprofitable or uninteresting to your readers.

To understand the meaning of this text, and its connection with the argument sustained in the preceding chapters, it is necessary to remark, that it was addressed to the same persons, to whom the Epistle itself

was directed; to the Christians at Corinth, constituting in their collective capacity a church. *Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.* Of the same persons, he says, *ye are God's husbandry—ye are God's building. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

After some commendatory observations, the Apostle notices their dissensions and schisms; and then addresses them in the following words: *I beseech you brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me that there are contentions among you.* Human eloquence was cultivated among the Corinthians with great industry and success. And they prided themselves not a little on their taste and judgment in this art. This had an effect on their attachment to different teachers, and among christians proved a fruitful source of schisms and contentions. This drew from the Apostle, the admirable observations on the preaching of the Gospel, contained in the first and second chapters. He came to them, *not with excellency of speech and of wisdom, when he declared to them the whole counsel of God. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power, that your faith might not stand in the wisdom of men, but in the power of God.*

The same subject is continued in the third chapter. The Apostle remarks, that *he could not speak*, unto the church at Corinth on account of its carnal and divided state, *as unto spiritual, but unto carnal, as unto children in the knowledge of sacred things. For ye are yet carnal;*

for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal? The doctrines of Paul and of Apollos were the same. Both preached and recommended, not themselves, but Christ Jesus the Lord. Yet they preferred one to the other, probably on account of some disparity in their external accomplishments. But saith the Apostle, *we are labourers together with God. And ye are God's husbandry, ye are God's building—built up by the Apostles and prophets upon the only foundation which can be laid, Jesus Christ and his Gospel.* He hath gathered you out of the world into his Church. You are called by his name, have embraced his doctrine, and depend upon him for your salvation. Leave then your dissensions, by which you offend God; and build up your faith and hopes on the only foundation which is laid. Thus gathered into his Church, and emphatically his building, erected upon the only foundation which is laid, the Apostle saith unto them, *Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you.* "As the whole congregation of Israel were formerly considered the temple and habitation of God; because God dwelt among them; so here the whole church at Corinth is called the temple of God; because all believers have the Spirit of God to dwell in them; and Christ has promised to be always in the midst, where two or three are gathered together in his name." In consequence of the presence of God, it was, at least, relatively holy, and the Almighty was pledged to guard its integrity and sanctity. Hence, in the next verse, the apostle declares, *if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.* By this declaration, the apos-

He gives us to understand, that if any man injure, corrupt or destroy the Church of God, by false doctrines, or by fomenting contentions and divisions, the crime of which the Corinthians were guilty, *God will destroy him*; will take away his part out of the book of life.

The design of the Apostle in 1 Cor. iii. 16, 17, we thus learn to be coincident with the subject of his argument in the preceding parts of the Epistle: and they contain a reason, in addition to those already stated, why Christians should all speak the same thing, and be joined together in the same mind and in the same judgment; a reason why they should guard with peculiar care against false doctrines, dissensions, and schisms; a reason too, drawn from one of the most distinguished privileges of the Christian church, the presence of the spirit of God.

The doctrine contained in this passage, is, that Christians, in their collective capacity constituting a Church, are now the temple of God, in which he condescends to dwell by his spirit, in the manner represented by the manifestation of the divine Shekinah, in the ancient temple at Jerusalem.

The practical inference, which the Apostle deduces from this interesting doctrine, and the argument with which it is connected, is, that whoever shall injure, corrupt, or destroy this temple of God, by false doctrine, by fomenting divisions, and by introducing corrupt and wicked practices, or the evils of heresy and schism, him will God destroy,—punish with everlasting destruction. It of course follows, that Christians, constituting this temple of God, ought to avoid with the utmost care, whatever may tend to lead them into those sins of error and schism, against which an inspired Apostle has warned them by such arguments, and by such threats.

Viewed in this light, the sin of

schism and its kindred crimes, is of much greater importance than many seem to imagine. Though it is a subject of great delicacy, in consequence of the present laxity of doctrinal sentiment, and the influence of latitudinarian indifference, yet we may be permitted to urge it on the consideration of Christians, in the language of the Apostle, and on the reasons which he adopted, when arguing with the disorderly members of the Corinthian Church.

Here I must leave the subject at present; but I intend in a future communication, should this meet your approbation, to expatiate on the distinguished privilege of which the Apostle speaks, on the danger and consequences of abusing it, and on the duty of leading a life correspondent to the nature and importance of the *privilege*.

B. D.

For the Churchman's Magazine.

REPLY TO THE REMARKS OF D. B. ON
THE COMMENTARIES OF CLARKE
AND SCOTT.

Messrs. Editors:—

I was a little surprised, and somewhat grieved, to see in your last Number the most eminent Commentator of this, or perhaps of any other age, charged with “doctrinal unsoundness” by your correspondent D. B., and placed so much lower in the scale than Dr. Clarke, who yet does not fully meet his approbation. Had I possessed no previous knowledge of the labours of these gentlemen, I might have been led by D. B.’s remarks to suppose that Mr. Scott had been famous for little else than the propagation of heresy. Although I certainly do not fully coincide with him in all his views on minor topics, any more than I can expect all men to subscribe to my own,

I have yet been accustomed to consider him as more thoroughly versed in the meaning of the Scriptures than almost any man whose works have come down to us, and to be freer from "doctrinal unsoundness" than any man of the present day, who has written and published so much.—Your correspondent has not told us what are the doctrinal errors which we are to avoid in his book; and too many topics are discussed in his vast work, for me to attempt to conjecture which are the errors aimed at. The "unsoundness" must relate, I conclude, to some *material* point of theology, or it could scarcely deserve so harsh a name. As both Clarke and Scott have stood for many years on my shelf, and I can truly say I have never consulted the latter in vain, while I have been often vexed and baffled by the former, I was anxious to see what wiser men than myself, and perhaps than your correspondent, thought of their respective merits. Turning to *Horne's Introduction to the Critical Study of the Scriptures*, I found the following testimony to the value of Scott's labours as a Commentator, with Mr. Horne's own opinion of its justness. I shall hardly expect an appeal from the judgement of this eminent critic.

"The capital excellency of this valuable and immense undertaking, perhaps, consists in the following more closely than any other, the fair and adequate meaning of every part of Scripture without regard to the niceties of human systems: it is in every sense of the expression a spiritual comment. It has likewise a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. It is not a compilation, it is an original production, in which you have the deliberate judgement of a masculine and independent mind on all the parts of Holy Scripture. Every stu-

dent will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live.—It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence, and perseverance: and these were the very characteristics of the man.—The success of the work has been rapidly and steadily increasing from the first, not only in our own country, [England] but wherever the English language is known. It will soon be in the hands of most careful students of the holy volume, whether in the first instance they agree with the author's chief sentiments, or not. Nor is the time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed in the Protestant churches, to be one of the most sound and instructive commentaries produced in our own or any other age. (Rev. D. Wilson's Sermon on the death of the Rev. T. Scott.)

On these strictures, Mr. Horne remarks as follows:—

"To the preceding *just* character of this elaborate commentary, the writer of these pages (who does not view all topics precisely in the same

point of view with its late learned author) deems it an act of bare justice to state, that he has never consulted it in vain, on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he for his own satisfaction *thought out* every answer (if he may be allowed the expression) for himself; referring only to commentaries, in questions of more than ordinary difficulty. And in every instance,—especially in the Pentateuch, *he found, in Mr. Scott's commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work in the English language.*"

If this is indeed a "just character" of Mr. Scott's commentary, it seems hardly worth while to quarrel with him for the little Calvinism he occasionally exhibits;—if indeed *he is* a Calvinist, who asserts the *universal redemption* of mankind by the death of Christ. The whole amount of it is too small, and of too temperate a kind, to afford room for a charge of "doctrinal unsoundness;" for this I conclude is after all "the head and front of his offending."

My opinion of Dr. Clarke is certainly not more elevated than that of your correspondent; and I am far from thinking very highly of his work as a Family Bible. Mr. Horne's judgement of its usefulness may be gathered from the slight notice he has bestowed on it in his catalogue of commentators. He merely remarks, that "the literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages."

It is stated, in the Prospectus to the new Octavo Edition, that it is used as a *class book* in the Episcopal Theological Seminary in New York. This was a random assertion on the part of the publishers, which ought

not to have been made, as there was no foundation for it. The following letter from an *authoritative* source is copied from the *Church Record*.

"To the Editors of the *Church Record*."

"New York, Feb. 3, 1823.

"Gentlemen,—You will confer a favour, by correcting an error which occurs in the printed circular annexed to the Prospectus for a new edition in 8 vo. of Dr. Clarke's Commentary. It is there stated, that the work is used "as a *class book* in the General Theological Seminary of the Protestant Episcopal Church in the United States." This is entirely a mistake. No particular Commentary is used as a class book in that institution. The students are directed to various sources of information, and but few of them habitually consult the work of Clarke.

"It is not hereby intended to express any opinion respecting the merits of the Commentary in question.

"VERAX."

The "doctrinal views" of this author, if we take the formularies of the Church of England to convey a just interpretation of Scripture, are, I should think, somewhat less "sound and orthodox" than those of his illustrious cotemporary. I of course should join your correspondent in cautioning your readers against "subscribing for his Commentary without due consideration." I have been accustomed to consider it as less adapted to the use of families, than to that of theological students.

Not having possessed the means of examining D'Oyly and Mant's Bible very extensively, I of course feel unprepared to give any opinion. That it has been recommended by most of our Bishops, affords at least a strong presumption of its excellence.

CAUTION.

History of the Church in Newtown.

(continued.)

In a few months after the above letter had been before the public, Mr. J. G. replied in a ballad; alluding also to a tract written by Mr. Johnson, of Stratford, containing *Plain Reasons for conforming to the Church*. The vulgarity and low cunning of this wretched performance, disgusted the puritans themselves, and merited the silent contempt of the better informed for several years, when it was found that J. G. was improving it against Mr. Beach, among a small tribe of Indians living on the —, in a place called —. The Society in England for the *Propagation of the Gospel in Foreign Parts*, had appointed Mr. B. a Missionary over these natives; and he had been very successful in christianizing and civilizing them. He visited them at stated times, the distance being about four miles. They would suspend all their secular concerns, and assemble round him with the fondness of children for an indulgent parent: and when he spoke to them on religion, they would form their half circle, their chief sitting in an inclined posture, in front of Mr. Beach; all listening with the most profound silence; and at the close, would give him a significant smile of approbation.* On a sudden, this pleasant and promising scene was changed; the placidity of native benevolence, was changed, if not into a savage and vindictive countenance, yet into a morose, sullen, and forbidding aspect. Mr. Beach, passing through the wigwams, to the place where, in former times, *prayer was wont to be made*, found the sachem, who had so often presented the calumet of peace,

* The Indians seldom laugh; but when highly pleased, have a placidity of countenance, directly the reverse of their ferocious appearance when angry.

bowed down over his beam, dressing a deer-skin. On being accosted, without raising his head, he uttered, with a tone peculiarly contemptuous, *churchman, churchman!* In vain did he seek an explanation. On his return, he beheld many pointing the finger of scorn, and heard the papooses cry out, there goes *churchman, churchman*. This business was all soon explained, on finding J. G. had been to visit them, with several others of the same *leaven*;* reading and commenting on the pamphlet of verses. Mr. Johnson, of Stratford, and Mr. Beach, answered the *fool according to his folly*: to which the Rev. J. G. retorted, not by writing, but by slandering, till he had excited so much enquiry, that several respectable families in Woodbury, declared for the Church, and Mr. Beach organized them, about 1740.

The poor Indians became divided, and part held with Mr. Graham, and part with Mr. B. *Vain janglings* were the consequence; and although a few adhered to Mr. B., received baptism, and gave evidence of spiritual regeneration; nevertheless the greater proportion contracted the vices of the white people, and parti-

* Mr. Beach had taught them the Creed, Lord's Prayer, and Ten Commandments; with several Collects from the Book of Common Prayer.—Mr. Graham told them, all forms were *Popery*, and that the *Church of England*, was a daughter of *Popery*. Having been taught the first principles of Christianity, and being now directed to lay aside the means; they were anxious to know what to believe, and what to do. Mr. G. undertook to teach them the Calvinistic Creed; and very correctly informed them that they must be saved by grace, and justified by faith.—All this they understood; but when he undertook to teach the irrelative decrees of God, and all the points necessarily connected with, and following from, that doctrine, it only served to bewilder the minds of the natives, and lead them to scepticism and indifference.

cularly intemperance ; and without taking heed, either to precept or example, they degenerated, and have been extinct for many years.

About this time, Mr. Beach, having been also appointed Missionary over Reading, removed to that Parish, which, for several years previous to Mr. Beach's ordination, had been under the charge of Dr. Caner, of Fairfield.

The first churchman in Reading, was a Mr. Richard Lyon, from Ireland, who died as early as 1735.

As we labour under the same difficulty with regard to records, documents, &c. as we have noticed respecting Newtown, the reader is desired to accept of the substance of a communication from a very respectable member of that parish, dated Jan. 20, 1823.

Messrs. Lyon, Morehouse, Knapp, Hall, Hill, Crofut, and Fairchild, with their families, appear to have composed the first Church in Reading. There is no record of the time when the old Church was built, nor when public service was first held in the town by an Episcopal clergyman. Only it appears that the Episcopal Church was settled there before the Presbyterian.*

The second Church, a building of 50 feet by 36, was built in 1750.—In 1797, the turret was taken down, and a steeple erected in its place, and furnished with a bell. The society was organized according to law, in 1785. In 1815, a fund of a little more than \$3000 was raised. There is also a glebe belonging to the society, with a house and barn, renting for about \$30 per annum. Among the subscribers to the fund, one gave \$350; two \$250; four \$200; two \$150; five \$100; beside others who contributed smaller sums. Many who were not subscribers engaged to pay a certain

sum annually, so long as they continued to reside in the parish.

Mr. Beach was succeeded, after his death, by the Rev. Richard Clark, of New-Milford, who devoted a part of his time to the Church in Reading, as the Rev. Andrew Fowler did also.—In 1785, the Rev. Mr. Marsh visited this Church every third Sunday ; and was succeeded in 1786 and '87, by the Rev. Mr. Belden.—In 1789, the Rev. Ambrose Hull, became minister of the parish, but continued only a short time. Dr. D. Perry* succeeded in 1791 ; and in 1796, the Rev. Mr. Pardee officiated here as a candidate. On the 20th of Jan. 1799, the Rev. Daniel Butler was settled as minister over the parish, which station he occupied till the year 1804, when he took his dismission.† Jan. 30th, 1806, the Rev. Elijah Plumb was elected in his place ; but in consequence of some difference with the Church in Danbury, he left them in 1811.‡ Mr. Plumb was followed by the Rev. Mr. Hubbard, in 1812 ; and after remaining for a few years, he left them for a reason similar to that which influenced Mr. Plumb's removal.§ In 1820, the Rev. Ambrose Todd became minister of the parishes of Reading and Danbury, where he still officiates, to the satisfaction of both Churches.||

* About this time, Reading was associated with Danbury and Ridgefield. Dr. Perry, imbibing some erroneous principles respecting baptism, was dismissed 1794.

† He removed to Troy, in the state of New-York, where he still resides, highly respectable, and extensively useful.

‡ Since died in Pennsylvania, after a life of great zeal and labour for the Church, and the salvation of souls.

§ Mr. Hubbard is now in Maryland, supporting, as he always has, an unblemished character.

|| Mr. Todd has since removed to Stamford.

* See Mr. Beach's second Address, p. 84, 85.

From the foregoing statement it appears, that since the death of Mr. B. in 1782, they have changed their Ministers ten times.* But this was not in consequence of any serious difficulty between the minister and people, in the parish of Reading. These removals often occasioned the most painful sympathies, between the clergyman and his parishioners; who mutually acknowledged some dispensation of providence that rendered the dissolution necessary. Notwithstanding the parish always suffered more or less, as is generally the case when a clergyman leaves his people: No matter what the cause; there are always ill-natured as well as unprincipled persons in every community, who will attribute the change to the worst of motives, generally to the love of *filthy lucre*; and while the principal object may be to calumniate and injure the clerical profession, (for which human nature has a strong propensity) religion in general suffers—*iniquity abounds, and the love of many waxeth cold*. This shews that contracts of this kind ought to be made with great caution, —and never be completed, without the fairest prospect of their continuing, even through life.

* Much to the credit, as well as to the prosperity of the parish, it appears they never suffered their church to be long shut; for besides the above number of clergymen regularly employed, they had occasional services from Dr. Bronson, Bishop Griswold, and many others, who always received a suitable compensation: Never adopting the erroneous opinion of some parishes, that to get out of debt, as they express it, they must remain vacant, that their fund and charities may accumulate—a principle most ruinous in its effects: For the longer a people are destitute of the means of grace, the less inclination they have, to support or enjoy religion: Whereas the more they do, the better they are disposed, and the more enabled; for the words of the Prophet will be always verified—*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now*

Emigration from this parish, has been very considerable, and many deaths have occurred; there being very few now living who were instructed by Mr. Beach; and yet they are still flourishing, and dwelling together in much harmony and love. Still they are not so numerous as at the commencement of the revolutionary war; a little previous to which, we find the following, in an abstract, taken from a letter of Mr. Beach, to the society in England:—"That Newtown and Reading contained about 2000 inhabitants, or about 420 heads of families: Of these, the better half are of the Church of England, and the rest a sort of Independants. Mr. Beach commonly baptizes about 100 children within the year, and has more than 280 communicants.—The church people in general adorn their profession by a suitable practice, from their childhood gradually learning to live a sober, righteous, and godly life.—Their number is continually increasing, by additions from the Independents,* who attend the Church from a disgust to the antinomian doctrines of their teachers, till at length they are reconciled to the liturgy."

The church, not only under the care of Mr. Beach, but throughout *New England*, daily increased, till the war commenced between the colonies and the mother country. And when we take into consideration, that in 1720, there was not an episcopal congregation in Connecticut,

herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Mal. iii. 10.

* The novel sects, that have grown out of these Independants, or Congregationalists, viz: Methodists and Universalists, were not known in this country at that day: Of the former, there is now a large and growing society in Reading; and of the latter, many without any settled views of christianity.

if we except a few English families residing in *Stratford*; that in a little more than fifty years, there were between 30 and 40 parishes and 16 clergymen; and that these clergy^{men} with their congregations, many of them numerous, and on an average would compare with *Reading*, with a few exceptions, were a few years previous congregationalists; and that every possible exertion had been used to prejudice them against the Church;—we are ready to cry out, Marvellous are thy doings, O Lord.—*We have heard with our ears, and our fathers have declared unto us, the noble works thou didst in their days, and in the old time before them.—And tell our children of it, and let our children tell their children and their children another generation, (Joel i. 3.) what the Lord hath done for us, and his choice vine, which he hath planted with his own right hand: and defended by his mighty arm.**

But is there not a cause? Most assuredly; for although the Almighty ruleth in the army of Heaven above, and among the inhabitants of this lower world; who has the hearts of all men in his hands, and turneth them whithersoever he pleaseth, yet he ordinarily worketh by means, and turneth the wrath of man to his praise. Let us then behold the finger of God, in bringing these mighty things to pass, whereof we rejoice; and say with the Psalmist, *Not unto*

us, O Lord but unto thy name give we praise—for if thou hadst not been on our side when men rose up against us, we had been swallowed up when they were so wrathfully displeased at us.

Soon after the establishment of Yale College, the primary object of which, was, to raise up young men for the congregational ministry, and as early as 1701, the Trustees appointed for their first and most fundamental rule, "That the Rector take special care, as of the moral behaviour of the students at all times, so with industry to instruct and ground them well in theoretical divinity; and, to that end, shall neither by himself, nor by any other person whomsoever, allow them to be instructed and grounded in any other system or synopsis of divinity than such as the Trustees do order and appoint: but shall take effectual care that the said students be weekly (at such seasons as he shall see cause to appoint) caused memoriter to recite the *Assembly's Catechism* in Latin, and *Ames's Theological Theses*; of which, as also *Ames's Cases of Conscience*, he shall make, or cause to be made, from time to time, such explanations as may, (through the blessing of God) be most conducive to their establishment in the principles of the Christian Protestant religion."*

These theological trammels could not fetter the noble minds of *Johnson*, and many others. But there were few books in the country; and those were imported by the first settlers, and of a peculiar cast. Those of science, were modelled from the scholastic dogmas of the darker ages; and those on divinity, on the Platform of *Geneva*. While poring over these dry and metaphysical works, and ransacking the libraries through the colony, they found a co-

These verses shew, that by withholding our contributions for the support of religion, we draw down the judgments of heaven upon us. Universal experience proves this to be true. Shew a single parish, that ever failed in consequence of their liberality for the support of the Gospel, and I will point out many that have failed by withholding their aid. Nay among the daily bankruptcies, you cannot name a single individual, that became such, in consequence of giving too much for the support of the Church. *He that lendeth unto the Lord, it shall be paid him again.*

* See Mr. *Clap's* History of Yale College, p. 10.

believes in an eminent degree, to characterise that of which, he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded, with indifference here, which, among all others, is cherished as a concern, of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of Protestant Episcopalians, in these States, he asserts, with a confidence that needs no qualification. Permit me then, respectfully and affectionately to submit the question, can we be thus excepted, consistently with a sound and rational, however, moderate preference of the Christian doctrine and discipline, under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it, an anxiety, that the principles we profess, should be those in which our children, and the generations following us, should abide, and under whose influence, their character, both for this life and the eternal, should be formed? Is not the subjection of our youth, to influences unfavourable to their continuing in the faith we entertain, virtually conceding as a point not worth our care, the character of their religion? If domestic nurture and admonition, be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth, from the way of the parent's religion, the appeal is to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of Protestant Episcopalians in the United States, does not *as a community*, make provision, or where provision

cannot systematically be made, anxiously watch against what is considered the perverting influence of academic education. It is the mode, which, above all others, a real student, to transmit to their children, the religion which men cherish, is unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me, I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denominations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence, with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academic education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parents' roof. I would not be thought unaware of the facility, which the expression of sentiments such as these may afford, where the subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel at the same time so incapable of that, in religious sentiment or conduct, which might, with any rational construction, be so imputed, that I could not forego this opportunity, of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to

say the least, wondered at by our Christian Brethren at large. They readily enough, indeed, may explain the difference at present existing between the Protestant Episcopal Church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions, and theirs, before the Colonies became Independent States. But they know that our communion embraces much of the wealth and liberality, at least, of all the Atlantic States, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices and exertions, it may require. Brethren, in laying before you, these impressions, I am not conscious of the existence of ~~any~~ feeling in my mind, which you could, on the closest inspection disapprove. *Out of the fullness of a heart*, anxious for the permanent, sound respectability and strength, of our peculiar institutions, I have spoken what I have; nor can I imagine any circumstances of moral consciousness, under which, it could prove painful to me, to be reminded, that I had thus expressed myself before you."

Abstract of the Journal of the proceedings of the 35th Annual Convention of the Protestant Episcopal Church, in the Diocese of S. Carolina, held in Charleston, on the 19th, 20th, and 21st days of February, 1823.

The Church in this Diocese consists of the Bishop, 27 Presbyters, 4 Deacons, and 35 organized Congregations. The Convention was numerously attended. The Rev. M. H. Lance delivered an appropriate discourse at the opening of the session. The Rev. Dr. Dalcho was unanimously re-elected secretary.

Conformably to the 45th canon of the General Convention, "pro-

viding for an accurate view of the state of the Church," the Rt. Reverend Dr. Bowen, delivered a very able and interesting address, from which we proceed to make some extracts.

"The affairs of the Church since the last annual Convention, which it is my duty to state to you at this, embrace nothing calculated to mark our Diocesan Ecclesiastical year with striking, or peculiar interest. With an uninterrupted harmony and order, and as I would fain trust, in a godly quietness, we have been permitted to pursue the ordinary business of the courts of the Lord's house: and if, on the one hand, no new and distinguished blessings from the spirit, by which the whole body of the Church is governed and sanctified, have seemed to attend its operation, we are not, on the other, called to mingle our sorrowings on any remarkable subject of affliction, or calamity to our Church."

"The whole number of persons, this year confirmed, is about 200." The number of Ordinations, 6: the Rev. R. Dickinson, Rev. D. I. Campbell, Rev. Henry Gibbes, and the Rev. E. Rutledge, Priests; and Mr. E. Phillips, and Mr. J. Motte, Deacons.

After detailing several local changes, which are not of general interest, the Bishop remarks upon a circumstance which we should rejoice were it in our power, more frequently to present, as an example to the members of our communion. We quote the words of the Bishop.—"It is with very happy emotions, that I find it my duty, to mention to you, an effort of liberal zeal, within our communion, worthy to awaken among us a common feeling of mutual exultation. At Pendleton, where a Missionary of the society for the advancement of christianity, has been employed for the last twenty years, a neat and convenient building has been erected for our worship, by the

exertions of a few individuals from the sacred use of which, we are encouraged to hope, that the name of God, will, according to our mode of worshipping him, be honoured by some respectable portion at least, of our fellow citizens in that portion of the state. To the generous personal exertions and sacrifices of Col. Thomas Pinckney, I feel it incumbent on me to state, the success of this good work, of which the amiable modesty of his true zeal for the Church, would have forbidden him to be proclaimed as in any degree the author, is, under God, greatly to be ascribed."

We quote the following very judicious observations, on the impropriety of different denominations using the same house of public worship stately, not without hope that they may be weighed by some of our churches in this section of the country, where the practice has been adopted. "At present there seems to be a propriety in the Church at — granting to another denomination, who have used the building, the continuance of some stated use of it, for the purpose of their worship. As, however, nothing can be more obvious than the evil of the use in common, by different denominations of the same religious edifice, it is to be hoped, that mutually satisfactory provision will, before long, be made, to render this arrangement neither necessary nor desired. Christianity is scarcely in any thing, so liable to be wounded in the house of its friends, as by measures which thus force those into collision, who, duly separated, might charitably abide in concord. This comes unavoidably of the infirmity of our nature; and it is a kind of treachery to the cause of religion, unnecessarily to provoke such infirmity, in counteraction of its spirit of love, joy and peace."

• We are glad to see that our Bishops feel the most lively interest on the subject of the General Theological seminary, and in their address-

es uniformly recommend an institution, on which the hopes of the Church are placed, to the regard and patronage of their respective Dioceses. And we take pleasure in transcribing from Bishop Bowen's address, the following very judicious observations on this subject.

"The general seminary becomes more and more worthy of a large share of the affectionate solicitude, with which it becomes us to be always intent upon the interests of our Church. Under the conduct of Professors, learned and zealous, laborious and faithful, many candidates for the Ministry, are prosecuting in it, their preparation for future usefulness: and as among them there are several belonging to this Diocese, we are now to consider ourselves in the actual experience of the promised benefits of such an institution. Yet it is not permitted me to congratulate you on any new accession to the means of giving enlargement to the plan of the institution, or, of carrying into full effect, the plan, on which at its organization, it was contemplated that it would proceed. Several of those whose time is usefully devoted to its business, are still gratuitously bearing this burden, superadded to much of other care and toil appertaining to the stations they occupy in the Church; some are labouring for very inconsiderable compensation of their services, and none of them are adequately remunerated. We, therefore, have still to state to you, how reasonably this most important design demands, at the hands of the members of our Church, who have not yet permitted it to profit of their liberality, the utmost aid it may be in their power to afford it: and of any that they be not weary, with respect to it, of well doing. The honourable example which is before us, in the conduct of our Christian Brethren, of the Presbyterian and other persuasions, seems yet to have taken too little effect. We find no remark-

able benefactions to the funds of the Seminary, placed on the records of the last year, excepting that of one pious member of the Church, deceased at Troy, in New York; who bequeathed to it \$2000, for the endowment of a scholarship."

The Bishop, very justly we think, ascribes the chief obstacle to the success of our *Domestic and Foreign Missionary Society*, to "the too small number of persons, seeking in our ministry to devote themselves to the service of the Lord." For ourselves, we cannot doubt but that means will be found in abundance, to support any number of enterprising, zealous young men, who may feel disposed to enter this field of ministerial labour. Such has been the rapid growth of the Church in these states beyond the increase of the clerical body, that our young men are no sooner ordained, than they become fixed as local preachers. From this cause, probably more than from any other, has it happened, that we have achieved so little missionary labour. It is certainly to be lamented, that while all the other learned professions are full to overflowing, and the ministry in the other denominations is generally well supplied, our own should receive so few accessions compared with our wants.—Why our pious young men are so backward to become "Ministers of Christ," we are at a loss to conjecture; but we do earnestly hope that it will not be much longer a subject of complaint.

The Bishop's permanent fund, which is rapidly accumulating by annual contributions, appears by the report of the trustees to amount to \$8655.00.

The aggregate number of communicants in the several parishes, from which parochial reports were received, is a little less than 2000, and the number of baptisms 300.

A Committee was appointed to in-

quire—"what measures it may be proper for this Convention to adopt in relation to the objects of general interest and solicitude to the whole Church—the General Theological Seminary." From the report of the Standing Committee, to whom this subject was entrusted, it appears that the amount of contributions and donations in that State to the funds of the Seminary, during the last year, is about \$1000: and the aggregate of their donations, &c. \$7316.77.

SUNDAY-SCHOOL BOOKS.

The want of a systematic course of religious instruction for Sunday-Schools and Catechetical Classes in the Episcopal Church, has long been felt and acknowledged. It gives us pleasure, therefore, to inform our readers, that such a course is now preparing, under the title of *The Young Churchman's Guide*; that the *first Book* in the series is already published, and that the *second* is in the press.

The whole series is to be comprised in *five Books*.

The first Book contains a brief general preface—an address to parents, sponsors, and guardians, on the religious instruction of children—directions for organizing catechetical Sunday-schools—forms of devotion for opening and closing Sunday-schools—prayers and graces for young people—a catechism for young beginners—a simple scriptural view of the plan of salvation—the Church catechism—and instructions for the public worship of God, according to the services of the Church, with catechetical exercises.

The second Book, contains the Church catechism, divided into twenty-two lessons, with explanations, and appropriate psalms and hymns, selected from the prayer book—the

whole designed as a reading book, and, by the help of additional exercises, as a catechetical class-book.

The third Book, will contain instructions with regard to confirmation, and the order, worship, and constitution of the Christian Church—with catechetical exercises.

The fourth and fifth Books, will contain an abridgement of Bible History—with catechetical exercises.

The work is prepared for the press by the Rev. Mr. Croswell, of New-Haven; and is publishing, with the approbation and advice of the Right Rev. Bishop Brownell.

MESSERS. EDITORS:—I propose the following subject, in form of a question, and hope to see it answered in some future number of your Magazine. What constitutes *spiritual wickedness*?

INQUIRER.

ANECDOTE OF WESSEL.

To deserve a bishopric, and to reject it, is no common thing.—Sixtus the fourth, having a great esteem for John Wessel of Groeningen, one of the most learned men of the age, sent for him, and said to him, Son, ask of us what you will: nothing shall be refused that becomes our character to bestow, and your condition to receive. Most holy father, said he, and my generous patron, I shall not be troublesome to your holiness. You know that I never sought after great things. The only favour I have to beg is, that you would give me out of your Vatican library a Greek and a Hebrew Bible. You shall have them, said Sixtus: but what a simple man are you! Why do you not ask a bishopric? Wessel replied, Because I do not want one.

CONSECRATION.

On Thursday, the 27th February, St. Stephen's Church in Philadelphia, was consecrated to the service of Almighty God, by the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in this state, in the presence of the Right Rev. John Henry Hobart, D. D. of New York, the Episcopal clergy of this city, and a large concourse of other persons.

Morning prayer was celebrated by the Rev. Dr. Abercrombie and the Rev. James Montgomery, and a very appropriate and impressive sermon delivered by the Right Rev. Bishop Hobart, from Heb. xii. part of 23d verse, which we are happy to understand will soon be published.

The numerous congregation assembled on the occasion, were still and attentive, in a degree evincive of the deep interest they took in the solemnities of the day.

This beautiful edifice is a chaste and correct specimen of Gothic architecture, and is the only one in the country that in its external appearance and internal arrangements is conformed to that *style* of building—for, though we offend against the canons of the science, yet we must be allowed to use the term *style*, in reference to Gothic models,—considering them to have a character as appropriate and as well defined as any *acknowledged style* can have; and thinking, moreover, from its suitability to sacred edifices, that it ought to be called the *ecclesiastical style*.

As this church has been admired by all who have seen it, it will doubtless gratify our readers, and will be but an act of justice to the eminent architect, William Strickland, Esq. of this city, of whose skill, and taste, and indefatigable services, *gratuitously* exercised and rendered, it is a noble monument—to subjoin the fol-

lowing technical description of the structure.

Description of St. Stephen's Church, Philadelphia.

This Gothic structure stands on the east side of Tenth between Market and Chesnut streets, and presents an appearance highly bold and impressive. Its extreme length from east to west is 102 feet. The breadth of the body of the building is 55 feet, and that of the front, including the towers, 61 feet.

The western front consists of two octangular towers, 86 feet in height, carried up on the north and south angles, comprising five stories, with windows and offsets terminating in an embattled parapet.

The curtain, or space between the towers, is 33 feet front by 60 feet in height, and contains three doors of entrance, over which there are three large windows, formed within a recessed arch, 24 feet wide by 36 feet in height. On each flank are the windows of the north and south aisles, being separated by mullions into four compartments, and decorated with pannelled tracery. The mass is composed of lead, and divided into small *quarries* of glass.

The interior of the church has a vestibule or antichamber, separated from the body of the building, which communicates with a stairway in each tower, leading to the gallery and organ-loft.

From the vestibule there are three screen openings, corresponding with the outer doors, which lead into the aisles and pews.

The pulpit and chancel form the principal decoration of the eastern front, being highly finished with recessed screen pannels, tracery and clustered columns, supporting four projecting canopies. There is a large window immediately behind the pulpit, flanked with recessed pannels, being intended to receive marble tab-

lets,* upon which the Commandments and Lord's Prayer are to be sculptured. This window and the recessed pannels are covered with highly enriched Gothic soffits, supported by brackets projecting from the wall.

The gallery screen is parallel with the sides of the church, connected in a semicircular form opposite the pulpit. It is enriched with perforated tracery and pannel work, and lined with purple drapery. It is supported by clustered columns, the front reed of each column rising above the capital, and terminating in a canopy on a level with the top rail of the screen.

From the upper part of the intervals between the windows of the flanks, spring the massy ribs which sustain the ceiling. Each rib is supported by brackets, and terminates in a key or pendant, the spandrils being pierced with pannels. These ribs, brackets and pendants, being regularly disposed along the ceiling, dividing it into many compartments, form a rich and decidedly beautiful perspective effect, particularly when viewed from the east or west end of the church. The organ-loft, or choir, is situated on the western front; in the rear of the circular pews of the gallery: it is large enough to contain 50 choristers, and is amply lighted by the three front windows. The ground-floor contains 122 pews, the gallery 54; making a total of 176 pews.

The building is warmed with a Lehigh coal furnace, built in the cellar.

It is the intention of the building committee to embellish the windows with stained glass, and to crown the towers in front with ogee domes, and the appropriate cross, ball, and vane.

* The tablets are presented by William Strickland, Esq., and are to be gratuitously sculptured by Mr. John Struthers, the marble mason of the church.

The building thus completed, will present a correct specimen of the Gothic architecture of the middle ages.—*Church Record.*

OBITUARY.

Died, at Guilford, Feb. 26, 1823, Mr. Charles Collins, aged 78 years, after a long and distressing illness of about nine months. Nothing, perhaps, was more distinguishable in the character of Mr. Collins, than a persevering industry and economy in a lawful calling, during the active part of his life. These are by no means inferior virtues. Were all of this character, how much would the burden of evil be lessened, and how greatly would the happiness of society be increased!

"Six days shalt thou labour, and do all thy work"—"Gather up the fragments, that nothing be lost"—"Be temperate in all things"—are commands of God; and designed to promote man's happiness in time, no less than to aid him in preparing for eternity. Mr. Collins was a man of peaceable deportment. He studied to be quiet, and to his own business; and had it been in his power, he would have had all men do the same—regarding a quiet disposition as one of the best promoters of the general good.

Under a complicated, prolonged, and painful disease, he acknowledged that God was just and right in all his dealings, and that he laid no more upon him than what he deserved. Pardon, help, and salvation, he sought only from God, through Christ, in the way of his appointment. Till necessarily hindered by infirmity of body, he was uniform in his attendance in the sanctuary, to join with the congregation in the praise and worship of God. His practice shewed that he was glad, when it was said unto him—"Let

us go into the house of the Lord?"—and when deprived of this privilege, he appeared to view it as a sore trial, and clearly evinced, that his desire was "to dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to enquire in his Holy Temple." The tabernacle of God was amiable in his sight, and he longed for the courts of the Lord.

He was baptized and received into the congregation of Christ's flock, when an infant, and was the first male child baptized in the town of Guilford, by the form of the Protestant Episcopal Church. He grew up in this Church, and has continued through life steadfast and uniform in his attachment to her ministry, worship, doctrine, and ordinances. While he was able to come up to the house of the Lord, he was often seen receiving the emblems of Christ's body and blood from the hand of God's minister; and he afterwards received them from time to time, in his own house. He took an active part in the concerns of the Church, and long held the honourable office of Warden. Her prosperity was near his heart; which plainly appears from the provision which he made for the support of her worship and ordinances. In his last will and testament he gave ONE THOUSAND DOLLARS, the interest of which, by his direction, is to be applied towards the comfortable subsistence of the parish Minister. If they who have robbed and destroyed Churches, have been visited, by the just judgments of God, of which we have many instances in history, and some in our own country; they who contribute to their support, may justly expect to have the blessing of heaven, and the approbation of their Maker. The Ministers of the Church he considered to be of God's appointment; and wished to see a suitable provision made for their support. The Church in the town of Guilford

owes much to his beneficence, and it is trusted that her members will not be wanting in gratitude to his memory. "Blessed are the dead who die in the Lord from henceforth; yea, with the Spirit, that they may rest from their labours; and their works do follow them."—"The righteous shall be had in everlasting remembrance."

We return our thanks to the friend who has furnished us with the following sketch; while we tender an apology to the public for having hitherto neglected to notice a dispensation so peculiarly affecting.

DIED, at Laurel-Hill, St. Mary's County, Maryland, on the 17th of August, 1822, **Mrs. ELIZA M. BOWDEN**, wife of the Rev. **JAMES JARVIS BOWDEN**, aged 23 years; and on the 23d, the Rev. **JAMES J. BOWDEN**, aged 27 years; a clergyman of the Episcopal Church. We are rarely called to mourn an event which is more afflictive than this. Mrs. B. was possessed naturally of an uncommonly amiable heart: from a child, her dispositions were remarkably virtuous and kind; and in her after life, when she was made a subject of divine grace, the deep and sincere piety, which marked her conduct, rendered her still more an object of interest and affection, to those with whom she associated.

In the death of Mr. Bowden, society, and particularly the Church in which he was a faithful minister, have sustained a severe privation.—As a scholar, his cast was high; as a minister of Christ, he was faithful and zealous; well enabled to fill with success the duties of his exalted office; as a Christian, he displayed the clearest evidences of a life, directed by the Spirit of God, and of a faith, (particularly in his last illness) vigorous and unshaken; as a friend, and a man, he was—what the influences of divine grace, must ever

make one—kind, affectionate, and charitable.

A dispensation like the one we mourn, must be to man, dark and mysterious; but we resign them cheerfully into the hands of God, believing that by it will be produced an abiding and eternal good.

In recording the deaths of clergymen, we ought not to pass over that of the Rev. **JOHN BRADY**, late Rector of William and Mary, and St. Andrew's Parishes, in St. Mary's County, Md. He was a native of New York, and graduated at Columbia College. In 1811, he was ordained by Bishop Hobart; and was soon after elected assistant Minister of St. George's Church, which he left in 1816 for the parishes he occupied at the time of his death.

By the following notice which we copy from a New York paper, it appears that his separation from his wife and family was of but short continuance.

Died at Leonardtown, St. Mary's county, (Md.) on Tuesday the 11th inst. of a long illness, **Mrs. HESTER H. BRADY**, widow of the late Revd. John Brady, formerly of this city. The deceased was but lately called upon to mourn the sudden loss of her husband and three children, whom she has thus early followed to an untimely grave. Mrs. Brady was endeared to her relatives and friends by her many amiable qualities, and they severely deplore her loss. She was supported in her last hours by the consolations of religion, and is now enjoying in the heavenly Jerusalem, that "rest which remaineth for the people of God."

ORDINATIONS.—The Rev. Joseph Spencer was ordained Priest in St. Paul's Church, Baltimore, in Septem-

ber last, by the Rt. Rev. Bishop Kemp. Mr. Spencer was to proceed immediately to Carlisle College—having been chosen professor of languages, and also Minister of the Episcopal Church in that place.

At a special Ordination, held in St. Michael's Church, Bristol, on the 1st instant, being the festival of the Circumcision, the Right Rev. the Bishop of the Eastern Diocese admitted Mr. Lot Jones to the holy order of Deacons. Divine service was performed by the Rev. Professor Adams, and an address, suitable to the occasion, delivered by the Bishop.

G. Advocate.

LIBERAL DONATIONS.—Mr. David Sears, of Boston, has given to that city the estate called the "City Market," which cost 60,000 dollars, on the following conditions, viz that the income shall be funded annually, and that half the interest arising from the fund shall be paid for the use of him and his heirs, to the Wardens of St. Paul's Church; the other half to be expended, from time to time, in ornamenting the common, improving the mall, and building a wall round the pond; and for such public improvements in the city of Boston, as the Mayor and Alderman for the time being shall think fit to be made.

A liberal donation of \$1000, (says the Keene Sentinel,) to the Episcopal Church at Bellows' Falls, N. Hampshire, by the late Mrs. Startin, of N. York, is acknowledged by the wardens and vestry of that Church.

C. Jour.

SOCIETY LANDS IN VERMONT.

The following article is copied from the *National Intelligencer*; by which it will be seen that the claims of the church to the "Society Lands" have been substantiated. [For a brief account of them, see our No. for January last.]

"Wednesday, March 12, Mr. Justice Washington delivered the opinion of the majority of the Court in the case of the *Society for Propagating the Gospel in Foreign Parts*, (in England,) against the *town of New Haven*, (in Vermont) which was argued by Mr. HOPKINSON for the Plaintiffs, and by Mr. WEBSTER, at the last term. Certificate to the Circuit Court that the Plaintiffs are entitled to judgment."

BISHOP WHITE SCHOLARSHIP.

A number of Ladies in Philadelphia, with a laudable zeal, have endowed a Scholarship in the Protestant Episcopal Theological Seminary. By the constitution of the Seminary, 2000 dollars only are required; but the sum raised by the ladies amounts to 2500 dollars; the whole amount being destined to the proposed object.

FAMILY PRAYER-BOOK.

The first number of this work is out of press, and will be ready for the subscribers in a few days.

Erratum.—The note, at the bottom of page 117, was put there by mistake. It ought to be only a continuation of the first note on the preceding page.

THE
CHURCHMAN'S MAGAZINE.

VOL. III.]

MAY, 1823.

[No. 5.]

LIFE OF XAVIER.

(concluded.)

Xavier had no sooner arrived among the *Paravas*, than he commenced his labours in the first village he entered. Gathering the people together, he began to preach to them by the help of his interpreter, and with prospects of good success. By an astonishing industry and unwearied application, he soon mastered the *Paravas* language sufficiently to translate into it the Creed, the Lord's Prayer, the Commandments and the Catechism. These he explained to the people in their assemblies, intermingling short prayers with his instructions. His success was in proportion to his labours. Sometimes five or six thousand of the Natives would follow him into a spacious field; where from a tree, or some other elevated stand, he preached to them Jesus and the Resurrection. He relates that he sometimes baptized thousands in a month; and that it was a pleasing sight to see them hasten to dash their idols and pagodas to pieces, when they had received baptism.

The austere and self-denying life he led, contributed not a little to give him the vast ascendancy he possessed over the minds of those poor idolators. Like the meanest of them, he lived principally on rice and water, and slept in their cabins on the ground. Three or four hours were

all that he spent in repose; while the remainder of the night was dedicated to prayer, to religious meditation, and his darling employment of conversing with the natives. His abstemious mode of living, and cheerful temper, supported his constitution under all these fatigues; and few perhaps have enjoyed a happiness so perfect, though surrounded with all the luxuries of life. "I have no more to add," says he, in a letter to a friend in Europe, "but only that they who come hither to labour in the salvation of idolators, receive so much consolation from above, that if there be a perfect joy on earth, it is that which they feel."

It was not to be supposed that the Brahmans would be calm spectators of his success, in destroying their idol worship; and it was with difficulty he escaped their vengeance. Ruffians were repeatedly hired to murder him:—he was frequently shot at in the night, and was once wounded by their arrows. Three or four houses were burned where he was supposed to lodge; and he was once compelled to retreat into a thick forest, and pass the night in a tree, to avoid their malice. But he constantly found the words of the Psalmist true, that though *many are the troubles of the righteous, yet the Lord delivereth them out of all.*

Lamenting his own inability to supply the vast demand for missionary exertions, he wrote in the most pressing manner to Europe for assist-

ance. "I have often thoughts," says he, "to run over, if it were possible, all the universities of Europe, and to cry aloud to those who abound more in learning than in charity. Ah, how many souls are lost to heaven, through your default. I take God to witness, that it appears to me, that millions of idolaters might be converted from their idolatry, if there were more preachers, who would sincerely mind the interests of Jesus Christ, and not their own concerns."

"May your majesty be pleased," he writes to the king of Portugal, "a little to inspect your incomes from the Indies; and after that, look over the expences which are made for the advancement of religion; and having weighed all things equally on either side, you may make a judgement, if that which you *bestow* bears any proportion to what you *receive*. The sincere and ardent charity of my heart towards your majesty, has constrained me to write to you in this manner; especially, when my imagination represents to me the complaints which the poor Indians send up to heaven, that out of so vast a treasure with which your estate is enriched by them, you employ so little for their spiritual necessity."

Xavier would not be long confined to any one place; but had determined to publish the name and doctrine of Jesus Christ from isle to isle, through all the region of the East. Accordingly, we find him successively at Malacca, Macassar, Ternate, the Isles del Moro, &c. undergoing privations of every kind, often exposed to imminent danger, yet always rejoicing. Many of the Portuguese residing in those remote Islands were reclaimed by his exhortations, from voluptuousness and vice, and many of the idolaters brought over to the christian faith. He was perpetually writing to his sovereign for missionaries, and desiring him to make choice of such as were men of

great virtue and exemplary mortification. Having spent a considerable time among these Eastern Islands, he returned to Goa.

Here he became acquainted with a Japanese, a person of consequence, who had become an ardent convert to the christian faith, during his residence at Goa, and longed to have the gospel communicated to his countrymen. From him, Xavier learned some particulars of that vast empire,—an empire then but little known;—that its population was immense, and the inhabitants inquisitive and intelligent. His resolution was soon taken; and he embarked for Japan in April, 1549, in company with his Japanese friend *Anger*, who had been baptized by the name of *Paul de Sainte Foy*.

On his arrival among the Japanese, his first care was to learn their language, which to a man of his vigorous mind and indefatigable application, was no very difficult task. He soon mastered it sufficiently to preach to the natives, aided by his friend *Sainte Foy*, and his two christian servants. He had soon the pleasure to number some of the *Bonzas* or idolatrous Priests among his converts, with many of the common people. Xavier commends their zeal as worthy that of the primitive ages of the church.

After a stay of little more than two years at *Amanguchi*, the scene of his labours, he heard of the arrival of a Portuguese vessel at *Figen*, in the kingdom of *Bungo*, about fifty leagues distant; and learning that was soon to return to Goa, he resolved to take his passage in it. The king of Bungo, a prince of a noble and generous disposition, but sensual in his manner of life, had already heard of the missionary's fame, and wrote him a letter of invitation to court. "Send me news, said he, of your holiness, the joy of which may give me a good night's repose, till the cocks awaken me with the wel-

come declaration of your visit.”—Xavier, accompanied by the Portuguese merchants, accordingly proceeded with the royal messengers, and found a most flattering reception from the king. He lost no time in setting before him the faith of the gospel, and urging him to embrace it. A powerful impression was produced on the mind of the prince, which was afterwards manifested by an open profession of Christianity, and his receiving baptism, though not till after Xavier had left the country. His fate deserves to be recorded. Hitherto he had been successful in every enterprise, and his prosperity had passed into a proverb. Yet his faith was put to a severe trial. Two months after receiving baptism, his most powerful subjects conspired against him out of hatred to Christianity,—entered into a league with the neighbouring princes, defeated him in a pitched battle, and stripped him of his crown. When upbraided by his enemies, that the change of his religion had been the cause of his ruin, he made a vow at the foot of the altar to live and die a christian; and added, that if all Japan, and all Europe should renounce our Saviour, he would confess him to the last, and be always ready, with God’s assistance, to pour out his blood in testimony of his faith.

Xavier’s stay here was short, but success awaited his labours. His whole time was taken up in teaching and baptizing the idolators, who assembled in crowds to hear him preach and converse on the religion of the Saviour. At length, after suffering numberless vexations from the *Bonzas*, who were enraged at his success, he left Japan for Goa, in Nov. 1551.

His only motive in returning to this place was, as he declared, to put his affairs in readiness for a mission to *China*, an object which had long employed his thoughts. It was to

no purpose that he was informed, that by the laws of that inhospitable country, he would be subject to imprisonment or death, the moment he set his foot in it. Thither he was resolved to go; and in order to secure the most favourable reception he could, he procured from the Viceroy that a solemn embassy should be sent to the emperor. One *Pereyra*, a merchant, and captain of a ship of his own, offered to accompany Xavier, in the capacity of an ambassador, and partly at his own expense. They sailed from Goa in April, 1552.

But the whole plan was ruined by the malice and tyranny of *Alvarez*, the governor of Malacca. Under one false pretext or another, but actuated in reality by an old grudge against *Pereyra*, he ordered the ship to be seized, declaring that the interests of the crown constrained him to proceed in this manner.—Still Xavier persisted in his design; and finding a ship about to sail for *Sancian*, an island on the coast of China, he embarked in it, and arrived there after a passage of a few days.

His race was now run, and the time of his departure was at hand. “The Eternal Wisdom,” remarks a writer, “which sometimes inspires his servants with great designs, does not always will the performance of them; though he will that on their side nothing be omitted for the execution.” Xavier was perplexed to find a person willing to transport him to the Chinese coast, so generally did the Portuguese at *Sancian* fear the severe laws of the empire against strangers. One Chinese merchant, to whom he had paid his passage money, departed without him; and while waiting for another opportunity, he was seized with a fever on the 20th of November, which he declared from the first would prove mortal.

Even here, he was persecuted by the malice of Don *Alvarez*, by whose

orders he was abandoned to want. He was received, however, into the cabin of the only vessel at the island; but finding the motion to increase his bodily distress, he begged to be put on shore. He was accordingly landed and left on the beach, exposed to the blasts of a piercing north wind; and must have died there without relief, had not a poor Portuguese carried him to his own miserable hut for shelter. Here he lay, with no other nourishment than a few almonds sent him by the captain of the vessel, waiting for his deliverance, which was not long delayed. While the fever was preying on the springs of life, his soul was calm and collected, and deeply engaged in devotion. At length, on the second of December, 1552, with his eyes all bathed in tears and directed upwards, he exclaimed, *In te Domine speravi; non confundar in æternum: O Lord, in Thee have I trusted; I shall never be confounded*; and at the same instant expired, in the forty sixth year of his age, and ten years and a half after his arrival in India.

Thus terminated the career of one of the most indefatigable missionaries that has appeared, since the days of Paul of Tarsus. The brightness of his character was acknowledged after his death by foes as well as friends. The unbelieving Hindoos spoke of him as,—*The man of prodigies—the friend of heaven—the master of nature*; and some adored him as *the God of the world*. They had even learned during his life-time to *swear by his name*; and his fame having reached the Moors in the eastern part of Africa, his name was never mentioned by them but with the addition of the epithet, *a wonderful man*.

SAVONAROLA.

Jerome, son of Jerome Savonarola, a nobleman of Ferrara, but of Paduan origin, by Helen Bonacorsi, a Florentine, was born on the twenty-second day of September, in the year 1452. From his earliest youth he discovered a great love of study and a pious disposition; while he made such progress in his education, that before he arrived at manhood, he was esteemed a superior scholar. At the age of twenty-two, without advising with his parents, he went to Bologna, and joined the Dominican Order, giving lectures in philosophy and metaphysics. Admitted to the sacred function, he soon became distinguished by a fervid and overpowering oratory. He was the Boanerges of his day. To borrow the description of an elegant writer, "The divine word, from the lips of Savonarola, descended not amongst his audience like the dews of heaven; it was the piercing hail, the sweeping whirlwind, the destroying sword." He seemed sensible that inveterate diseases required strong remedies; and seeing the gross sensuality, rapacious violence, sacerdotal pride, grovelling superstition, or hypocritical profession which prevailed on every side, he sought by the terrors of the Lord to persuade men; and as he reasoned of righteousness, temperance, and judgment to come, sinners trembled. Strongly marked features, appearing beneath his cowl, aided the effect of his eloquence, as he spoke with the gravity and earnestness of a man who aimed supremely at the salvation of mortal souls. He did not swear to observe all the rules of the Dominicans though he wore their habit; yet strict morals and unimpeachable integrity were

well known to adorn his doctrine; and wherever he preached, a crowded auditory attested his well-earned popularity. His penetrating mind foresaw that the political circumstances of his country would expose her to the invasions of France and Germany; and while he warned the Italians that God would certainly punish their civil and ecclesiastical rulers, as they had filled up the measure of their iniquities, the vehemence of his manner gave his threatenings the air of a special commission from heaven, and he was regarded by numbers as an inspired prophet. Complaints being made to the Pope by those who had fallen under the lash of his rebukes, the vicar-general was ordered to forbid his preaching; but he paid no regard to the injunction. He was therefore summoned to appear before his Holiness in person, but he excused himself from obeying the summons, alleging the perils of the journey, from the unsettled state of the country. He was accordingly pronounced contumacious and accursed.

In 1483 he went to Florence, induced probably by the gracious invitation of Lorenzo de Medici (who drew to that city with much assiduity men of learning and talent,) as well as attachment to his maternal connexions. Here he was appointed Prior of the monastery of St. Mark, and obtained such influence over the minds of the citizens, that he seemed by tacit consent to unite the office of pastor, governor, and judge, in his own person. They deferred to his counsel in all public assemblies, and appealed to him as umpire to settle their domestic disputes. At this period, from a mistaken principle of duty, or ensnared by an ambitious feeling, he took too decided a part in political matters. He was of opinion that the Florentines would prosper in proportion as they adhered to their republican con-

stitution; and considered that the encroachments of the patricians on the rights of their fellow-citizens ought to be guarded against; and especially the designs of the house of Medici, which he had sagacity enough to perceive aimed at nothing short of the dictatorship of the state. He dreaded the preponderance of their power, as knowing that it would be employed to uphold principles favourable to ecclesiastical and civil tyranny. He saw with jealousy the measures pursued by Lorenzo, who was consulting the political interests of his family in the settlement of his children. This nobleman had sent his eldest son Piero, at the age of fourteen to visit the Pope, and cultivate the family interest at Rome, designing him for his successor at Florence, and uniting him in marriage to the powerful house of Orsini; while he gave his daughter Maddelena to the Pope's natural son. He contrived to procure the nomination of his second son Giovanni to a cardinalate at the early age of thirteen, to the great scandal of the church, with a good prospect of his elevation to the papal chair; and was successful in forming an alliance for his third son, Giuliano, with the royal house of France, and obtaining for him the title of Duke of Nemours.

The Medicean party, vexed at the growing influence of the Reformer, accused him to the court of Rome, and another order arrived to silence him; for Alexander VI. was conscious, that by his personal immoralities he had laid himself open to the severest censures of the bold Dominican, who, while he denounced Rome as the spiritual Babylon, did not cease to declaim against the vices of the conclave. He was accustomed also to declare that the church would be punished by the just judgment of God, and prepared the minds of the citizens of Florence to receive the French king, Charles the Eighth,

who was overrunning Italy with his army, as a scourge from heaven; while Piero, who had succeeded his deceased father, was forced to flee, after giving up his strong holds to the victor. An amusing relation is given by Comines of an interview which took place between himself and Savonarola, in which the gay French courtier seems to have regarded the grave preacher as a person who had a special commission from God to utter prophecies, and whose influence might be turned to account in behalf of his royal master. He went to visit him before the King's arrival, attended by John Francis, a sagacious servant of the court; and asking him several questions concerning the French expedition, received such answers as corresponded with the future fate of Charles and his allies in a surprising degree. He declared, that God would prosper his return; but that as he had neglected to follow up the success which Providence had granted to his arms, both at Rome and Naples, by reforming the church, and punishing the Pope; and had moreover permitted his licentious soldiery to commit many disorders in their march, as well against friends as enemies; he had displeased God and provoked his vengeance. He added, that he would go himself to the monarch, and make the same declaration in his presence; a resolution to which he adhered, when he was appointed to wait on Charles, as agent from the Republic, to negotiate terms of peace, and obtain the restitution of the places which had fallen into the hands of the French.

His integrity, on this occasion, was similar to the faithfulness which he had shown at the dying bed of his patron, Lorenzo. But the modern biographer of that celebrated character, writes under impressions unfavourable to the memory of the divine. Qualified, by literary taste and historic information, to narrate

the circumstances of the revival of learning in Italy, he was, perhaps, less able to appreciate the motives and principles of a man like Savonarola. In giving an account of the learned ecclesiastics, favoured by Lorenzo, he speaks with an evident feeling of preference for Mariano, whose polished addresses would be better relished by the refined associates of the ruler of Florence; while the Prior of St. Mark is stigmatized as a fanatic, affecting superior sanctity, arrogant, coarse, and seditious. The truth is, that the same difference existed between the two preachers, as was afterwards seen between Luther and Erasmus, and still must exist between the honest messenger of the cross, and the candidate for applause on the score of oratorical talent or refined phraseology. But which was the more successful in persuading sinners to turn from the error of their ways? We hear little of the effect of the discourses of Mariano, except those feelings of admiration and sympathy which he excited in the patricians of Florence; while Savonarola was the honoured instrument of enlightening the minds of his countrymen, from the Prince of Mirandola to the lowest mechanic. Lorenzo, at their last interview, desired to make his confession and receive absolution. The Prior exhorted him to adhere to the true faith; to enjoin the restitution of property which had been unjustly obtained; and, moreover, to provide for the re-establishment of the independence of the Republic; to which latter requisition Lorenzo not choosing to reply, he left him without pronouncing the form of absolution. Mr. Roscoe doubts the accuracy of this statement; and having noticed a conversation between the dying man and his friends Politiano and Pico, he observes, "This interview was scarcely terminated, when a visitor of a very different character arrived. This was the haughty and

enthusiastic Savonarola, who probably thought that in the last moments of agitation and of suffering, he might be enabled to collect materials for his factious purposes. With apparent charity and kindness, the priest exhorted Lorenzo to remain firm in the Catholic faith, to which Lorenzo professed his strict adherence. He then required an avowal of his intention, in case of his recovery, to live a virtuous and well-regulated life; to this he also signified his sincere assent. Lastly, he reminded him, that, if needful, he ought to bear his death with fortitude. 'With cheerfulness,' replied Lorenzo, 'if such be the will of God.' On his quitting the room, Lorenzo called him back; and as an unequivocal mark that he harboured in his bosom no resentment against him for the injuries which he had received, requested the priest would bestow upon him his benediction; with which he instantly complied, Lorenzo making the usual responses with a firm and collected voice." The injuries here alluded to, were his opposition to Medicean encroachment, and his refusal of paying certain marks of homage to his patron, which he conceived to border on adulation.

During the civil disturbances, Savonarola deemed it prudent to abstain from preaching; but the people were earnest in their entreaties, that he would resume his public lectures; to which, he at length consented, feeling, perhaps, with Jeremiah, that "the word was as a fire in his bones," which required vent. In his discourses, he aimed at a simple declaration of the truth, and challenging all men to prove, if he taught any thing contrary to Scripture. In an epistle, addressed by the Florentines to the Pope, he is declared to have "inculcated justice, recommended an equality of rights, checked the designs of ambition, exhorted parents to bring up

children in the nurture and admonition of the Lord, persuaded women to lay aside vain ornaments and follow Christ, and instructed youth to seek principally the knowledge of the actions of Christ and his saints." Nardi, the historian of Florence, has borne an honourable testimony to his character: "I considered him as a man who did not give much attention to public life, but whose general discourse was concerning ethics, and especially the true and Christian philosophy. And as to his political doctrine, of which so much has been said, his endeavour undoubtedly was to dispose the minds of our citizens to receive the form of a good and wholesome government."

In the commotions which occurred at Florence, between the aristocratical and democratical parties, there were excesses committed on both sides, which must have sensibly grieved the spirit of Savonarola; though, like Cobham in England, he has had to bear a load of obloquy, and been represented as the instigator of mischiefs, with which he certainly had no concern. It suited, however, the more violent of the republicans to borrow the sanction of his name. On the expulsion of the Medici from Florence, twenty citizens were invested with the power of raising money, and of electing the chief magistrates. This measure was disliked by that portion of the commonalty, more immediately attached to the Prior, who prevailed to establish the government, on a more popular basis. Disgraceful scenes followed, and the rancour of the opposite factions, rose to alarming heights.

In 1497, a scarcity happening under the popular government, the mob was enraged, and expressed some discontent against their leaders. Piero de Medici, made an attempt to regain admission to the city, having concerted a plan of counter-revolution with his adherents, who were to

aid him in his enterprise, when he should approach the gates on a certain night, with some troops from the Venetians, and from the Orsini family. But their march being obstructed by a heavy rain, they were delayed so long beyond the appointed time, that the conspiracy was detected, and the plan frustrated. Contrary to the wish of Savonarola, five of the offending partisans were beheaded in one day.

The aristocratical faction, fomenting the discontent respecting the scarcity, and contriving to throw the blame of the executions on the Prior, encouraged the Pope to take measures against him as a heretic, and excited two Franciscans to oppose his tenets in the pulpit; while Savonarola called in the assistance of Dominic da Pescia, a friar of his own convent. A strange story is told by some authors, that this Dominic offered to walk through the fire in confirmation of his friend's doctrines, and that Rondinelli, a Franciscan, consented to a similar experiment, in proof of their heterodoxy; but that, when the day of trial came, they could not agree on the preliminaries of the ordeal.—The tale, if truly reported, is a melancholy instance of the fanaticism of the age.

However this be, after an obstinate contest, the enemies of Savonarola succeeded in arresting him, with Dominic, and Silvester, another friar, his associates. In prison, he composed a meditation on the thirty-first Psalm, which has been highly valued for its spirituality. A Papal legate arriving at Florence, they were brought before him, and severely threatened, but witnessed a good confession. Two commissioners were, therefore, appointed to try them, with some of the chief citizens as assessors, when they were

arraigned on the following charges: That they held the doctrine of free justification, through faith in Christ—that they maintained the necessity of administering the communion in both kinds—that they despised papal indulgences and pardons—that they accused the priesthood of wicked living—that they denied the Pope's supremacy—that they regarded auricular confession as unnecessary—that they had stirred up the citizens to revolt and sedition—and that they had declared that Italy must be cleansed by God's scourge, for the manifold wickedness of the princes and clergy. Being demanded if they would recant, they answered, that, through God's help, they would continue in his truth to the end.

Savonarola was cruelly tortured, and, losing his senses under the agony, uttered some expressions which they called a recantation. Roscoe says, "he betrayed his weakness, and acknowledged the fallacy of his pretensions, to supernatural powers." Perhaps he humbled himself before God in his extremity, and lamented the workings of spiritual pride, under the subtle snare of popularity. He was ordered for execution the next day, which was the 23d of May, 1498. They were all three hanged in the marketplace, their bodies being afterwards burnt, and the ashes thrown into the Arno.

The writings of Savonarola were numerous, abounding with excellent sentiment. Among them, are expository discourses, on most parts of Scripture; a treatise against astrological divination; five books on the simplicity of the Christian life; four others, on the truth of Christianity; a lament of the spouse of Christ, against false apostles, and some valuable meditations.

For the Churchman's Magazine.

LORD CHATHAM'S THOUGHTS ON RELIGION.

In reading a few days ago the Letters of Lord Chatham to his Nephew Thomas Pitt, afterwards Lord Camelford, while pursuing his studies at Cambridge, I could not help being struck with the earnestness with which he recommends to the young student an early attention to religion. I send you his remarks,—not because Christianity needs the favourable opinion even of the Earl of Chatham,—but to remind the shallow unbelievers, into whose hands your paper may fall, that the great ones of the earth have not always considered the fear of God as a blot on their fair fame. At the same time, it is gratifying to every upright mind, to find the greatest statesman of his age inculcating such sentiments as are contained in the following extract :—

“I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn ; I mean, the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man : the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues ? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise. If a man wants this virtue where there are *infinite* obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor, compared to those he daily receives at the hands of his never-failing Almighty friend. *Remember thy creator in the days of thy youth*, is big with the deepest wisdom : *The fear of the Lord*

is the beginning of wisdom ; and an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not : nay, I must add of this religious wisdom, *Her ways are ways of pleasantness, and all her paths are peace*, whatever your young gentlemen of pleasure think of a — and a bottle, a tainted health and battered constitution. *Hold fast therefore by this sheet-anchor of happiness, RELIGION ;* you will often want it in the times of most imminent danger ; the storms and tempests of life. Cherish true religion as precious as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature ; the two last the depavation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man ; not subtle, speculative opinions, but *an active, vital principle of faith.*

Go on, my dear child, in the admirable disposition you have towards all that is right and good, and make yourself the love and admiration of the world. I have neither paper nor words to tell you how tenderly

I am yours.

For the Churchman's Magazine.

ON THE PREVALENCE OF SCHISM.

Among other features of our national character which strike a foreigner with some surprize, the facility with which we change from one religious denomination to another is not the least remarkable. When I say *we*, I do not mean the members of the Episcopal Church, so much as the various classes of dissenters from it, which make up the bulk of our population. It somehow happens, that the bond of at-

tachment between the members of a religious association and the body to which they belong, is easily broken; and hence, in no country in the world, Scotland perhaps excepted, is the religious public so divided and subdivided by the ramifications of schism, as in the United States.

This peculiarity in our character may, I think, be easily accounted for; and is referable to the *want of a public formulary of devotion, and a ministry, whose validity is unquestioned*. When the Puritans seceded from the English Church, it was without any foresight of the dissensions into which they were soon to fall themselves. In discarding the Litany, and along with it, the Episcopal form of government, they lost a bond of union for which they had nothing to substitute; and they soon found their new institutions becoming a prey to every daring innovator. Scarcely had the Presbyterians had time to organize their Synods, Assemblies, &c., when a party of restless spirits began to raise a clamour against them, as unauthorized infringements of that "liberty wherewith Christ had made them free."—In the progress of their discoveries, they found that each congregation, with a minister of their own ordaining at their head, was a complete church of Christ, and subject to no regulations but those of their own making. Then arose certain men, who maintained that it was needful to be plunged, and refused to hold communion with any who were baptized in infancy, and in the usual way. A considerable degree of purity of doctrine, mingled however with more or less of fanaticism, was maintained in each of these sects; till latterly, we are told, they are abandoning, not only their Calvinism, but their less doubtful points of faith, for the philosophical speculations of Priestly, Belsham, and other neophytes of the Socinian school. In Scotland, too, one may reckon up

no less than twelve or thirteen ramifications of seceders from the "Established Kirk," between whom there is little or no christian communion;—with such marvellous facility do men strike off into new by-paths, when they have left "the good old way."

As New England was originally settled by dissenters who very soon began to take the liberty of dissenting from each other; and as they had neither Liturgy, nor any tried form of Ecclesiastical government; and a part of them at least thought an ordination by a committee of lawyers, merchants and farmers* was sufficiently Apostolical, there is little difficulty in accounting for the readiness with which our population falls into the ranks of any new sect. Schisms are easily made from religious societies, whose institutions are but of yesterday. A man who holds any ordination to be valid: or rather, who is ignorant of the fact, that the Apostles vested the power of ordaining, solely, in the Order of Bishops, and that for more than fifteen hundred years, none but Bishops attempted to ordain, will not be much disturbed, at the idea of enlisting under the banners of any new teacher, nor will he scrupulously enquire, by whom that teacher was sent. If *he likes the man and his doctrine*, he is satisfied. If a still more highly gifted teacher, of still another name, appears in the neighbourhood, there is nothing in the world to hinder him from changing again. He has no Liturgy,

* Vide Cambridge Platform. Mr. Sparkes, a modern Unitarian, gives us to understand, that the idea of any other ordination, than an *agreement* between pastor and people, is ridiculous! One scarcely knows which to admire most—the impudence, or ignorance, displayed in this remark. Yet Trumbull's Hist. of Conn. supplies us with many consecrations to the holy office, by the hands of a *committee of laymen*!

ed to him by a thousand early tions, to bind him to one of worship.—He is a *follower*; and provided he d one to his taste, it matters what name he is called.

ell-informed Churchmen distrength of attachment to rder, which restrains them, he most unfavourable circum, from wandering into other it is because they have *some- o be attached to*—something and approve, independently gifts and talents of their minis- e Church, with them, is some- ore than an accidental assem- people, with a lay-exhorter at ad, or a minister ordained by ves. They believe that no n lawfully “take this hon- himself;” but that, to an in- all, must be joined an exter- secration to the office, by a e order of men, in whom iver has been exclusively rom the days of the Apos- While they retain this con- it is impossible for them to nate with any of the Sects, ave cast off a ministry which e obliged to consider divine. Liturgy, too, is endeared to its antiquity—by its inhe- cence, and fitness for the s of public devotion, and xperience they have had of lency, to nourish practical the heart. In their Articles a, they find, also, a temper- d moderation of doctrine, dmirably contrasts with the nd incoherent speculations l in, by many of the Secta- n all these accounts, they as a religious body, a stabili- aracter, and an attachment apostolic institutions, which ble to be affected by the and fleeting fashions of the

plain, however, that all these ir advantages will be for-

feited, whenever Churchmen shall cease to explore the foundations on which they stand. They ought to be convinced, that ignorance of her institutions, will prove the deadliest enemy of the Church. She has nothing to fear from temperate controversy; but her safety is greatly endangered by the prevalence of an indolent, luke-warm spirit, which shrinks from the labour of enquiry. A free and extensive range of enquiry, has brought many within her pale; but it was never the means of rendering any of her members dissatisfied. If it is a feature of the present times to receive new doctrines on trust; and admit innovations with ease, we ought to be doubly watchful over our institutions, and to stand prepared to repel the silent encroachments of error—the insidious advances of schism, and the confident assaults of open and avowed adversaries. P.

ANECDOTE OF DIDEROT.

[EXTRACTED.]

This infidel philosopher had a Christian Servant, to whom he had been kind, and who waited on him in his last illness. The servant took a tender interest in the melancholy situation of his master, who was just about to leave this world without any preparation for another. Though a young man, he ventured one day, when engaged about his master's person, to remind him that he had a soul and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears and thanked him. He even consented to let the young man introduce a clergyman; whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the clergyman to repeat his visits.

This story may furnish us with a useful lesson. We are often deterred from an endeavour to do good by conceiving that the attempt will be in vain. Yet surely it becomes us to beware, that we lose no opportunity of being serviceable to another, especially in his highest concerns, by an idea of the improbability of success. We may be mistaken in that respect.

A word in season, uttered in a becoming spirit, may have more effect, than we think we have reason to expect. The words of truth, spoken in simplicity and love, have power in cases which appear to be desperate. The hardest heart may be softened by them; the most learned and philosophick man, the man whose mind is fortified by a whole life of prejudice, may not be able to resist their force. Let the Christian remember this; and however low his situation in life, let him be desirous freely to impart what he has freely received. But especially, when he sees a fellow creature in the last extremity, then let him recollect, that as the dying man's opportunity of receiving is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot; and amidst his other kind offices to the sick and dying, let him endeavour to do something for the benefit of the departing soul.

CALVIN'S LITURGY.

Messrs. Editors :—

As I have heard a doubt expressed whether Calvin composed and used a public Liturgy in his church at Geneva, I send you the following extract from *Le Mercier's History* of that Church, published near a hundred years ago. Le Mercier resided for many years at Geneva, and

afterwards became Pastor of a French Church in Boston.

"He (Calvin) composed also about that time a *Form of Church Prayers*, and another for the administration of both Sacraments, and for Marrying, for the use of the Church of Geneva; which Form hath been received in the French Reformed Churches, and others."

Hooker, too, speaks of "some question moved" by them "which fled beyond seas in the days of Queen Mary; some contenting themselves abroad with the use of their own service-book, at home authorised before their departure out of their realm; others liking better the *Common Prayer-book of Geneva* translated." That Calvin used a public Form of Prayer, is about as certain as that he was pastor of a church at Geneva.

REMAINS OF HENRY KIRKE WHITE.

It is now a considerable number of years, since the admirers of early talent and piety were gratified by the publication of the *Remains of HENRY KIRKE WHITE*, in two volumes, by R. Southey; and there were probably few readers of that interesting work, who did not entertain the hope that another selection, from the writings of the departed bard, would some day be given to the world. This hope was so often expressed to Mr. S. that he has lately been induced to add another volume to the "*Remains*," which is little if at all inferior to its predecessors in its power to interest its readers. We are not about to review it, which would be a needless task; but to select a few passages, both in prose and verse, which we think will be read with most pleasure, by the admirers of his first published "*Remains*."

In his preface, Mr. S. corrects the statement he first gave of Henry's conversion from unbelief, in the following words.

"I take this opportunity of making some additions to the Account of Henry's Life; and especially, to that part of it concerning the manner in which he received those strong religious impressions which permanently stamped his character. The facts* were not known to me when that account was written; they are now stated on the authority of the Rev. R. W. Almond, rector of St. Peter's, Nottingham, who was his fellow-student at Wintringham, and one of his earliest and most intimate friends.

At a time when Henry doubted the truth of Christianity, and professed a careless indifference concerning it,—which he was far from feeling,—it happened that Mr. Almond was accidentally present at a death-bed, and was so struck with what he then saw of the power and influence and inestimable value of religion, that he formed a firm determination to renounce all such pursuits as were not strictly compatible with it. That he might not be shaken in this resolution, he withdrew from the society of all those persons whose ridicule or censure he feared; and was particularly careful to avoid Henry of whose raillery he stood most in dread. He anxiously shunned him therefore; till Henry, who would not suffer an intimacy of long standing to be broken off he knew not why, called upon his friend, and desired to know the cause of this unaccountable conduct towards himself and their common acquaintance.

Mr. Almond, who had received him with trembling and reluctance, replied to this expostulation, that a total change had been effected in his religious views, and that he was prepared to defend his opinions and conduct, if

* It will be observed, that this statement differs materially from what is given in the original memoir; and Henry's friends are desirous, that the difference should thus be pointed out, in order to expose the pretensions of a person who advertises himself as the tutor of Henry Kirke White, and the instrument of his conversion! How groundless the latter assertion is, is here shown; and as for tutorage, it continued not more than five or six weeks.

Henry would allow the Bible to be the word of truth and the standard of appeal. Upon this, Henry exclaimed in a tone of strong emotion:—"Good God, you surely regard me in a worse light than I deserve!"—His friend proceeded to say, that what he had said was from a conviction that they had no common ground on which to contend, Henry having more than once suggested, that the book of *Isaiah* was an *epic*, and that of *Job* a *dramatic* poem. He then stated what the change was which had taken place in his own views and intentions, and the motives of his present conduct. From the manner in which Henry listened, it became evident that his mind was ill at ease, and that he was no-way satisfied with himself. His friend, therefore, who had expected to be assailed in a tone of triumphant superiority by one in the pride and youthful confidence of great intellectual powers, and, as yet ignorant of his own ignorance, found himself unexpectedly called upon to act the monitor; and putting into his hands Scott's "*Force of Truth*," which lay on the table, intreated him to take it with him, and pursue it at his leisure.

The book produced little effect, and was returned with disapprobation.—Men differ as much in mind as in countenance: some are to be awakened by passionate exhortation, or vehement reproof, appealing to their fears and exciting their imagination; others yield to force of argument, or, upon slow enquiry, to the accumulation of historical testimony and moral proofs; there are others, in whom the innate principle of our nature retains more of its original strength, and these are led by their inward monitor into the way of peace. Henry was of this class. His intellect might have been on the watch to detect a flaw in evidence, a defective argument, or an illogical inference: but, in his heart, he felt that there is no happiness, no rest without religion: and in him who becomes willing to believe, the root of infidelity is destroyed. Mr. Almond was about to enter Cambridge; and on the evening before his departure for the University, Henry requested that he would accompany him to the little room, which he called his study. "We had no sooner entered," says Mr. Almond, "than he burst into tears, and declared, that his anguish of mind was insupportable. He intreated that I would kneel down and pray for him: and most cordially were our tears

and supplications mingled at that interesting moment. When I took my leave, he exclaimed :—"What must I do !—You are the only friend to whom I can apply in this agonizing state, and you are about to leave me. My literary associates are all inclined to deism. I have no one with whom I can communicate !"

An extract, from one of Henry's letters to the same Mr. Almond, may serve as a comment on the foregoing relation.

"My dear friend, I cannot adequately express what I owe to you on the score of religion. I told Mr. Robinson you were the *first instrument* of my being brought to think deeply on religious subjects ; and I feel more and more every day, that if it had not been for you I might most probably, have been buried in apathy and unconcern. Though I am in a great measure blessed,—I mean blessed with *faith*, now pretty steadfast, and heavy convictions, I am far from being happy. My sins have been of a dark hue, and manifold : I have made *Fame* my God, and *Ambition* my shrine. I have placed all my hopes on the things of this world. I have knelt to Dagon ; I have worshipped the evil creations of my *own proud heart*, and God had well nigh turned his countenance from me in wrath ; perhaps one step further, and he might have shut me for ever from his rest. I now turn my eyes to Jesus, my saviour, my atonement, with hope and confidence : he will not repulse the imploring penitent ; his arms are open to all, they are open even to me ; and in return for such a mercy, what can I do less than dedicate my whole life to his service ? My thoughts would fain recur at intervals to my former delights, but I am now on my guard to restrain and keep them in. I know now *where* they ought to concentrate, and with the blessing of God, they shall *there* all tend.

My next publication of poems will be solely religious. I shall not destroy those of a different nature, which now lie before me, but they will, most probably, sleep in my desk, until in the good time of my great Lord and Master, I shall receive my passport from this world of vanity. I am now bent on a higher errand than that of the attainment of poetical fame ; poetry, in future, will be my *relaxation*, not my employment.—Adieu to literary ambition ! "You do not aspire to be prime minister," said Mr. Robinson, "you

covet a higher character ; to be the humblest among those who minister to their Maker."

There would perhaps be little propriety in extracting the following sentiments, if *ensoriousness* were a vice peculiar to Nottingham.

"When in Nottingham, I gave way too much to a practice, which prevails *there* in a shameful degree, of sitting in judgment on the attainments and experience of others. At this time, there was darkness enough in my own heart, to have employed all my attention, and I think it may be generally asserted, that *those who are the readiest to examine others*, are the most backward to examine *themselves* ; that the *more* we feel inclined to scrutinize our brother Christians with severity, the *less* able are we to endure such a scrutiny ourselves. Before Christianity can arrive at any degree of perfection, we must have *less tongue and more heart work*. If a man be faithful to his convictions, he will find too much to do at home to busy himself with what he has no opportunities of sufficiently knowing,—*his neighbour's heart*. We are to consider ourselves at all times as miserably ignorant ; and it is only while we do consider ourselves as such, that we are in a disposition to learn of a *teacher* so averse to the pride of the human heart as Jesus Christ. I fear, (and I fear, because I have found it so in myself,) that a superficial and too trifling religion has prevailed too much in Nottingham, *though with many and shining exceptions* ; and I hope the time will soon come, when, with equal zeal, there will be greater depth of experience, and greater diffidence in the assumption of the office of spiritual inquisitors. I for one have laid down my post of dictator, by the grace of God never to resume it ; and I should think, and I have little doubt you will concur with me, that the authority you possess over the younger branches of our brotherhood there, would be well exercised, in discountenancing, on every occasion, such a spirit as I have been speaking of. Those who feel the *most* generally talk the *least* : and it is one way of lessening that trembling hope and fearful love of a young convert, which operates such salutary effects, by suffering him to indulge in remarks on the unawakened, or the weak Christian, as if he were already admitted, or sure of acceptance, and could pronounce the *Shibboleth* of the genuine church."

His admonitions, addressed to a friend who was looking forward to the ministry, may be equally serviceable to many who are already in it.

"If you are sincere, and really serious in your wishes to become a minister of Christ, and if you are convinced it is God's will you should enter that sacred office, you will from this time forward, until you enter orders, live a life of constant, resolute, and confirmed study. You cannot, *dare not*, offer yourself as a candidate for the priesthood under the consciousness of mental unfitness, arising from indolence and volatility of disposition; and remember, that indolence and *shiftiness* are not constitutional evils, but are such as every man has it in his power to cure. If you ardently long to become a public helper in the vineyard of Jesus Christ, you must think *that office* worth labouring for; and he who does not think it worth labouring for, is not worthy to have it. Although, in the early ages of the Christian church, God administered more immediately to the wants of his preachers, so that the abundance of heavenly gifts in a measure compensated for the absence of external qualifications; yet, even in those ages, St. Paul exhorts Timothy to "*give attention to reading*;" and in the Old Testament we read, that there was a *school* of the prophets; not that we must suppose prophecy a communicable art, but in these academies, young men were instructed in letters and metrical composition, in order that they might be fitted for the duties of prophets whenever it should please God to call them. We may learn, too, that God peculiarly selected his messengers from these schools, for *Amos* mentions it as a matter of wonder that he had been called, although neither a prophet nor the son of a prophet, (that is, professionally.) In the present day more extraneous learning is necessary to a clergyman than at any preceding period, on account of the advanced and enlightened state of society in general; but this may very well be dispensed with; *only let a minister be fully prepared in matters immediately relating to his office*. In order to this, his attainments may soon be enumerated, and with regular application easily acquired. He should know the Latin, tolerably; he should be able to read the Greek Testament critically; and, above all, he should know how to regulate his own actions and thoughts with propriety and seriousness; an art only to be

learned by much sober and settled thought, joined to constant prayer and humble trust in God. These are objects for which you have time enough, though not *more* than enough. You have room for every duty, but none for negligence, procrastination, or unsteadiness. Excuse my plainness, but I think your situation critical; and if as I have my fears, you are yet trifling, I do solemnly assure you, that I consider your trifling as *criminal*. To leave talents like your's uncultivated, through an aversion to application, is a gross abuse of God's blessing, and an insult to his goodness. I conceive the fact to be indubitable, that you *may* prepare yourself fully and completely for the ministry within the usual time, *if you choose*; and it remains with you to determine whether or not you will sacrifice your own ease, and your own evil habits, to the ministry of God."

Every minister, we presume, has in his flock a few timid, fearful disciples, whom he would rejoice to lead to the table of his Master; but in whom, a consciousness of unworthiness prevails over every representation he is able to make, of Christ's readiness to receive the weary and heavy laden. In vain does he "try each art, reprove each dull delay," in his attempts to "allure to those brighter worlds," which are found in this consolatory ordinance of religion. In vain does he represent, that a deep sense of unworthiness is one of the best of all preparations, and the very frame of mind to which the Saviour has promised acceptance. The sentiments which Henry expresses, in a letter to his brother on this subject, are too applicable to the persons alluded to, not to merit insertion.

"I am not much surprised at the long delay you have made in your approach to the Lord's table; nor do I blame your caution; but remember, that there is a difference between hesitation, on account of the awful nature of the ordinance, and the consciousness of unfitness; and hesitation, on account of an unwillingness to bind yourself with still stronger ties to the profession of Christianity.

You may fear to approach that holy table, lest you should again fall away

and your latter state should be worse than your first: 'but you must not absent yourself from it, *in order* that you *may fall away* with less danger to your soul. You cannot, by any means, purify yourself, so as to become a *worthy* partaker of that blessed ordinance; but you may qualify yourself to partake of it, with a quiet conscience, and spiritual comfort. The very sense of unworthiness, of which you complain, is the best of all possible frames of mind with which you can approach the sacred table; and there can be little doubt, that with such an abiding consciousness of unfitness about you, God will have respect to your weakness, and will bestow upon you such an additional portion of his strength, as shall effectually guard you against subsequent temptations. A particular blessing, attendant on the holy communion, is, that it strengthens us in the ways of Christ. God seems to have a peculiar care for those who have sealed their profession with this solemn office; and Christians appear to receive a portion of spiritual strength at these periods which bears them through, 'till they again meet at the holy mysteries.

Opportunities for quiet meditation is a great blessing; I wish I knew how to appreciate its value. For you, my dear brother, be not discouraged; God sees your difficulties and will administer to your weaknesses; and if after much prayer and serious thought, you can endue yourself with the garb of humility, and kneel a trembling guest at the table of your Redeemer, content even to pick up the crumbs that fall from it, and deem them far beyond your desert; if, I say, you can go to the sacrament with these feelings, never fear but our all-blessed and benign Father will approve of your offering, and will bless you accordingly. Do not, however, be hurried into the step by the representations of your friends. Go, then, only when your heart, consecrated by prayer, longs to partake of the body and blood of its Saviour, and to taste, in more near and full fruition, the fruits of redeeming love. And may God's blessing, my dear brother, attend you in it, and make it a means of confirming you in his way, and of weaning you more completely from the world, and its passing joys!"

The following letter, written a few months before the close of his mortal pilgrimage, and alluding in a

playful manner to his malady, will be read with interest.

"I beg your pardon for not having replied sooner to your letter and invitation. It seems determined upon by my mother, that I cannot be spared, since the time of my stay is so very short, and my health so very uncertain. The people here can scarcely be persuaded that any thing ails me, so well do I look; but occasional depressions, especially after any thing has occurred to occasion uneasiness, still harass me. My mind is of a very peculiar cast. I began to think *too early*: and the indulgence of certain trains of thought, and too free an exercise of the imagination, have superinducted a morbid kind of sensibility; which is to the *mind*, what excessive irritability is to the *body*.—Some circumstances occurred on my arrival at Nottingham, which gave me just cause for inquietude and anxiety; the consequences were *insomnia*, and a relapse into causeless dejections. It is my business now to curb these irrational and immoderate affections, and by accustoming myself to sober thought and cool reasoning, to restrain these freaks and vagaries of the fancy, and redundancies of *melancholia*. When I am well, I cannot help entertaining a sort of contempt for the weakness of mind which marks my indispositions. Titus when well, and Titus when ill, are two distinct persons. The man, when in *health*, despises the man, when *ill*, for his weakness, and the latter envies the former for his felicity. I hope you will not quarrel with my metaphysics, but gravely consult your Locke, and Bishop Butler's Introductory dissertation, for the whole controversy about Personal Identity. You will there find reason to question, whether you are to-day the same individual that you were yesterday; and, probably, if you drink deeply of the recondite streams of the Sophists, you may, in the end, doubt with Pyrrho, whether you *ARE* at all, or whether the gay pageantry of life, and its attendants, be more than a dream, in which you are a fictitious personage, created by the fancy of the dreamer. But, away with Pyrrhonism! I would rather swell with Epicurus, or vaunt with Zeno, than first doubt the existence of all things, and then *doubt*, whether I *doubted* at all."

"Socrates saw more of moral truth than any preceding philosopher, and it is worth remarking, that his principles

approach nearest to the Gospel. Socrates said, that there was such a proneness to evil in the nature of man, that we could not act virtuously, without some supernatural or extraordinary assistance from the Deity: And HE, first inculcated the forgiveness of injuries. Yet, when we compare Socrates and his doctrines with Jesus Christ and the Gospel, we perceive the difference between them to be such as could not exist between *men* alone. The infidel and inconstant Rousseau, was so struck with this comparison, as to exclaim, that if *Socrates was a sage, Jesus Christ was a God*. Dr. Priestley covers the matter more artfully, and in a work written on this very subject, almost equals the philosopher with the Redeemer of the world. Dr. Priestley was an insidious, and artful reasoner:—Rousseau had unbounded pride, but more vehemence, and of course less concealment. I am writing 'o you in a very rambling, incoherent style, which I hope you will pardon on the score of familiarity. I write to you as I should *talk* to you."

We ought perhaps to have remarked, that the "Remains" in the present volume are arranged under *four* divisions:—the *first* including Henry's correspondence; the *second*, his Early Poems; the *third*, his Poems of Later Date; and the *fourth*, his Prose Compositions. Out of his Early Poems, we give the following Ode, which was prompted perhaps by the death of a friend.

In hollow music, sighing through the glade,
The breeze of autumn strikes the startled ear,
And fancy, pacing through the woodland shade,
Hears in the gust, the requiem of the year.

As with lone tread along the whispering grove
I list the moan of the capricious wind,
I, too, o'er fancy's milky way would rove,
But sadness chains to earth my pensive mind.

When by the budding brooklet's secret brim
I passe, and woo the dreams of Helicon,
Sudden my saddest thoughts revert to him
Who taught that brook to wind, and now is gone.

When by the poet's sacred urns I kneel,
And rapture springs exultant to my reed,
The psalm dies, and sadder measures steal,
And grief and Montague demand the meed.

Those of a later date are principally Fragments; and probably few of those in a completed state had

received the author's finishing touches.

HYMN.

The Lord our God is Lord of all,
His station who can find?
I hear him in the waterfall!
I hear him in the wind!

If in the gloom of night I shroud,
His face I cannot fly;
I see him in the evening cloud,
And in the morning sky.

He lives, he reigns in every land,
From winter's polar snows,
To where, across the burning sand,
The blasting meteor glows!

He smiles, we live; he frowns, we die;
We hang upon his word:—
He rears his red right arm on high,
And ruin bares the sword.

He bids his blasts the fields deform—
Then when his thunders cease,
Sits like an angel 'mid the storm,
And smiles the winds to peace!

We suppose the following wild Ode alludes to a well-known crime of a military hero, now no more. It is followed by another, on the mysterious fate of the unhappy Duke D'Enghein.

Ghosts of the dead, in grim array,
Surround the tyrant's nightly bed!
And in the still, distinctly say,
I by thy treach'ry bled.
And I, and I, ten thousands cry,
From Jaffa's plains, from Egypt's sands,
They come, they raise the chorus high,
And whirl around in shrieking bands.
Loud, and more loud, the clamours rise,
"Lo! there the traitor! murderer! lies."
He murder'd me, he murder'd thee,
And now his bed, his rack shall be.
As when a thousand torrents roar,
Around his head their yells they pour.
The sweat drops start, convulsion's hand
Binds every nerve in iron band.
'Tis done! they fly, the clamours die,
The Moon is up, the night is calm,
Man's busy broods in slumbers lie;
But horrors still the tyrant's soul alarm,
And ever and anon, serenely clear,
Have mercy, mercy, heaven! strikes on dull
midnight's ear.

The remainder of the volume is made up of Essays, moral, critical, and theological; some of them intended for the pages of the Christian Observer, and most of them in an unfinished state. Imperfect as they are, they possess a considerable degree of interest, partly on account of their intrinsic worth, and partly, as

they are the relics of a genius which gave indubitable promise of a splendid career, had it not been early translated to another world.

PHILADELPHIA RECORDER.

We have but few religious periodical works in the United States, under the immediate direction and patronage of Episcopalians; and even these, to our shame be it spoken, are but feebly supported, while almost innumerable publications and papers of other denominations, and not a few of infidel works, are issued in every quarter of our country, and, to all appearance, extensively patronized. We therefore cordially welcome every effort to establish and maintain such periodical publications, as are calculated to promote the general interests of religion, and to explain and illustrate the particular doctrines, sentiments, and views, of the Protestant Episcopal Church.

Such is the paper, to which this note is designed to call the attention of our readers. It has been commenced (in the place of the *Church Record*) under the circumstances alluded to in the Circular published on the last page of our Number for February of the present year.

The following spirited article, on the subject of Foreign Missions, is copied from the second number of the work.

THE SAVIOUR'S COMMISSION TO HIS DISCIPLES.

If any one should object, "we have heathen enough in our own towns and cities," it may be replied, that this assertion can by no means be admitted. For where is the man among us, who, with all his ignorance, and all his hatred of the Gospel, is not more or less brought under its influence, and does not, in a

greater or ~~less~~ degree, enjoy its blessings? Have we so many heathen at home, that we cannot take one step abroad? Certainly then it cannot be difficult to point them out.—Shew us the multitude in our own land, who never yet heard of the Bible; who know neither what it reveals, nor where they may obtain it. Shew us the rivers, in which, as they pass through our territories, you may behold the carcasses of self-murdered men, floating down to fatten the monsters of the deep. Where do you daily see the smoke ascending from some fire, which consumes the living parent with the dead, and makes a helpless family, doubly orphans? Where are miserable pilgrims, hundreds of thousands together, marching to the worship of a block of wood; crushing each other to death in their crowds; sinking under the influence of hunger and disease; and leaving their bones to bleach in the open fields? This is heathenism. Where, then, may we not ask, where shall we find our heathenism at home?

But what if we have heathens, even at the doors of our sanctuaries? Perhaps you will then say, "Charity begins at home." But where have you been taught this maxim? Do you find it in your Bible? There is indeed a charity of which the Bible speaks. It is represented as a very important Christian grace; greater than faith, greater than hope;—a charity, without which all knowledge, and all faith, and all things else, are nothing. *This charity seeketh not her own.*"

But, let us allow the maxim all its weight. Let us admit that charity is to begin at home. Still, may we not ask, Is this *all* that charity has to do? Is nothing else to be expected of her, than barely to *begin*? Is she to employ all her skill and strength about the commencement of her work?—Has she no *progress* to make; no *finishing* to do? By

what magic, think you, will her building rise, if she has no plan, no labor, no materials provided, beyond its foundations ?

Do you ask, then, " If our charity is to extend abroad, what shall we do with these perishing men around us, who will not obey the Gospel ? "

Leave them. Leave them if you must. Leave them with the Bible in their hands, and with every facility afforded them for learning and obeying its sacred truths. Leave them where the sanctuary of God rises full in their view, a standing monitor of their duty ; and with its lifted spire points them to a temple in the skies. Leave them surrounded by the heralds and the servants of Christ, the living subjects and witnesses of his mercy, and by whom he daily proclaims to them, " Lo every one that thirsteth, come ye to the waters. "

Why should you not leave them ? Have you not already given them the Gospel ? Can you not plead the example of the primitive churches to justify you ? Had not the churches at Jerusalem, and Antioch, and Philippi, and Corinth, heathens enough at home,—heathens, who had claims as strong upon them, as *ours* have upon *us* ? Are *our* heathens more numerous than those were, among whom the church at Ephesus was planted ? Or do they cry with louder voice, or a more blind and fatal phrenzy, " Great is Diana of the Ephesians ! " Why did the disciples ever leave Jerusalem, or Ephesus, or Corinth ? Why cross sea and land in search of heathen ? Had they not heathen enough at home ? Why stretch their thoughts abroad hundreds of miles, even to the city of Rome ? Above all, how came they to think of heathen in an island so distant and insignificant, as the land of our fathers ?—Why could they not bury themselves at home, and suffer our fathers and us, down to

the present generation, to go on sacrificing human victims, and looking for salvation to imaginary gods ?

We know the reason of their conduct. Theirs was a charity, which had a *progress* as well as a *beginning*. Theirs was that heaven born charity, which " seeketh not her own. "

But among all the reasons, why those early missionaries of Jesus scattered themselves abroad, there was *one*, which outweighed every other ; one, which would alone have borne them through all their journeyings and sufferings. The Lord Jesus Christ, the centre of their affections, who had bought them with his own blood, whom they had covenanted to serve for life, and whom to disobey, was ruin to all their hopes ;—*He* had said to them, " Go ye into all the world, and preach the Gospel to every creature. " After hearing this command, of what avail, think you, were all the opposing maxims of men ? What though their near relatives, in the ardor of affection, clung around their necks to detain them ? What though their Christian brethren, with a mistaken worldly policy, said to them, " Stay with us. You can be useful here. Despise not the claims of kindred friends. Love not your neighbours better than yourselves. Beware how you leave heathen behind you, and weaken the hands of your brethren. We cannot send you off. We need all our labor, and all our wealth, and all our men and all our religion at home. " Of what avail was all this, when the language of Christ was, " Go :—go, scatter *abroad* the blessings of salvation.—Diff *se far and wide* the life-giving influence of the Gospel. Let *no bounds* be set to your journeys. Penetrate every desert ; cross every sea ; scale every mountain ; and see that no dark corner of the earth be left uncheered by the glory of my Gospel. "

After this will it be objected, that "Christ can take care of his church : that he can convert the heathen when he pleases, without our assistance?" We answer : Christ can indeed do these things. He can raise up missionaries, and send them forth in multitudes, without any assistance from us. He can send his ravens to feed them, as he did to his prophet ; or rain down manna from heaven for this purpose, as he did to his people in the desert. It is an important, a glorious fact, that Christ can do all this. But what has this fact to do with our present subject ? Does the mere fact that Christ is almighty, secure the salvation of the heathen ? How does it secure this object, any more than it secures any other object that is desirable ? He can preserve your life and health, without your assistance. He can convert to himself all your friends and neighbors and countrymen,—all the *heathen* around you. But do you therefore conclude it *will* be so ? Are you encouraged by it, to banish all your care, and make no provision for your worldly support ; none for the religious instruction of your family ; none for the public ordinances of the Gospel ?

But allowing that Christ were *willing* to convert the heathen without our assistance. How would even *this* affect, in the least degree, our duty to spread the Gospel ? Does it alter one jot or one tittle of the great command of the Saviour, which we are considering ? Does not this solemn charge of his still remain in all its force,—"*Go preach the Gospel to every creature ?*" Shall then the servant, when his task is set before him, inquire whether his master may not without any assistance, be able to perform a part of it, or the whole of it :—When the absolute command of Christ is resting upon us, does it become us to stop and ask,

what the Saviour himself is able to do, or willing to do ?

If any one should object, that missions are attended with little success, we might easily prove, from a great collection of facts, that the preaching of the Gospel *abroad*, has been as successful as the preaching of the same Gospel at *home*.—But if it had *not* been so, we might still ask, how this would affect our duty.—Where are we commanded to be successful ? Where is this any where made a part of our duty ? Where is it said to the missionary, "*Go, fill that heathen's heart with the love of God ; go bring off this heathen from the worship of idols ; bring him submissive to the foot of the cross ?*"

In short, the Saviour's command is without any condition ; without any qualification. Whether successful or unsuccessful, his disciples are to *preach his Gospel*, and to *preach it to every creature* ; and it is not easy to conceive how any objection can stand before a mandate so plain, so authoritative, so divine. It answers every question, solves every doubt, sweeps away every obstacle. Bring up every ground of justification or apology for neglecting the heathen ; and it passes over them all, as fire over the wood and hay and stubble. As fast as you state, one after another, your difficulties and discouragements, the Saviour will meet them with the reply :—"Did I not know them all ten thousand years ago ? Did I enter upon the work of man's redemption, without first counting the cost ? Did I not see before hand, the sorrow, the sweat, and the agony of the garden ? Did I not see the mockery, the suffering, and the blood of Calvary ? Think you I did not know, that to spread my Gospel through the earth, would cost you many a purse of gold, many an aching heart, many a parting tear, many a day of perplexity and toil and weariness ? I tell you

was faithfully and fully counted first; and still I thought it meet *my* sufferings, and still it best that you meet yours. y, and say to you, *Go, preach the gospel to every creature.*"

of the Church in Newtown.

(Continued.)

Almighty, who orders all according to the council of his will, will overrule the wild imagination of the fanatic to glorify him, as the wrath of man to praise this conviction, St Paul rejoiced that Christ was preached, whether in pretence, or in truth: that is, God will overrule the voluntary acts of men, as to render them obedient to the fulfilment of his will to the church, and of his will, that at the name of Jesus every knee should bow, of in heaven, and things in earth, and things under the earth, at every tongue should confess that Jesus Christ is Lord to the glory of God the Father.* With this view, the church may rejoice, and Zion be glad, that they have zeal and unbounded ambi-

Mr. GEORGE WHITFIELD, whose ardor and enthusiasm of heart were Antipodes in faith, sectarian in principle and practice, both subserved her interest in Europe and America, by converting the luke-warm, arousing the hardened sinner, and exciting a

more general enquiry into the nature and divine constitution of the Christian Church. This was peculiarly the case in Connecticut. The puritanic zeal of "the little band of Pilgrims," (whose glory was a boast of liberty of conscience, for every man to think as he pleased, but to worship and practice as they thought proper) had much abated. After persecuting the Baptists and Quakers in Boston, the old adage was verified—one extreme produces another. They settled down upon their lees. Their college was well established at New-Haven; and although the Church of England began to awaken their jealousy, yet upon the whole, they sat down quietly under their own vines and fig-trees.

The following quotation from Dr. Trumbull's History of Connecticut, vol. 2, p. 134—137, will justify this representation; and his able, and plainly written History, will prove the following an unvarnished tale:—

"Both the wise and foolish virgins, seemed to sleep together. Professors appeared too generally to become worldly and luke-warm. The young people became loose and vicious; family prayer and religion were greatly neglected; the Sabbath was lamentably profaned; the intermissions were spent in worldly conversation; the young people made the evenings after the Lord's day, and after lectures, the times for their mirth and company keeping; Taverns were haunted; intemperance and other vices increased; and the spirit of God, appeared to be awfully withdrawn."

About this period, arrived at Georgia, Mr. G. Whitfield; and after spending some time, preaching to large congregations, and establishing an Orphan House ostensibly for the education of orphan children, but with the design of ultimately raising up a class of preachers, moulded after his own likeness

L. i. 18. The reader is referred to the valuable commentary on this subject published in this Miscellany, vol. 3, where he will find many passages of scripture, which have been improved to promote the design, explained and approved in their original design—the promotion of Primitive Truth and Order.

and image,* he made his tour through the southern and northern states, soliciting money for his Orphan House, wherever he thought of meeting with success.

Mr Whitfield had received deacon's orders in the Church of England; and of course, had solemnly subscribed her 39 articles, and sworn to abide by her formularies; that is, her Liturgy, Canons, &c. Possessing a warm and lively imagination—a tenacious memory—a fine figure—an open countenance—a piercing eye—a clear and musical voice, and a wonderful command of it—easy and graceful in gestures, and his accent and emphasis properly disposed—"He would reason with his gestures and carry conviction with his eye." He drew thousands after him. After preaching twice in the day, and appointing a third service at evening in a neighbouring town, many would follow him, even on foot; and not a few, even of mothers, would leave their families and all their domestic concerns; and what was worse still, their parish minister; and travel from 40 to 50 miles, to hear Mr. W. preach two and three sermons each day. So great was his popularity, that no building would hold his congregations; and he repaired to the open field;† where hundreds, at the same

moment, would be wallowing upon the ground, uttering shrieks and groans, of the most appalling nature. These out-cries, mingled with the shoutings of others, trying *Glory to God—Glory, Glory, &c.*—accompanied not only with the preacher's exhortation, but by the prayers and praises of others, acted as a powerful charm upon by-standers; and like a whirl-pool, gathered into their vortex, all that came within their reach. It was not uncommon for many to go with strong prejudices, and return home, crying out, *God was in him of a truth.* Dr. Trumbull relates an anecdote of this kind, "of a gentleman who had" says the Dr. "many scruples on his mind, and went to hear him in the evening; where he expounded to above two thousand people within doors and without. I never in my life, saw so attentive an audience. Mr. Whitfield spake as one having authority. All he said, was demonstration, life and power. The people's eyes and

were neither deficient in piety nor zeal, properly refused to lend their pulpits to preachers, who, in their opinion, prided themselves in their natural talents, and abused the credulity of the common people, by making them believe that they were supernaturally aided in prayer and preaching. This led them to think of field preaching; and the first attempt was made, Feb. 17, 1739.—His first field pulpit was a mount, called Rose Green. In justification of himself, he said "I thought it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the *highways and hedges.*" A greater injury, perhaps, is not done to christianity, than by wresting detached sentences of the Bible, to support some pre-conceived opinion. Whitfield might, with more propriety, have quoted 1 Kings, 18; where he, and modern *Camp Meetings* may see their Prototype, and learn that they have not as yet, fully copied the worshippers of the groves.

* This will appear in the Sequel.

† After Whitfield had broken his ordination vows in various ways, before he came to America, especially in night meetings, in private houses without reading the scriptures, or the prayers of the church, but extemporaneously, addressing alternately the Deity, and then the populace, and keeping up his harangues till midnight and after, to the no small disturbance of neighbours, but endangering the morals, and even the lives of the young and inexperienced—(vide Southey's *Life of Wesley*, page 115)—he (Wesley, being at that time his coadjutor) gave just offence to the better part of the Clergy; and men, who

ng on his lips. They greeted every word. I came astonished: I never saw or one like: every scruple vanished and I said within myself, God is with this man of a

very far different were the of a a great proportion of ministers, and their better parishioners. Yet such wasularity of the *preacher*, that re not question the correct-his principles, or the mode proceeding. He therefore, their pulpits, with all the d airs, of a Roman Pontiff; raved by the cheerless doctrine of Calvinism,* he proclaimed and unconditional salvation

h the same stoical apathy, that could sentence poor Servetus flames, Whitfield said to Wesley, "what is there so horrid in reason?" to which, a reply is "The doctrine implies, that any and all-wise Creator has into existence, the greater part human race, to the end, that a sort, sinful and miserable life, should pass into an eternity of livable torments, it being the e of their Creator, that they not be able to obey his command and yet incur the penalty of ting damnation for disobedience."

To which Mr. Wesley says, "um of all is this: one in twenty (pose) of mankind are *elected*; in in twenty are *reprobated*!—not shall be saved, *do what they* be reprobates shall be damned, *if they can*." To which Southey, life of Wesley, (p. 178) very remarks, ' This is the doctrine of ism, for which *Diabolism* would better name; and in the worst odious idolatry that ever defiled th, there is nothing so horrid, so ous, so impious as this.' This is ig statement; but whoever will ie into the origin of *Unitarianism*, *salism*, and *Antinomianism*, will em all, with a host of other *isms*, e their source from this foun-f infidelity and atheism. See y on the Five Points, and Stack-on the Decrees.

through the imputed righteousness of Christ, and thundered eternal damnation upon the non-elect. To justify himself in these doctrines, he asserted that the thirty-nine Articles of the Church of England, were Calvinistic; and that, not only a great part of her clergy in England had departed from them, but that the congregational ministers in New-England, had departed from the Saybrook Platform. And he went on, denouncing them as *hirelings, wolves in sheeps' clothing, dumb dogs that could not bark, half beasts and half Devils*.*

After collecting large sums of money, ostensibly for his Orphan House in Georgia, and exciting a ferment, that a century has not cooled, he returned to England.

The situation of the country after his departure, is thus described by the late Dr. Chandler, in the Life of Dr. Johnson. "Several preachers undertook to be WHITFIELDS too. They endeavoured to proceed in his manner, imitating his voice, his theatrical action, his vociferation; they disregarded all the rules of ecclesiastical order, and strolled about from place to place, as he had done. It was not long, before they were followed by a numerous train of ignorant lay-exhorters, uttering the most horrid expressions concerning God and religion, and proclaiming in the most affecting tones, and with the greatest violence and extravagance of gesture, the terrors of hell and damnation, in order to bring men to *conversion*. In several instances, by thus exciting the emotions of terror, they actually frightened persons out of the use of their reason. Their night meetings in particular, at some of which, Mr.

* See a letter addressed to Mr. Whitfield, from the corporation of Yale College, signed by the Rector and Tutors, noticed in this work, Churchman's Magazine, (Old Series) vol. 2.

Johnson [and Mr. Beach] attended in disguise, exhibited the wildest scenes of confusion and uproar.* At some of these assemblies, a number of persons might be seen sighing, groaning, dreadfully screeching, and wringing their hands, or smiting their breasts; the preacher, or exhorter, all the while tormenting them like a fiend, as the only way to bring them to Christ; while others, who had lately been converted in this manner, were in the greatest extacies and raptures, triumphantly singing anthems and hallelujahs." Dr. Trumbull says,† some would cry out in the time of public worship—others faint—some weep and sob—that it was with difficulty, the preacher could be heard. In the interims of public worship, people would crowd around them, inquiring what they had seen or felt. Their account would affect others. In this way, convictions were increased, and the work increased."‡ "Of these," again says Dr. Chandler, "some would fall into trances, in which they conversed familiarly with Christ and his angels, and saw who were to be saved, and who damned, and not a few of them would fall to censuring and reviling, as Pharisees and the vilest hypocrites, those who were not converted in this way."§ Dr.

* These night meetings in Newtown, led on by their minister, Mr. Rent, were carried to such extremes, and attended with so many disgraceful consequences, that even a regular third service in the Church, has been opposed. Mr. Beach instituted a society, called the *Brotherly Circle*, for the purpose of reading and prayer, which was and has been attended with salutary effects.

† Hist. of Conn. vol. 2, p 155.

‡ No doubt, the good Dr. thought this the work of God, as many do at this day.

§ This has been always the case, with those who are governed by impulses.

Chandler very justly draws the inference, which has been the object of several of the foregoing pages, saying, "These transactions at length, threw the whole country into the greatest confusion, and were productive of divisions and separations, without end. Many of the wisest of the ministers and people, foresaw the mischief that threatened, when it was too late to prevent it. Enthusiasm, like faction, is utterly ungovernable; and it is not in the power of the ablest conductors to say to either of them, *hitherto shalt thou go, and no further*. In the large towns, altar was raised against altar, and new meeting-houses were erected in opposition to old ones. Many pulpits resounded with declamation against the wickedness of *schism** and

The Pharisee thanked God, he was not like other men, and for a pretence, made long prayers. Nothing is more changeable than a mind under the above influence. This is verified in the writer mentioned in the above note. At p. 169, he says, speaking of lay-preachers whom he sometimes justifies, and then condemns.—"They thought they had a right to preach and expound scripture, and declared they had rather hear their exhorters exercise their *gifts*, than hear their ministers; and that more souls were converted under their exertions, than under those of the ministers."

"If an honest man doubted of his conversion, and only said, that he did not know that he had faith, he was upon that, declared unconverted. If a person was filled with great joy, he was declared to be converted—making no distinction between the joy of the hypocrite, and that of the true christian. They held to a certain knowledge of christians, by inward feeling, or fellowship, as they called it. They paid a great regard to visions or trances. In those, some would lie for hours; and on their coming to themselves, would tell of wonderful things that they had seen; heaven or hell, and such and such persons, if dead, there: or if alive, going to one place or the other."

* *He that diggeth a pit, shall fall into it himself*, is as often exemplified in

heresy ; many pamphlets were published to prove their sinfulness ; and the government thought it necessary, openly, to discountenance it. But every attempt to restrain it, proved to be an addition to its force ; and was like throwing in oil, to stop the fury of a conflagration. In short, the religious constitution of *Connecticut* was convulsed, and the symptoms of its surviving, were unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among dissenters, [and seeing the awful and ruinous consequences of schism] be- took themselves to the Church, as

the only ark of safety." At New- town, where the spirit of lay-preaching and night meetings was carried to great lengths, and the cry was, *the church is down*, Mr. Beach pursued his steady course, preached Christ and him crucified, enforced the doctrines of rational conviction and evangelical conversion ; received such a large accession to his congregation, that the church would not accommodate more than two thirds, and as many of the non-conformists were of the first families in every point of view, they soon proposed to build another church. They subscribed liberally, and erected a building for-

communities, as with individuals. This very denomination which had existed but little more than a century, and had so recently, by the popular cry of liberty, raised the standard of rebellion in their mother country against church and state, succeeded in putting down both, assumed the MITRE, and grasped the sceptre, and opened the door to all manner of heresy and schism, insomuch, that more than twenty new sects arose under the short, but destructive reign of *Oliver Cromwell*. And although they had hedged themselves in an inclosure by the union of their Charter, with the Saybrook Platform, that commanded all men to bow the knee, yet no sooner did the Whitfield revival commence, than an alarm was sounded, *the Church is in danger*. An association met at Guilford, and a Memorial was preferred to the General Assembly, at their Session, May, 1742, to enforce their test laws, and prevent schism !!! The Assembly passed an act, "that if any Minister, or person licensed, should preach in a Parish not immediately under his charge, he should be denied and excluded the benefit of any law of the colony made," &c. And they further enacted, that no minister could collect his salary, without a certificate of not offending as above. Against itinerants, they thus decreed : "that if any person whatsoever, that is not a settled or ordained minister, shall go into any parish, without the express desire and invitation of the settled minister of such parish, and publicly teach and exhort the people, he shall, on complaint, be bound to his

good behaviour, until the next county court, in the penal sum of £100," &c.

Against lay-exhorters—"if any foreigner, or stranger, shall presume to preach or teach, or publicly exhort without the license of the settled minister, every such exhorter shall be sent, as a vagrant person by warrant, from constable to constable, out of the bounds of the colony." This law was carried into execution during the session, against a Mr. James Davenport, who, Dr. Trumbull says, "gave an unrestrained liberty to noise and outcry, both of distress and joy, in time of service. That with his unnatural and violent agitations of body, he united a strange singing tone which mightily tended to raise the feelings of weak people. This disagreeable tuning the voice in devotion, was caught by the zealous exhorters, and became characteristic of the *separate* preachers ;" and may be noticed of some aged people, in reading the Bible at the present day. "He was further the great encourager, if not the *first setter up of public exhorters*—encouraging any who were lively, to exhort in public assemblies." The Dr. proceeds to state at large, that "he determined who were converted and who not, by noise and implicit submission to him. He was brought before the assembly as a disturber of the peace, &c. He was found guilty, and transported out of the colony." Let it be remembered, that these were the people, who, but a few years previous, came to *this* then howling wilderness, for liberty of conscience.

ty-six feet in length, and thirty-four in breadth—double-lighted, with front and side galleries. This house they completely finished in less than a year, and in less than two years, found the want of more than one hundred seats. At about the same period, churches were formed, and buildings erected in *Norwalk, Stamford, Derby, West-Haven, Ripon, Guilford, Waterbury*. At Plymouth, a great proportion of the congregation conformed to the church, and converted their meeting-house into a church. About the same time, Mr. Palmer of Cornwall, and Mr. Minor of North Stratford, Congregational ministers, conformed to the church, with a number of young gentlemen of the first standing in Yale College—among whom, were *Chandler, Leaming, Dibble and Mansfield*.*

* In the midst of prosperity, infinite wisdom sometimes sees best to embitter the cup. Many valuable candidates for Holy Orders, died, viz. *Brown, Dean, Usher, Cotton, &c*

To the Editors of the Churchman's Magazine.

Presuming that you would wish nothing to go forth in your pages in the least calculated to hurt the cause of piety and truth, I am induced to trouble you with a few remarks on a piece which appeared in your number for March, over the signature of A COUNTRY PARSON. I waited for the appearance of the succeeding number, in hopes that the Essay alluded to would have caught the attention of some of your correspondents; but as it seems likely to pass without animadversion, I venture to send you a remark or two of my own.

The *Country Parson* seems to be disturbed at the "almost entire change" which "the taste for religious reading has undergone." He laments the downfall of *Sherlock*,

Tillotson, Barrow, &c. and the exaltation of "Bunyan, Hervey, and the Force of Truth, and other works of *T Scott*; religious Tracts and novels, and memoirs of Missionaries, and the tinsel sermons of the day—works, dependant for their reputation, upon the vitiated taste of the age."

Of the Sermons of *Tillotson*, even *Warburton* gives no higher a character, than that they are "fine moral discourses;" and to this praise they are undoubtedly entitled. But is good morality all we ought to look for in the sermons of a christian divine? Is this the kind of preaching which is to cast down all imaginations, and bring every thought into captivity to the obedience of Christ? Are deceitful and wicked hearts to be changed by "fine moral discourses?" *Tillotson* was a polished writer; but in the judgment of the critic just quoted, "his fame as a preacher is chiefly owing to his being the first city-divine who talked rationally and wrote purely;" but it will be hard, I apprehend, to vindicate his theology from the charge of being somewhat deficient in the prominent statement of some important doctrines of religion, if tried by the standard of his church, and the writings of the Reformers. I do not say that his Sermons are chargeable with doctrinal unsoundness; but that their want of distinct and explicit statements of christian doctrine detracts materially from their value as a christian manual.

The only blot on the theological escutcheon of *Barrow*, is, that his discourses are not sufficiently practical—that they are deficient in unction and direct application to the conscience. They are rational, scriptural, and more pregnant with doctrinal truth than those perhaps of any other author; and I should readily mingle my lamentations with those of the "Country Parson," if I thought the readers of them were sensibly diminishing.

But I did not take up my pen for the purpose of reviewing the works of those valuable authors, whom your correspondent seems to consider as *rejected* by modern readers. Their general merit is unquestioned; but it must be remembered that they are both *voluminous* and *expensive*.—Few, in the common walks of life, have the ability to purchase, or the leisure to read them. They must have books of smaller size; and notwithstanding the “Parson’s” partiality for “dry and abstract discussion,” I cannot help thinking that polemical divinity is not the most profitable for making men “wise unto salvation.”

I cannot but admire how your correspondent has grouped together that strange medley which appears in his essay, under the denomination of works which owe their reputation to the *vitiated taste of the age*. It certainly raises some suspicions of his entire competency to direct the religious reading of the public, to see, not only the Force of Truth, but the *other works* of T. Scott—his *Commentary*, *Essays*, &c. as well as *Memoirs of Missionaries*, placed on the same level with the *Pilgrim’s Progress* and religious novels. I certainly did not know before, that the history of a great mind, wandering out of the labyrinths of Socinianism into the paths of christian truth, had any thing in it to gratify “a vitiated taste;” nor was I aware that to relish the memoirs of such men as Buchanan and Martin was an infallible mark of a depraved imagination. I had been simple enough to suppose, that the Shepherd of Salisbury Plain, and other “religious Tracts” of a similar stamp, were likely to do more good than harm; and it will be long ere I can be persuaded that any deadly moral contagion lurks between the covers of *Coelebs*. In fine, I cannot but think your correspondent ought to have discriminated with more judgment, in making up his bundle of

authors, whose popularity depends on a vitiated taste. There is, to be sure, a vast deal of trash afloat in the world, in the shape of Tracts, Journals of Missionaries, &c.; nor are the “accounts of revivals” always dictated by a very pure taste, or entirely free from pious exaggeration. On the contrary, they are usually given in such an unintelligible jargon of cant expressions, that the cause of religion itself will finally suffer by their ostentatious intrusion into the periodical publications of the day. All this I regret as much as your correspondent can possibly do; but still, I am not fully prepared to see every religious treatise swept “off the stage,” which has the misfortune not to be fifty years old.

I hope he will not consider it a cause of very deep regret, if he finds his parishioners incapable “of holding learned discussions on the abstruse points of theology,” provided he has the pleasure of seeing them pious, exemplary, practical christians. His experience must have been very different from mine, if he has found these *learned discussions* to be any thing better than “vain janglings, and questions, and strifes of words, whereof cometh envy, strife, and perverse disputings.” At all events, if the *principal* object of “solid information” is, to render men capable of holding learned discussions on abstruse points, as your correspondent seems to suppose, I should be sorry to see it very generally diffused.

I will not attempt to ascertain the “Parson’s” meaning in the last paragraph of his essay. He is not partial to “sketches of pious persons in the humble walks of life;” but “would most earnestly recommend, as calculated to produce a more general attention to experimental religion, occasional memoirs of eminently pious individuals, whose years have been passed in privacy and retirement.” One does not readily

discover a very marked difference between the "sketches" to which he is not partial, and the "memoirs" he earnestly recommends. I should not have noticed this *slip of the pen*, however, had not a meaning glimmered through unfavorable to a species of reading, which I cannot help thinking has done much good in the world. With the *abuses* of memoir writing I have nothing to do; but I am yet to learn, that any serious evils have resulted from recording the triumphs of faith, and the "comforts of a reasonable, religious and holy hope," exhibited in the death of those who have died in the Lord. Surely, the weakest brother has never been scandalized by reading the "ejaculation" of Stephen the martyr, before "he fell asleep;" nor will it be easily made to appear, that the "joys which illuminated the soul" of St. Paul, when he exclaimed, "I am now ready to be offered," &c. detract materially from the usefulness of his writings. The narratives of the Rev. Leigh Richmond, of Mrs. More and of Mrs. Sherwood have been read by millions with an interest which no dry and abstract discussion could possibly create; and for myself, I am not ashamed to confess that I have risen from the perusal of the Dairyman's Daughter, with a softer heart, and an awakened desire to die the death of the righteous.

The indulgence, with which you received a communication of mine for the last Number, encourages me to hope you will not refuse the present one a place in your pages.

CAUTION.

ARCHBISHOP WAKE'S OPINION OF MISSIONS.

In one of his letters to the Missionaries on the Coast of Coromandel, he writes—

"Let others indulge in a min-

istry, if not idle, certainly less laborious, among Christians at home. Let them enjoy, in the bosom of the church, titles and honours obtained without honour and without danger.

Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ where it was not known before; and through much peril and difficulty, to have converted to the faith, those among whom ye afterwards fulfilled your ministry. Your province, therefore brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee.

Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man according to his work, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists and Apostles, ye with them, shall shine like the sun among the lesser stars, in the kingdom of your Father for ever."

Bishop Hurd's Appeal in behalf of Christian Missions.

Look on the various wild and uncivilized tribes of men of whatever name or colour which our ambition, or avarice, or curiosity has discovered in the new or old world; and say, if the sight of human nature in such crying distress, in such sordid, disgraceful, and more than brutal wretchedness, be not enough to make us fly with ardour to their relief, and better accommodation.

To impart some ideas of order and civility to their rude minds, is an effort of true generosity; but, if we can find means at the same time, or in consequence of such civility, to infuse a sense of God and religion, of the virtues and hopes which spring out of faith in Christ, and which open a scene of consolation and glory to them, who but must regard this, as an act of the most sublime charity?

Indeed, the difficulties, the dangers, the distresses of all sorts which must be encountered by the Christian missionary, require a more than ordinary degree of that virtue; and will only be sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is, that we have seen the faithful minister of the word go forth, with the zeal of an apostle, and the constancy of a martyr. We have seen him forsake ease and affluence; a competency at least, and the ordinary comforts of society: and, with the gospel in his hand and the Saviour in his heart, make his way through burning deserts and the howling wilderness—braving the rage of climates, and all the inconveniences of long and perilous voyages—submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners—watching the dark suspicions, and exposed to the capricious fury, of impotent savages—courting their offensive society—adopting their loathsome customs—and assimilating his very nature, almost to theirs—in a word, *enduring all things, becoming all things*, in patient hope of finding a way to their good opinion, and of succeeding, finally, in his unwearied endeavours, to make the word of life and salvation not unacceptable to them.

I confess, when I reflect on all

these things, I humble myself before such heroic virtue: or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.

The power of Religion has, no doubt, appeared in other instances—in PENANCES, suppose in PILGRIMAGES, in CRUSADES: and we know in what light they are now regarded, by reasonable and judicious men.

But let not things so dissimilar be compared together, much less confounded. Uncommanded, useless, sanguinary zeal, provokes your contempt and abhorrence; and with reason: only remember for pity's sake, under what circumstances of ignorance and barbarity, the provocation was given. But when the duty is clearly enjoined by the Redeemer himself, when no weapon is employed by the enterprising adventurer but that of the Spirit, when the friendliest affections prompt his zeal, and the object in view is eternal life—when, I say, the authority is unquestionable, and the means blameless, the motive so pure and the end so glorious—O! let not the hard heart of Infidelity profane such a virtue as this, with the disgraceful name of **FANATICISM** or **SUPERSTITION**.

Nay, candour methinks, should be ready to make allowance for some real defects or miscarriages, which will ever attend the best performances of mortal men. What, though some error in judgment, some impropriety of conduct, some infirmity of temper, I had almost said, some imbecility of understanding, be discernible in the zealous missionary—something, nay much may be overlooked, where so much is endured for Christ's sake. It is enough that the word of the cross is preached in *simplicity and godly sincerity*. He, whose *strength is made perfect in weakness*, will pro-

vide, that even the frailties of his servants contribute, in the end, to the success of so good a cause, and the display of his own glory.

Thus much I could not help saying on the behalf, and in admiration of a CHARITY, which intends so much benefit to the souls of men; which brings out so many shining virtues in its ministers, and reflects so much honour on the Christian name. They that feel themselves unworthy to be made the immediate instruments of carrying on this great work of conversion among savage tribes and infidel nations, should bless God for the nobler gifts of zeal, and resolution and fortitude which he has bestowed on others; and should promote it by such means as are in their power—by their countenance, their liberality, their counsel; by a strenuous endeavour, in this humble way, to spread the honour of their Saviour, and the invaluable blessings of his religion, to the end of the world.

Thus shall we act as becomes the professors of that religion which is divine, universal, perfect; in one word, the gift and the likeness of Him, who is *the same yesterday, and to-day, and forever.*

MISSIONARY INTELLIGENCE.

Among the other operations of "The Domestic and Foreign Missionary Society" established by the last General Convention, the Rev. Amos G. Baldwin has been employed as an Agent to travel through the Western States, to collect information and to perform Missionary services. We have been favoured with the following *Extract*, from a letter addressed by him, to the Rt. Rev. Bishop Brownell, which we doubt not, will be interesting to our readers.

"Louisville, (Ken.) March 24, 1823.

Rt. Rev. and Dear Sir,

You will have learned, that the Domestic and Foreign Missionary Society of our Church, sent me into these Western States where the Church is not yet organized, for the purpose expressed in the Resolutions of the Board of Directors, creating an agency. Having come on and visited some of the fields requiring and inviting culture, I feel a strong desire that labourers may be sent forth into these wilds, that Churches may be planted and watered, and bear much fruit to the glory of God. The Clergy and Laity of the Eastern States, will not deem it improper for *the agent of the general Missionary Society*, established by the General Convention, to address them on the momentous subject of planting the Episcopal Church in these Western States, which have already a numerous and widely extended population, on a rapid increase.

My Agency I regard, as the commencement of *a series of sacrifices and exertions*, (not as a solitary efforts) which shall, in no great length of time, cause the wilderness and solitary place to be glad, for the coming of the Messengers of Christ, and to blossom as the rose. It can not be, that our Church shall continue to neglect those, who, under the providence of God, have gone out from her, and are sighing for the pleasant things of Zion, or who have lost nearly all sensibility on this subject, and need to be roused from their lethargy. There are those here, who lament the absence of religious ordinances; and those who are sleeping, and may be awaked by the voice of the heralds of our Church. To both these facts, I can bear my unhesitating testimony.

I have been in this State, nearly two months; six Sundays of which, I have spent in this place, and its vicinity. A considerable portion of the people here, are the descendants of Episcopalians. Some of them, were formerly acquainted with the Church: a few have recently removed from places where the Church is established; but no small portion know, and are attached to the Church only, as the Church of their Fathers. And such, is doubtless the case, in many places in these States.

I have organized a Church here; and yesterday (Sunday) I administered the Lord's Supper to more than thirty persons—sixteen of whom, are members of our Communion, and a few were absent. A subscription is filling up for the support of a Clergyman, and has advanced so far, as to remove doubt respecting the raising of an adequate sum for the purpose. In this place then, an *establishment* has commenced.

I am going from this place in three or four days, and purpose to pass through the southern parts of Indiana and Illinois, to Missouri. I have been solicited to visit parts of those States.

From the information I have obtained, and from my success here, I have no doubt that there are some places where a Clergyman of our Church, may be at once supported.

But I must observe, that but little information can be obtained, except by visiting a place, and by personal inquiry and exertion. None of our Clergy have been in most of these parts, and Episcopalians are unknown to each other. Besides, there are many persons who will attach themselves to our Church, on becoming acquainted with her doctrines and usages. In regard to the moral state of the people in general, it is such as will be found in every region where the people are con-

gregated from all parts, and have enjoyed but few religious privileges.

May not then a successful appeal be made to the Churches in the old States, in behalf of those who have come out from among themselves, and are here removed from under the influence of the Ministry and Ordinances of the Church? Jerusalem remembered in her affliction, the pleasant things which she had lost. So it is now with the families of our church, whom the providence of God has removed into these places of spiritual desolation. They remember the Sabbath on which they assembled in the house of God; but now they are removed far away from their spiritual guides. Will not the Eastern Churches commiserate them, and send among them *Pastors*, who shall gather them again, and feed and nourish them? This *must* be done, or the dispersed of the Church will be lost to her. It has not been known that any Church has ever been planted, (except at Jerusalem) but by *foreign* ministers.—The Apostles were *sent out* to extend the Church; and it must be so now. The *old Churches* must send out ministers of Christ into these lands, or the people will never be gathered into our fold. *Did ever straying Sheep seek their Shepherd?*"

EFFECTS OF BENEVOLENT CONTRIBUTIONS.

An agent of the American Bible Society, endeavouring to form an Auxiliary Society in a parish in Virginia, had his attention feelingly directed to the unceiled church over their heads, and the unfenced graveyard by its side. His cause prospered but badly, till one of the people observed, "that they could not adopt a measure which would more effectually secure the finishing of their

church, and the fencing of their grave-yard, than the formation of a Bible Society." One was soon organized, and a handsome number of subscribers obtained.

There never was a more mistaken idea, than that contributions for religious purposes abroad are so much subtracted from the fund for the support of religion at home. It is very specious in theory, but it is utterly false in practice. If we hear a congregation commended for its zeal in supporting Bible and Missionary Societies, &c. we want no other evidence of its being in a flourishing state, and of its readiness to support religion at home. The ministers of such parishes are promptly paid—their churches are in good repair, and every thing goes on well. Such is the fact, however the lukewarm may be puzzled to account for it.—The explanation, indeed, involves no great difficulty.

Zeal for one good object naturally extends itself to another; and is fed, rather than expended, by exertion.—*If there be first a willing mind*, the means of doing good are easily found; nor is there a congregation in the country that feels itself impoverished in the least, by all it has given away for the support of the Gospel. Let these facts be borne in mind, when we think of our *Domestic and Foreign Church Missionary Society*, established by our last General Convention. It is yet in its infancy—it is the first attempt of the kind which has been made by Episcopalians; and it calls aloud for the exertions of its friends. P.

The Treasurer of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge, acknowledges the receipt of *sixty-five dollars*, from the *Young Ladies' Church Missionary Society of New-Haven*—and *sixty-five dol-*

lars from the *Young Churchman's Missionary Society of New-Haven*—to be appropriated to the support of Missions in the diocese of Connecticut.

These two Societies have been formed but about eight months, and are composed exclusively, of young people of the Episcopal Church in New-Haven.

The Rev. John S. Ravenscroft, of Virginia, has been unanimously elected Bishop of the Diocese of North Carolina, by the Convention of the Protestant Episcopal Church in that State.

The following beautiful Hymn, is from the pen of the Right Rev. REGINALD HEBER, recently appointed successor to Bishop Middleton, as Bishop of Calcutta.—*Phil. Rec.*

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from Error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone,

Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted
The lamp of life deny?
Salvation! Oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters roll,
Till, like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

THE CHURCHMAN'S MAGAZINE.

JUNE, 1823. [No. 6]

the Churchman's Magazine.

ATION OF 1 COR. XV. 29.

*that eateth and drinketh
himself, not discerning the
ly."*

It would be difficult to say how
and trembling the miscon-
this passage has caused to
and timid, and how many
tened from the Lord's Sup-
a the Master of the feast
e received as approved and
guests. Certain it is, that
eating and drinking dam-
themselves, by eating and
unworthily, has excluded
delightful ordinance of re-
ny, who, with juster con-
of the apostle's meaning,
e joyfully partaken of the
came down from heaven.
I attempt to remove this
block out of the way of a
profession, I shall not be
d to give any encourage-
he unrighteous and unpre-
represent themselves at a re-
; in which they can have
hip with the Father and
Son. No—"Let them re-
else come not near that ho-
—My object is merely to
hat is the real meaning of a
which has been a source of
ble disquiet to pious minds;
ow, that however necessary
indedness is, to a safe
II. No. 6. 31

communion of the body and blood of
Christ, the timid have nothing to fear
from *this* passage of Holy Writ,
which has been to them a source of
so much alarm.

It appears that a part of the Co-
rinthian church, even at this early
period, had become very corrupt, and
had introduced into their celebrations
of the Lord's supper, customs similar
to those which prevailed in the *hea-
then* sacrifices. Hence arose here-
sies and schisms; so that they came
together, as the Apostle expresses it,
not for the better, but for the worse.
Although they professed to celebrate
the Lord's Supper, they could not
be said so much to do this, as to imi-
tate the heathens in their manner of
celebrating their idol feasts. They
brought their own provisions, and
ate them at separate tables; so that
while the poor went away hungry,
the rich ate and drank to excess.
"What," says the Apostle, alluding
to this impropriety, "have ye not
houses to eat and to drink in?" Do
you despise the assembled church of
God, as if it were a company of in-
temperate revellers? Or do the rich
come there to shame their poorer
brethren, because they have not suit-
able provisions? "Shall I praise you
in this thing? I praise you not."

The *offence* then of the Corinthi-
ans was this:—they converted the
Lord's Supper into a mere *carnal
feast*, in imitation of the banqueting
of the Greeks at the feasts of their
Gods; and by carrying their provis-

ions, and eating them at separate tables, they scandalized their poorer brethren, who were unable to make a provision equally sumptuous. The apostle intimates how different was this mode of celebration from the solemnity of the primitive institution. "For I have received of the Lord Jesus, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, take, eat ; this is my body which is broken for you ; this do in remembrance of me." The offence, then, to which the apostle alludes, lay in the *manner of celebration*, and not in the state of feeling with which they partook. He that eateth and drinketh unworthily in *this* sense, that is, in a profane, carnal, or irreverent manner, as at an ordinary meal, or a sensual feast, or for secular purposes, would be guilty of the body and blood of Christ ; would be charged with treating them contemptuously ; and in a measure, with a share of their guilt, who wounded his body and shed his blood on the cross. It became proper, therefore, that a man should examine himself, concerning the reality of his faith and repentance, and the sincerity of his profession ;—to ascertain whether he came to the service, to keep up the memory of Christ ;—whether he was moved to do so, by a grateful sense of Christ's love in dying for sinners, and whether he intended to lead a new life, following the commandments of God, and walking henceforth in his holy ways. For, says the Apostle, he that eateth and drinketh *unworthily*, that is, in a carnal, sensual manner, as these deluded Corinthians did, eateth and drinketh *punishment* or *judgment* to himself, for so the best commentators translate the word—"not discerning the Lord's body"—not making any distinction between the symbols of the body and blood of

our Lord, and the bread and wine of an ordinary meal.

And what was the judgement or punishment denounced against this abuse ? The Apostle informs us in the following verse.—"For this cause" says he, on account of this prostitution of the ordinance, "many are weak and sickly amongst you, and many sleep." God visited them with enfeebling sickness, and some he even cut off by death ; that, being chastened of the Lord, they might repent, and correct the abuses which had been suffered to pollute their religious festivals. The punishment then which hung over the heads of those who partook as the Corinthians did, was not excision from the kingdom of heaven, but *temporal* chastisements, calculated to bring them to repentance.

"The scruples and consequent negligence of numbers," remarks the pious Scott, "who seem in other things to obey Christ, have no ground in this passage, except in the apparent harshness of our translation, in which the word that signifies *judgment*, is rendered *damnation*, which commonly means, *eternal* punishment. Indeed, the conscious unworthiness and lamented infirmities of those, who desire to express their gratitude for redeeming love, are widely different from the profanations of these Corinthians, who yet were not at all supposed to have sinned beyond the hope of pardon ; and generally, those who deem themselves most unworthy, are least likely to receive *unworthily*, which is commonly the sin of the proud and self sufficient."

In giving an exposition of this often quoted verse, it has been no part of my design to encourage the really unworthy to join in this solemn commemoration of the Saviour's death, or to remove any obstacles to the sinner's approach, while he remains in a state of impenitence. But if

there are any, who, having been spiritually regenerated, are humbly desirous of testifying their love to their Saviour in the way he has appointed, but are kept away by their fears, they will, I hope, be no longer alarmed at this *apparently* harsh and forbidding passage, which has probably given them much distress. There is not the least danger of our eating and drinking unworthily, in the sense the Corinthians did. But if we are *unworthy to eat and drink* at the table of the Lord;—if we have not renounced the devil and all his works;—if we have not examined ourselves, whether we truly repent of our sins, and have a lively faith in God's mercy,—why this is quite another affair. In this case, it will do us no good, “carnally and visibly to press with our teeth the sacrament of the body and blood of Christ; for in no wise,” as our article expresses it, “would we be partakers of Christ; but rather should we eat and drink the Sign or Sacrament of so great a thing, to our condemnation.” To such, we would say again, in the words of our Exhortation, “repent ye of your sins, or else come not to that holy table.”

“The common notion,” observes the writer cited above, “that irreverence, or even involuntary mistakes and defects in this Sacrament, are far more heinous than in other acts of worship, or even in administering or receiving baptism, has not the smallest ground in Scripture, and is in fact a mere superstition.” We know that the *apostles* partook of the ordinance, even *before* they had received the outpourings of the Spirit on the day of pentecost, and *before* the faith of Thomas in his Lord had been confirmed. I mean by these remarks, that Christians are not to wait till they are *perfect*, before they *do this* in remembrance of their Saviour; and while we would proclaim in the ears of the unworthy, “take heed what ye do,” we would say to the sincere, but too apprehensive dis-

ciple, “come in, thou blessed of the Lord,” and strengthen your weak faith by spiritual communion with Him, who is the giver of all spiritual strength. If there is any class of christians who stand in peculiar need of the comforts and consolations abounding in this ordinance, it is those who are weary and heavy laden with a sense of guilt, but have not the courage to stretch forth the hand to the promises conveyed in the everlasting Gospel. Let such come, in humble confidence that God will not weigh their merits, but pardon their offences; and own and bless their weak endeavours to do his will, where he sees that they proceed from a sincere, though somewhat desponding desire to dedicate themselves to his service. It is a source of grief to every christian mind, to see with what universal neglect this benevolent institution is met in the world. When shall the time arrive, in which all who have been *redeemed*, shall feel and acknowledge the force of their obligations, and bow before the cross of their Saviour! There are multitudes to be found in our congregations, who with all their zeal for the support of public worship, and all their high esteem for our Apostolical institutions, have scarcely thought it a duty to prepare themselves for the Lord's table. *They* are the men who tie up their minister's hands. He is not only deprived of the encouragement which he hoped to find in their consistent religious profession, but he has to fight against the example of their worldliness. He must say to the youthful part of his congregation,—“beware of the example of your fathers;—instead of *learning* from them, you must become their *instructors*, and give to gray hairs the lessons of piety and wisdom.”

Should these pages meet the eye of any reader, who with *real* qualifications for the communion, is barred from it by his groundless apprehen-

sions of eating and drinking unworthily, let him remember that the heavy denunciation of St. Paul has no relation to his case: but let him "draw near in faith, and take this holy sacrament to his comfort." But let the careless and unreflecting remember, that no zeal for the external prosperity of Zion can atone for the spiritual deficiencies of an unsanctified heart; and that, "except they eat the flesh and drink the blood of the Son of Man," with suitable feelings of devotion, "they have no life in them."

W.

To the Editors of the Churchman's Magazine.

EXPLANATION OF JOHN XVIII. 36.

"Jesus answered, my kingdom is not of this world."

This is one of those unfortunate passages of Scripture, whose fate it has been to be quoted for every purpose but the right one. As if it were pregnant with some recondite, mystical meaning, and applicable to a variety of times, circumstances and persons, it has been often adduced, to establish principles to which it bears no sort of allusion, or to overthrow received truths, which it does not affect in the least. The political orator takes it in his mouth, when he wishes to persuade us, that the ministers of the Gospel have no title to a legal support, and would reduce them to a dependance on the voluntary charities of the people. Then, it is supposed to sanction the idea, that all laws for the support and encouragement of religion, for the protection of the Lord's day from violation, or the suppression of immorality, are hostile to the genius of Christianity, which spurns at any such interference. In short, it seems to have undergone more absurd and violent

wrestings, than almost any sentence that has fallen from Divine or inspired lips.

But what is the true meaning of our Saviour's declaration, "My kingdom is not of this world?" Why, in truth, it means just what it *appears* to mean, and nothing more. Our blessed Saviour, as his ministry was drawing to a troubled close, was accused of aspiring to a *temporal* authority over his nation. The Jews had long wished to rain him; but as their conquest by the Romans had taken from them the power of life and death, they had no resource, but in rendering him obnoxious to the Roman laws. In order to awaken the jealousy of Pilate, they represented our Lord as an usurper, who wished to subvert the Roman power in Judea, and take it into his own hands. "We found this fellow," said they, "perverting the nation, and *forbidding to give tribute to Cesar*, saying, that *he himself is Christ, a King*." "If thou let this man go, thou art not Cesar's friend: whosoever *maketh himself a King*, speaketh against Cesar." "Art thou the King of the Jews?" said Pilate. Is it true, that you are endeavouring to excite a rebellion against the Roman authority, and to make *yourself* king? "Jesus answered, my kingdom is not of this world." I entertain no such designs as are imputed to me. I am no usurper. I leave temporal authorities as I found them, and have no hostile purposes against Cesar.

This seems to be all that is either expressed or implied, in our Saviour's answer to Pilate; and hence it appears, how absurdly the passage is often quoted, to support or overthrow principles, on which it has not the most distant bearing.— Yet, with "a two-edged sword in their hands," and *this* "word of God in their mouths," Cromwell and his partisans assailed the hierarchy of the English Church; but when

they had got the Bishops under their feet, they changed their tone. Then, the time had come, when "the righteous should inherit the earth," which they did not doubt, was a prophecy intended for themselves.

Much prejudice is done to the cause of truth, by incorrect applications of passages of Scripture.—That ignorant men should be guilty of this mistake, is what we need not be surprized at; but we ought to expect it from the ignorant alone. From the learned and intelligent, and particularly, from those to whom the expounding of the oracles of God is committed, we have a right to look for better things. Surely, they ought not only to have a ready command of the Sacred Volume, but to be able to quote it in the right place, and for a right purpose. "The lips of the priest should keep knowledge; for the people seek the law at his mouth;" and they are guilty of a woful abandonment of their trust, if, through indolence in acquiring a knowledge of the sacred Oracles, they lead their hearers astray.

W.

To the Editors of the Churchman's Magazine.

QUESTIONS ANSWERED IN BAPTISM.

It is now about ten or twelve years, since I conformed to the Episcopal Church, and became a member of her communion: And, considering the strictness of the sect in which I was brought up, and the consequent impressions which I received, and the early habits of thinking, which I imbibed, it must be admitted, that my present views of church order and government, are remarkably high.

It has been my constant practice, ever since I took the Prayer Book as a guide to my devotions, to examine, rather closely, the services of

the church, and to endeavor to ascertain, by the best helps within my reach, their true spirit and meaning. And I must say, that I have never risen from any portion of this task, without an increased admiration of the distinguished luminaries of the Christian world, who have, from time to time, contributed to the formation and arrangement of these services. Often have I applied to the compilers of our Liturgy, the approving language of inspiration—they *have well said all that they have spoken*: And if I have been sometimes constrained to add, with reference to those who use this liturgy—*O that there were such an heart in them!* the suggestion has not arisen from any supposed defect in the services themselves, nor from any doubt of their spirituality.

There is no part of the liturgy to which these remarks will apply with more force, than the baptismal office. It is difficult to conceive of any form of words, in which the great and fundamental principles of our religion, could have been expressed with more perspicuity. But even in this office, there are some terms and expressions, which, if they are not totally misapprehended, are but too frequently used with heartless insincerity. They are found in the following question, and its answer:—

"Q. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?"

"A. I renounce them all; and, by God's help, will endeavor not to follow, nor be led by them."

Now I had supposed, that the term *renounce* was pretty well understood: and hence, I conceived, that this declaration and promise, constituted the very best foundation for that *newness of life*, which char-

acterises every true disciple of Christ. But is this term generally so understood? Is the baptismal covenant considered as a real renunciation of the three great enemies of religion? or does the person who presents himself, or his child for baptism, attach no meaning whatever to these expressions? The words are *well said*; but are they used as *mere words*, without any necessary concurrence of the heart?

I am serious in these questions; for it does appear to me, that the baptismal vows are too frequently followed by practices, which indicate, either that they are misunderstood, or that the heart takes but little interest in the transactions connected with them. It would seem as if the words were not spoken in earnest; as if the world, the flesh and the devil, were not to be renounced; but were still to be followed, obeyed and served. I say, it would seem so—because, even in the case of children, the instances are not rare, in which no measures are taken to impress the idea upon their minds, that they are bound to the service of a heavenly master, and are to govern themselves by his laws. On the contrary, they are often taught, at great trouble and expense, the art of evading the force of their promises, and of violating the obligations of their covenant.

The mischievous consequences of such a practice, in every point of view, must be obvious. Its influence may be carried through life; and its effects entailed on the other ordinances of the gospel. With what views, for example, must that person come to confirmation, who has been indulged, if not encouraged, in the habitual violation of his baptismal engagements? Is he to renew, and ratify, and confirm, a mere nominal covenant, an unmeaning promise, and a broken vow? And is he to do for himself, what

his sponsors have done for him—that is, is he to add promise to promise, with the evident purpose of leaving undone, all that he promises to do, and of living, the rest of his life, as if nothing had been done, either by his sponsors or himself?

I know not, Messrs. Editors, how, as Churchmen, or as Christians, we are to justify such a course of conduct. It is no excuse for us to say, that other denominations make a light matter of baptism. If they run into errors, either in theory or practice, it should rather excite us to more vigilance and watchfulness. Our privileges are greater, in many respects; and in none, more than in the order and arrangement of our worship and discipline. Let us be careful then, that we do not abuse these privileges; and especially those, which call most loudly for our gratitude.

PHILO.

For the Churchman's Magazine.

HUMANITY TO THE BRUTE CREATION.

In perusing some late numbers of the Magazine, I have been much pleased with the remarks of a writer (who uses the signature of *Misericordia*) on humanity towards the brute creation.—Perhaps the selfish arrogance of our fallen nature is in nothing more manifest, than in the notions men are accustomed to entertain in relation to the inferior animals. They place themselves at the head of created things, and consider the heavens themselves, the earth and all that it contains, to be designed wholly for their own gratification.

“Ask for what end the heavenly bodies shine?”

“Earth for whose use? Pride answers; ‘tis for mine.”

But the sentiment is rather the re-

suit of education, of prejudice, and of corrupt affections, than the dictate of our original nature, or in accordance with the benevolent intentions of the Creator. Nothing is more common than the abuse of power. Those who are accustomed to the subserviency of slaves, generally become arrogant and domineering; and since God has given us dominion over the brutes, we are but too apt to abuse our authority by wanton tyranny and cruelty. But in proportion as we subdue our vicious inclinations, and cultivate the feelings of benevolence towards our fellow men, we shall become distinguished for our humane treatment to the brute creation.

Humanity to the brutes is the more meritorious and commendable, as it is not usually enjoined by any positive institutions of society. The obligations of law and equity, regulate only the relations between man and man, and with the exception of a very few cases, extend not to the brute creation. It is only a general spirit of kindness and beneficence that can reach them.

The divine law too, with the exception of such casual recommendations of mercy as forbidding to "muzzle the ox that treadeth out the corn," has done nothing explicit towards regulating our duty to inferior animals, further than enjoining us to allow them a sabbath of rest, one day in seven. All the rest is matter of implication, and is supposed naturally to result from a well constituted and religious mind.

This silence of revelation cannot be taken as an argument against the extensive exercise of benevolence that I would advocate, nor against the sufficiency of the revelation itself. The heart that is conformed to the general tenor of its precepts, needs no other law. It delights in all acts of benevolence. Its sympathies are not confined to its own species. It diffuses itself in acts of benevolence

to every creature that has need of it. And the Creator of the world, in making man Lord over the lower orders of creation, seems to have determined that the exercise of this power should constitute a part of his probation.

The man, then, who has imbibed the genuine spirit of christianity, will be careful not to inflict wrong or injury on the meanest brute. Feeling himself placed by his Creator in the station of a protector of the animals beneath him, he will be incited to the faithful performance of the duty, by the same principles of equity and benevolence which regulate his conduct towards his fellow men.

But apart from the institutions of society; apart from the obligations and the influence of revealed religion, man is certainly prompted to this kindness to the brute creation by all the better feelings of his nature. The Author of all things, when he first graduated the scale of existence; when, reserving to himself the administration of the general laws of the universe, he gave to man the immediate dominion over the brute world, left not the destiny of these his creatures entirely to capricious chance. In forming this intermediate governor he so regulated and determined the laws of his nature as to prevent any abuse of the authority committed to him. The principle of benevolence which was implanted in the bosom of our first parents, though blotted and defaced by the fall, is either not wholly obliterated, or its impression has been partially revived by the influence of divine grace. This benignant spirit, when duly cherished, serves still to counteract, in some good degree, the effects of our more malignant passions; and it cannot be intended by the Father of mercies to be confined in its operation to the human species. The brutes which he has made, and which are certainly the objects of his care, have been so constituted as to stand

in need of the salutary influence of this spirit, and it would be profane, as well as cruel, to place them beyond the sphere of its action. It would be thwarting the best feelings of our nature ;—It would be counteracting the law of God written in our hearts.—I would not wilfully crush a worm, or harm a fly ! I would not destroy the life of the meanest reptile, unless when necessary for my own preservation, or the safety of my species. This I say not from any affected squeamishness, nor from any parade of morbid sensibility, but because I consider it to be conformable to the great law of benevolence, and the will of God.

An instinctive sentiment of kindness to the brute creation, has manifested itself among the wise and the good of all nations, and in all ages. I pass over the sacred character of particular animals, guaranteed by the laws of those pagan nations who were given up to the absurdities of brute worship. I pass over the merciful scheme of Pythagoras ; who would fain mitigate the cruelty of his species by appealing to the selfish principles of their nature ;—by subduing their pride, and exciting their sympathy, while he taught them that the condition of their own future existence might be that of a reptile. Whatever connexion there may be between the system of brute worship, and the doctrine of the metempsychosis, they were, doubtless, both of them much influenced by our natural sympathy towards the brute creation. But even the most savage nations, who are in constant jeopardy from the Tygers and Panthers of the forest ; who subsist upon the wild animals they can seize, and might be supposed at constant warfare with the whole brute creation, shew the utmost kindness to their domestic animals. The Indian will divide his last morsel with his dog, and will resent an injury done to him, as quick as an insult offered to himself.

The Athenians, when they had finished building the famous Temple, Hecatompodon, by a public act of the State, set at liberty all the beasts of burden which had been employed in its erection, and ordered them to be fed for life, at the public expense. The Dog of Xantippus, who followed his masters Galley when the Athenians were driven to Salamis, was afterwards buried on a promontory which bears his name to this day.

Every body knows of the honours paid to the Geese which saved the Roman Capitol. The generous and humane Plutarch accuses Cato of littleness of soul, on account of the patri economy which induced him to leave his War-Horse to starve in Spain, while he tells us, that to his day the graves of Cimon's Mares, with which he thrice conquered at the Olympic games, were still to be seen near his own tomb.

It is not however, my wish to elevate the inferior animals to the condition of man, nor to degrade man to a level with the brute. The Creator has assigned to both their proper grade in the scale of existence, which I have no more the wish than the power to change. But I shall always rejoice to see man fulfil the benevolent intentions of his Maker, by exercising that dominion over inferior animals with which he is entrusted, in kindness and mercy.

HUMANITAS.

From the Christian Observer

ON BODILY AGITATIONS.

It is a common art, with those who wish to make a very strong impression on the feelings, to present to the mind something indefinite, unknown, and affording great scope for the imagination. The Castle of Otranto is a striking instance of what may be done in this way. Novels

plays often depend for success on ghosts and apparitions, and as from sepulchres, than on any other merit they possess. This as I have heard, remarkably the case with the German plays, which continental philosophers, and a worthy allies of those philosophers, among ourselves, employed as a powerful battery against the loyal religion of Britain.

It is no wonder that such means should be employed, when we all know into how violent an agitation a seduced Ghost will throw even a solitary village; where the powers of imagination, usually so torpid, appear scarcely to exist, become suddenly wild and ungovernable. A few days several of the rustics fail to see or hear the ghost, the number of these is continually increasing. The fears expressed in their countenance and tones of voice are caught by their neighbours, most of the inhabitants are caught by sympathy into such a state of mind, that, with the aid of a few sagacious walks, it is extremely likely they also in a short time will see the ghost.

Now, Sir, what is the state of *an agitation* where strange agitations appeared? Expectation is on their imaginations are in a restless, perturbed state, watching for communication from the invisible world. Some fall down or cry out. Others wonder when it will be their turn to do the same, and generally wish the time to arrive. Every successive instance of agitation in the congregation strikes a chord in their hearts which works them up to a degree of mind nearer and nearer to ecstatic shock, the effects of which they see and hear around them. Can wonder that this shock should at length reach them; that they should utter real sobs, and agitations, faintings, which so completely suspend their faculties as to make them easy prey to every delusion;

and that they should recover, perhaps, with strange stories of dreams and visions, which they firmly believe, and pour forth among their neighbours with the zeal of prophets? I have abstained from every supposition that deceit may find its way into scenes like these: a supposition, however, which I do not discard as improbable. Where a certain honour attaches to being thus affected, some counterfeits and impostors will generally be found. But I have wished to speak of those cases only which are free from all pretence: and which a minister, who is disposed to look upon agitations as proofs of conversion, would fix upon as those which were least liable to suspicion.

God has certainly at different times revealed himself to men in a supernatural manner: but, where the effects produced are such as may readily be accounted for from the operation of natural causes, is it not visionary and enthusiastic to ascribe them to his supernatural agency? When one or two of the patients in a female ward of an hospital faint, it is common for faintings to spread rapidly around, and for a considerable proportion of the women in the ward to be subject to them. This fact has always been accounted for on grounds which will at least equally account for the successive, and almost general fallings down, &c. in religious congregations. A fervid imagination and sympathy will not be less powerful agents in an assembly of persons who are expecting some strange operations on their bodies and minds, from the immediate agency of the Deity, or of his ministering spirits; than in a sick ward, where the mind is debilitated by disease, and anxious on the subject of bodily health. If something miraculous accompanied the agitations in question; if those who experienced them were enabled to speak divers tongues, or cure inveterate diseases by a word; we

should have reason to believe, that the great Being, who had wrought the miracle, was the author of the agitation. But when nothing takes place but what will admit of fair explanation on common principles, is it not folly and presumption to conclude that there has been an extraordinary interference of the Deity?

But it will be urged that, in many cases, the agitations in question are proved to be the immediate work of God by their fruits; that many persons appear after them to have put off the old man, and to be renewed in the spirit of their minds: that instead of continuing to be thoughtless and profane and violent, and sensual and proud, as they were before they fell down, they forsake their sins and become the reverse of what they were. Thanks to the God of all grace that this change sometimes follows the seizures we are considering: the change is his work, and to him be the praise: but though it exhibits a most stupendous display of divine power and goodness, it is not miraculous, except every conversion be called a miracle. A change of this kind is effected by God's Holy Spirit, in the ordinary course of his providence, whenever a human being is turned from darkness to light, and from the power of Satan unto God. Neither is there any thing miraculous in this change taking place immediately after the person, who experiences it, has undergone a violent agitation in a religious assembly. A violent concussion of the mind, though proceeding from causes confessedly natural, not unfrequently leads, under the divine blessing, to a change of heart and life. Some are awakened to a sense of their state by a dangerous illness, others by the loss of dear relations, others by being suddenly reduced to beggary or by a shipwreck; and prove, by their future lives, that they are in truth converted persons. And why may

we not view an awakening, by falling down in a religious assembly, in the same point of view with an awakening by any of the events just mentioned? And if the seizure in the religious assembly is to be deemed miraculous, because it has been followed by an awakening and conversion, why may not an illness, or the death of a relation, or the loss of a fortune, or a shipwreck, be with equal reason thought miraculous, when followed by similar consequences? Without doubt these, like all other events, take place according to the appointment of the great Governor of the world; and without doubt he appoints them for the good of his creatures, and foresees all the good consequences they will produce. But as these circumstances would by no means vindicate our looking upon them as preternatural, so similar circumstances as little authorise us to consider the agitations of which we are treating in that point of view.

If this reasoning is just; if there does not appear to be any thing supernatural in persons falling down, &c. when there have been afterwards proofs of a real conversion, surely no one will contend, that the seizure of those, who did not afterwards appear to be converted, was supernatural. On the contrary, is it unreasonable to ask those who argue that real conversions are evidences of something supernatural in the agitations with which they commenced, why absence of real conversion, after agitations in other cases, is not evidence that those agitations were not supernatural? But suppose that the convulsions or faintings were supernatural: does it follow that they must be the work of God? Is there not a spirit who, from his influence on human affairs, is called in scripture the God of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience, the roaring lion walking about seeking whom he may des

troy—who may be busy on such occasions? If he can prevail on men to look on his works as the works of God, his malice will, doubtless, be highly gratified, and impressions which began in delusion will be likely to end in the eternal ruin of those on whom he practised the deceit; though sometimes the grace of God, whose wonderful attribute it is to bring good out of evil, might disappoint his designs, and make even his wiles the means of conversion. How far an extensive view of the effects which have been found to follow from the convulsions, &c. under consideration, would countenance the idea that the Devil might be their author, at least as well as that of their being the effect of divine agency, let those judge who are best acquainted with the state of the countries and congregations in which such agitations have most prevailed. I will not dwell on this subject, as I think I have given satisfactory reasons for looking on the agitations as admitting of a fair and easy explanation from the operation of natural causes.

From the Christian Observer.

ON THE DIFFICULTY AND IMPORTANCE OF PREACHING INTELLIGIBLY.

It is well known what prodigious advantage is derived in the different trades and professions from being prepared for them by early habits. We seldom hear of a good farmer who did not spend his youth on a farm. Long apprenticeships are thought necessary for those who are to become manufacturers and tradesmen. The best sailors are those who entered into the seafaring line when boys. And among those who enter into the Church with right motives and impressions, the sons of pious clergymen have a manifest ad-

vantage. They have, from the first dawn of reason, been used to witness the performance of the duties, which they are themselves to undertake, and the occurrence of many of the difficulties they are to encounter, and have been in the habit of continually hearing both the one and the other canvassed in familiar conversation.

There is, however, one difficulty which they are very generally almost as ill prepared to meet as those whose fathers have not been in the Church; I mean the difficulty of making themselves easily understood by the lower classes. For how are their childhood and youth employed? Do they live among the poor, adopt their vocabulary, and become familiar with their modes of thinking and of expression? On the contrary, pains are taken from their infancy to prevent their mixing much with the children of the lower orders, that they may not learn their vulgar, not to say their vicious, habits; and at a fit age they are very properly put to a grammar school, with children of their own rank in life, and afterwards sent to a university, as the best means of improving their faculties, and storing their minds with useful knowledge. However beneficial or even necessary this course may be, it is evident, that instead of fitting, it may be said to *unfit* them for addressing the poor in their own language, and in a strain of argument and exhortation suited to their knowledge, abilities, and habits. Let a well educated man employ a quarter or half an hour in explaining to a rustic a principle in politics, or a point of law which is not very plain and simple, and he will soon discover how widely different the strain of reasoning and modes of expression most natural to him are from those of the poor man. He will not have proceeded far in his explanation, when he will find that he has assumed some fact, or taken some principle for granted, of which his companion

is ignorant ; or that he has proceeded more rapidly in his reasoning than the poor man has been able to follow him ; or that he has used some term, or adopted some form of expression which has puzzled him. He will, therefore, redouble his care to be intelligible, and watch the countenance of the man he is addressing, and often ask questions in order to ascertain whether he is understood. With all this caution he will frequently find it necessary to go over his ground again, and vary his expressions, and his methods of explanation. Now if this is the case with respect to law or politics, must not something similar be expected when divinity is the subject under consideration, especially as far as regards those (the great mass of the poor, I fear, in most congregations) who possess very little religious knowledge ? And if such difficulties as have been described are to be expected by a clergyman, who has not conquered them through long experience in his pastoral labours, even in conversations with his poor parishioners, how much greater difficulties must he have to encounter in his sermons, in which it is necessary for him to make his language and his mode of address suitable, not to one of his parishioners only, but to all who attend his ministry : and this without being able to stop in his course, and ask questions, and rectify misconceptions, and clear up points in which he finds himself ill understood ? and yet if the unconverted poor do not find a sermon so simple and intelligible, that they can comprehend by far the greater part without much fatigue, few of them will listen to it. And those who do listen, and understand in part, will carry away vague and inadequate and erroneous notions : and if impressed by what they have heard, their impressions will rest on no sound foundation, and will probably be wild and fanciful. Happily the private reading of the Scriptures, and the pasto-

ral visits of the clergyman, come admirably in aid of his preaching, and do much towards supplying its defects, and rendering it eminently useful, even among the poor. On these points, however, it is not compatible with my present object to enlarge.

If then it is no easy matter for a man of education to accommodate himself to the scanty vocabulary, the ignorance, and the dulness of his poor parishioners, are the clergy sufficiently aware of the difficulty ? If I thought they were, I should have much less inducement to address you on this subject ; for I should be convinced, that those who are "faithful to their sacred trust," (and to those alone could I hope to be of use) are now using their best endeavours to surmount it. I should have little fear lest they should accommodate their sermons to the taste of a few persons of a higher class, rather than have in view the edification of the poor who almost always form the great mass of their congregations ; because such ministers know and feel that they are to be "no respectors of persons." Still less should I apprehend that they would forbear to lower their style and language, and restrain their powers of reasoning as far as might be necessary, lest they should injure their characters as scholars ; for ministers of this description are content, with St. Paul, to drop "wisdom of words," and "excellency of speech," to preach "not themselves but Christ," and "to spend and be spent" for their flocks. It is true, they may still, especially the younger part of them, feel occasionally some unwillingness to make all the requisite sacrifices : they may cast at times a longing lingering look after the objects of their literary ambition at school and at college : but in them literary ambition has received its deadly wound, and given place to a holy zeal for the promotion of the glory of God, and for the salvation of their fellow-crea-

tures, especially of those committed to their charge. They may find, indeed, great vigilance, and zealous endeavours, and above all, unremitting applications at the Throne of Grace from a deep sense of their own weakness and corruption, necessary for their defence against the inroads of their old enemies. But vigilance, and endeavours, and prayers, will all be employed as weapons of their warfare, and if they persevere in well-doing, Christ will confirm their victory, and make it more and more complete.

But a far greater number of our well-disposed clergy, who are not sufficiently intelligible in their sermons, appear to me to err more from a want of consciousness that they soar above the heads of the lower orders, than from undue attention to the higher classes, or from a wish to support their literary characters. Their sermons are generally delivered without any appearance of apprehension, that a large proportion of their hearers may be unable to understand many parts of them. Not a few adopt nearly the same style, that they would employ, were they addressing persons of their own rank in life; and many more stop considerably short of simplifying their style sufficiently. In their choice of matter, and in their mode of arguing, they very generally pay more attention to the low attainments of their congregations, yet even in these points they appear to me very often to be unconscious how low those attainments are.

Indeed when a clergyman is aware that the difference between himself and his poor parishioners is extremely great, still it is by no means easy for him to see in detail and with precision, in what that difference consists. Suppose him, however, to have attained this branch of knowledge, of greater importance to him in his present situation than many of those branches which employed his hours,

and employed them very profitably, at college, still a very arduous task remains to be performed. He must learn the art of laying aside his old and regular habits in writing and conversation; to put himself in the situation of labourers and mechanics, and address them in a way suited to their knowledge, habits, and capacities. But in proportion to the difficulty of the undertaking should be his study, and zeal, and diligence, to accomplish it. Until he has succeeded in this point he speaks a sort of unknown tongue in his parish, and however he may edify himself, and perhaps a few like himself by his sermons, he cannot rationally hope to "edify the Church."—"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. xiv. 4, 9.

With all the advantages a clergyman enjoys, he labours under a great disadvantage in the point under consideration, when compared with a Methodist or dissenting Minister. The latter being generally taken from the lower classes, naturally speaks their language; and whether he explains, or argues, or exhorts, he proceeds in a way suited to their capacities and general habits. I am convinced that the Methodists, in particular, owe much of their success to their preachers being so well understood by the poor. If then it is one of the weak sides of the Church, that her pastors are not sufficiently intelligible to their congregations, is it not the part of those who revere her as the best instructress of their country, to use their earnest endeavours to fortify her in this quarter; and remove a blemish which operates powerfully in preventing her sound and enlightened views of evangelical truth from producing, under the divine blessing, their full effect? I propose to pursue this subject further in a future letter, and to endeavour to point out some of those circumstan-

ces, in method, selection of matter, mode of arguing, structure of sentences, and choice of words, which ought carefully to be avoided in sermons intended for congregations consisting chiefly of the poor.

History of the Church in Newtown.

(continued.)

We now arrive at the important period in the narrative before us;—that of the discussion of the much disputed, and yet essential doctrines of grace. But before we proceed to a review of the plain, the apostolic, and lucid manner, in which Mr. Beach held and taught these doctrines, it is necessary that the reader should be more particularly acquainted with the awful effect produced, both in England and America, from Whitfield's latitudinarian notions of the Church, his high toned Calvinism, and jesuitical manner of propagating his tenets.

Previous to his leaving England the first time—fearful of leaving the glorious work in the hands of his own proselytes, and knowing that the Rev. John Wesley entertained the same ideas of conversions, and had adopted the same plan of field preaching, holding night meetings, &c. with himself, although they differed widely in their ideas of predestination and final perseverance—Whitfield opened a correspondence, at once insinuating, and flattering to Wesley, whose honesty and godly sincerity led him to give full credit to the overtures made, and that he should bring the followers of W. into the church, the unity of which at this period lay near his heart.* He

* About this period, Wesley published a Tract on the unity of the church, containing Twelve Articles or paragraphs, entitled *Reasons for not separating from the Church of England.*

wished to obtain Whitfield's acquiescence in his favorite doctrines of perfection, the "free, full, and present salvation from all the guilt, all the power, and all the in-being of sin,"—a doctrine as untenable, as it was acceptable to weak minds, and inflated imaginations. He knew also that Whitfield held the Calvinistic tenets of election and irreversible decrees. Notwithstanding, he swallowed the bait; and wrote an affectionate letter to Whitfield on these points, to which he received the following reply:—

"My honoured friend and brother; for once hearken to a child who is willing to wash your feet. I beseech you by the mercies of God in Christ Jesus our Lord, if you would have my love confirmed towards you, write no more to me about misrepresentations wherein we differ.—The doctrine of election, and the final perseverance of those who are in Christ Jesus, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise. Why then should we dispute, when there is no probability of convincing? Will not this, in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which I pray God may always subsist between us?"

All this had been very well, had Whitfield continued to act and write in this charitable style. Soon after he arrived in America, he changed his tone, and wrote in a very different strain.

"Hon'd Sir; I cannot entertain prejudices against your conduct and principles any longer, without informing you."—After asserting his tenets in the most positive manner, he adds;—"I dread coming to England, unless you are resolved to oppose these truths with less warmth than when I was there last. I dread your coming over to America, because the work of God is carried on here, and that in a most glorious man-

ner. by doctrines quite opposite to those you hold. God direct me what to do! Sometimes I think it best to stay here, where we all think and speak the same thing: the work goes on without divisions; and with more success, because all employed in it are of one mind.*—I think you are entirely inconsistent with yourself, and therefore do not blame me if I do not approve of all that you say. God himself, I find, teaches my friends the doctrines of election."

About this time he wrote to a friend in England;—"for Christ's sake, desire brother Wesley to avoid disputing with me."—And again to Wesley,—"for Christ's sake, if possible, dear sir, never speak against election in your sermons: no one can say that I ever mentioned it in public discourses."—Yet in his journal is to be found the following passage:—"This afternoon, was exceedingly strengthened by perusing some paragraphs out of a book, called the *Preacher*, written by Dr. Edwards, extracted by Mr. J. Warn in his books, entitled, *The Church-of-England-man turned Dissenter, and Arminianism the back door to Popery*. There are such noble testimonies of justification by faith only in the imputed Righteousness of Christ, *our having no free will*, &c. that they deserve to be written in letters of gold. Lord open thou my mouth, that I may henceforth speak more boldly and explicitly as I ought to speak."—And yet in his private let-

ters, he appeals to the thousands that heard him, that he never mentioned these subjects in his public discourses.

This will be further strengthened by the induction of a few more particulars. Previous to Whitfield's sailing for America, he placed one *Acourt*, a leading member of Calvinistic Methodists, as a sort of spy upon the Wesleys, with directions to sound the alarm across the Atlantic, in case of any danger to the craft. Thus, while Whitfield was exhorting to forbear all controversy on Calvinistic subjects, *Acourt* his armour bearer was constantly exciting disputations, and openly opposing Wesley. Wherein, says Charles Wesley do we differ? He replied, On the point of Election. "I hold that a certain number are elected from eternity, and these must, and shall be saved; and the rest of mankind must, and shall be damned."—Wesley requested he would not dispute about it.—*Acourt* replied, "I will dispute about it; for you are all wrong, and I am determined to set you all right." Wesley modestly expressed a doubt. "Then" rejoined *Acourt*, "I will go and tell all the world, that you and your brother are false prophets. And I tell you, in one fortnight you will all be in confusion."* Not long after this, Whitfield returned to England, and threw off the mask. The Wesleys were calumniated;—a separation took place, and paved the way for two new sects that still continue,—the Calvinistic Methodists, and Arminian Methodists.

While Whitfield was endeavouring to build up his party in England, divisions and sub-divisions were daily multiplying in America; and he again crosses the Atlantic, and arrives at Boston in 1744. The General Association of Connecticut, alarmed at the increasing dissensions a-

* The reader is requested to bear this constantly in mind; and not to forget, that at this very period, when Whitfield was writing to Wesley and his correspondents in England, of the union and sameness of faith in America, he was denouncing the greatest part of the Presbyterian preachers, in Connecticut, as Arminians, moralists, &c.; and that at no period from the settlement of the country to the present time, was there ever so much division on the unprofitable doctrine of irrelative decrees.

*Southey's Life of Wesley Vol. I. Chap. 11.

mong themselves, and to prevent his sowing any more seeds of schism, passed the following resolution.

"That whereas there have of late years been many errors of doctrine and disorders in practice, prevailing in the churches of this land; which seem to have a threatening aspect upon the churches; and whereas Mr. George Whitfield has been the promoter, or at least, the faulty occasion of many of these errors and disorders, this association think it needful for them to declare, that if the said Mr. Whitfield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend his administrations."*

In the same year, the Rector and Tutors of Yale College published their declaration against Mr. Whitfield, his principles, and designs, in a letter to him of fourteen pages. As we have already noticed this letter, in a previous Number, we only observe—referring the reader to the letter itself—that Mr. Whitfield manifested the same double dealing, in New-England that he had in Old,—that notwithstanding his disavowal of lessening the influence of the Clergy over their people, yet they prove, from his own letters, that while he was holding out the right hand of fellowship to the Clergy, he was by oblique insinuations, alienating their affections from them.

It is very apparent that the good Dr. Trumbull, in his History of Connecticut, highly disapproves of the conduct of the College and the association, in opposing Mr. Whitfield. He shews, from written documents, that Mr. W. was very cordially received in many parts of the country, particularly in Boston; and it is not a little singular, that notwithstanding

ing the Dr. lived long enough to see the evil effects resulting from the doctrines and conduct of Whitfield both in England and America, he should continue to the last to advocate measures, that have subverted the Platforms and Confessions of faith, established by the Puritans, and been the means of introducing Socinianism and many other errors which sap the very foundation of the Gospel. And it is still more singular, that the successors of those wise and provident men should now be supporting the same measures, espousing the same principles, and encouraging lay preachers and exhorters. Similar causes are generally found to produce similar effects. To warn our own people against practices so destructive of primitive faith, we have taken liberties with those who have long since been dead; and we shall make no apology for pursuing the subject in the fear of God, by laying before our readers further documents, corroborative of the foregoing remarks.

The following were the tenets generally embraced by the followers of Mr. Whitfield, or those who, at that period, were called *New-Lights*—as summarily comprehended by the consociation, assembled at East Guilford, May 27, 1746, in their charge against the Rev. Philemon Robbins of Branford.

"1. That he the said Robbins has in public taken upon him to determine the state of infants, dying in infancy; declaring that they were as odious in the sight of God, as snakes and vipers were to us; and left it wholly in the dark whether they were saved or not.

2. That he had assumed to himself the prerogative of God the righteous judge, in judging the condition of the dead, in a funeral sermon, saying that they were in Hell, to the great grief of mourning friends and others.

3. That in his public preaching

* Trumbull's History of Connecticut Vol. 2. p. 190.

he had been guilty of speaking evil of dignities ; declaring that the leaders or rulers of the people were opposers of the glorious work of God in the land ; and comparing our civil authority to, and with, Darius, who cast Daniel into the lion's den.

4. In judging and declaring those persons carnal and unconverted, that did not approve of the late religious stir that has been in the land ; and in the improvement of his sermon, dividing them, and calling one part, that is, the approver's, the children of God ; and branding the other part with the name and character of opposers.

5. The said Mr. Robins has also publicly and censoriously judged those that did not fall in with, and impute the religious stir in the land, (which he calls a glorious work of God) to be the work of God's spirit ; declaring such even guilty of the unpardonable sin.

6. He has publicly asserted, and taught, and laid down, that a man might be sincere in religion, and a strict observer of the sabbath, and yet be a hypocrite.

7. Said Mr. Robins has publicly reflected upon, and reviled the standing ministers of this land, calling them Arminians, and comparing them with, and to, false prophets, putting himself in the place of Micah.

With respect to his Antinomian doctrine, they complained :—

1. That he has publicly taught us, that there is no promise in all the bible that belongs to sinners : Thereby frustrating the covenant of God's free grace, and the condescension and compassion of God and his Son our Saviour, to poor, lost, and perishing sinners.

2. That there is no direction in all the bible, how men should come to Christ ; nor could he direct any person how they should come to him : Thereby rendering the study and search of the holy scriptures, at

least, an unsafe and insufficient way of finding Christ ; and the preaching thereof useless.

3. He has publicly taught, that it is as easy for persons to know when they are converted, as it is to know noon day-light from midnight darkness ; making the only sure evidence of conversion to consist in inward feeling, and a sense of their love to God.

4. He has declared in public, that believers never doubt of their interest in Christ, after conversion ; and if they do, it is the sign of an hypocrite ; rendering sanctification no evidence of conversion or justification, and that believers are never in the dark.

5. He has also taught, that God could easier convert the seat a man sits on, than convert a moral man ; and that the most vicious or vile person stands as fair for conviction and conversion, as the strictest moral man : thereby making holiness and obedience to the moral law, no way necessary to be found in men for their salvation.

6. Mr. Robins has taught, that there are some sinners that Christ never died for, nor did he come to save them ; thereby perverting the great doctrines of redemption in the gospel, and rendering all endeavours in men to obtain salvation useless, Arminianism, and blending the covenant of works and covenant of grace together.

To shew the wide difference between the same denomination of christians, and prove that error is ever at variance with itself, and *Proteus* like constantly changing its appearance, we quote another charge by the same Consociation. They animadvert on—

1. That bitter and censorious spirit, discovered by the said Mr. Robins, against all, even civil magistrates, as well as Ministers, who do not think the commotions in the land which bear the name of religion, a

glorious work of God, and the effect of the agency of the Holy Spirit ; declaring all such to be guilty of the unpardonable sin.

2. In that strange heat of spirit under which the said Mr. Robins has acted ; discovered in a perpetual uneasiness, or craving to be preaching; going into those many unscriptural night meetings and frequent public preaching under a religious pretence ; consorting with and improving those to preach and carry on in public as well as in those private meetings, that have been most forward and famous for their enthusiasm in the present day.

3. In the spirit of pride and conceitedness, and expectation to be believed only upon positive and bold assertion, discovered by the said Mr. Robins ; among other instances thereof, by publicly declaring, in a sermon, that the standing ministers in this land were Arminians, and calling them false prophets, while he put himself in the place of Micaiah before Ahab, in 1. Kings, 23. pronouncing these words upon it, "That if the body of this people were in the way to eternal life, the Lord had not spoken by him."

4. Mr Robins has publicly taught, that unconverted persons have no right to praise God.

On the subject of lay preaching, which has been so very popular for several years past—and of union meetings, still as prevalent, as destructive of the unity of faith—the venerable body above mentioned expressed themselves as follows :—

1. Mr. Robins' earnestness in promoting and improving strolling, or travelling preachers ; and improving those that were most disorderly, to preach and exhort in the society ; more especially in one such meeting carried on at his own house, by Messrs. Brainard and Bud ; and another at the same place, carried on by Messrs. Wheelock and Munson ; to the dishonor of religion, to the just offence

of many of the church and people, and to the destruction of peace and gospel order in our church and society.

2. His introducing Mr. Davenport to preach and exhort &c.

3. His preaching in Wallingford, in the meeting-house of the anabaptists there ; and that, contrary to the desire of a great number of the people at Wallingford, and to the advice of neighbouring ministers.

The foregoing statement is left to speak for itself. I cannot avoid desiring the reader, however, to reflect, that God is *not the author of confusion, but of peace as in all the churches* ; and let him offer up a thanksgiving to Almighty God, that he not only instituted a church in the world, but promised to be with it, to defend it by his grace, and protect it by his power, that the gates of hell shall never prevail against it.

WESLEY'S REASONS AGAINST SEPARATION.

[The Reasons against Separation alluded to in the foregoing Note, page 174, and which induced Wesley to continue in communion with the Church, are here inserted. We confess that they are not altogether such reasons as we should give, for abstaining from making a schism ; nor do we think them very creditable to his intellect. Surely, some more weighty *Reasons* for adhering to the Church, which had recorded his vows at ordination, might have been discovered, if he had been very anxious to find them. But we give them in his own words.]

"Whether it be lawful or no (which itself may be disputed, being not so clear a point as some may imagine) it is by no means expedient for us to separate from the Established Church.

1. Because it would be a contra-

diction to the solemn and repeated declarations, which we have made in all manner of ways, in preaching, in print, and in private conversation.

2. Because (on this as well as many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and his truth.

3. Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder their receiving so much, perhaps any farther, benefit from our preaching.

4. Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

5. Because it would occasion many hundreds, if not some thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

6. Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

7. Because, whereas controversy is now asleep, and we in great measure live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength, in enforcing plain, practical, and vital religion, (O what would many of our forefathers have given, to have enjoyed so blessed a calm?) this would utterly banish peace from among us, and that without hope of its return. It would engage me for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons

of my conduct, and to defend those reasons against all opposers) and so take me off from those more useful labours, which might otherwise employ the short remainder of my life.

8. Because to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom and greater depth and extensiveness of thought, than any of us are masters of.

9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, such as prejudice against the clergy in general; and aptness to believe ill of them; contempt (not without a degree of bitterness), of clergymen as such, and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or Christians.

10. Because the experiment has been so frequently tried already, and the success never answered the expectation. God has, since the reformation, raised up from time to time many witnesses of pure religion. If these lived and died (like *John Arndt*, *Robert Bolton*, and many others) in the Church to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein; they spread the leaven of true religion far and wide, and were more and more useful, till they went to paradise. But if upon any provocation or consideration whatever, they separated and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

11. Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion

that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved: but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his Providence in sending us out, is, undoubtedly, to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, whether it be lawful *in itself* or no, that it is lawful *for us*: were it only on this ground, that it is by no means expedient.

From the Christian Observer.

THE HUMBLE PETITION OF AMEN,

SHEWETH, That your Petitioner, though of a very ancient family, and formerly honoured with marks of peculiar distinction in the most august assemblies, has of late years been treated with so much neglect, as to be under the necessity of applying for relief to the well disposed; not knowing but that, if his present reduced circumstances should not be attended to, he may in a little time be utterly discarded.

Your Petitioner humbly begs leave to remind you, that the most ancient record we have of human affairs shews, that a most dignified station was allotted to him, he being appointed to express the devotions of the Church; and that he never appear-

ed in the assemblies of public worship, without being attended with the voices of the whole congregation. This honour, which your Petitioner received in the Jewish Church, was continued to him when the Christian dispensation superseded the antient economy; as is evident from what is related of the public worship of the early Christians, by respectable witnesses, who inform us, that the responses made by the congregation resembled the sound of thunder.

But now so deserted is your Petitioner, that although there be often some hundreds present in the congregation, he is scarcely noticed by more than *one* person in the assembly. Nor is it without reason to be apprehended, that he might be left destitute of this solitary support, were it not that the person alluded to holds his office on condition of performing this act; he being the parish clerk.

Your Petitioner begs leave to state, that this desertion of him has not arisen from any dishonourable charge brought against him. No one has ever exhibited any reasons why he should not have the same attention paid to him now as formerly. His degradation can only be attributed to a prevailing indifference towards religion in general.

Your Petitioner is encouraged to represent his case to *you*, by the many proofs given in your work of zeal not only for the doctrines of the Established Church but for her worship likewise.

Your Petitioner therefore humbly requests your exertions in his behalf, and as in duty bound will ever pray for you.

AMEN.

DISCIPLINE OF FOREIGN CHURCHES.

Our readers may be gratified with

the following extracts from *Durel's view of the government and public worship of the Reformed Churches beyond the seas*, as they convey an intelligence of facts not generally known. Durel was Minister of the French Church in the *Savoy*, in the reign of Charles the Second. He had travelled into foreign parts during the civil wars and Cromwell's usurpation; and professes to write from his own knowledge and observation.

Of the *Lutherans in Germany*, the author says,

"There is never a national Church among them, but has subordination of pastors. The *superintendants* have the power of ordination, as the Bishops of the Church of England have, and they are accounted for no other than Bishops, though they have but the Latin title of that office: of which I shall shew anon the reason. In Denmark, Sweden, and Norway, which are the only three *kingdoms* that have embraced the Augustan confession, they have Bishops and Archbishops, both name and thing.

"As for the public worship of God they have all of them *set forms of Prayer*, not one excepted, some differing from ours, some being in a manner the same. They observe *holy days*: they have *set times* for fasting. They sing not only Psalms, but many Hymns and spiritual Songs, whereof some were anciently used in the Church, and some are of *Luther's* own making. And they sing them with *organs* and other instruments of music. In many places they wear *surplices* and other Church ornaments. They use the *cross in baptism*, and receive the communion *kneeling*."

It may be remarked that there is reason to believe, that there is not a *national Church* in the world, whose government is *Presbyterian*, except those of Holland, Scotland, and Geneva. All the rest, of the Calvinis-

tic persuasion, appear to have a subordination of ministers, as well as the Lutheran; and in their government and mode of worship, approach more nearly to the usages of the Episcopal Church, than to those of dissenters. On these points, the author expresses himself thus:—

"To speak now of those other Churches, more peculiarly called *reformed*, with whom we agree in all *doctrinals*, and indeed in the main, both for *discipline* and *rites*, notwithstanding some small things in which we differ, as all national Churches do one from another. It is known of all who have enquired after it, that in the Protestant cantons of *Switzerland*, there is a subordination among their ministers, viz. *superintendents, pastors, and deacons*. And so in all other reformed Churches in the *Palatinate*, in *Hessen*, in the *elector of Brandenburg* his dominions, as well among them whom they call *Calvinists*, as amongst the *Lutherans*; in the principedom of *Anhalt*, in the city of *Bremen* in *Poland*, and in the great dukedom of *Lithuania*, &c. No ministers in any of these Churches ought to be ordained, according to their discipline, without the inspector or superintendent; and in some the superintendent alone gives the imposition of hands, without the assistance of inferior ministers. And in those countries where the Churches are so numerous, as to have many superintendents or inspectors, they have their superintendents and inspectors general, who are as our Archbishops, for order's sake. These superintendents have all that is essential to the functions of true Bishops, viz. the power of ordination and jurisdiction. Nothing is done without them, and great respect is had to them. I remember that being at *Basil* not long ago, the superintendent of the Churches of that city and the territory thereof was called by the ministers who were far older, (for he is not

forty years old) *Reverendus Dominus Antistes.*"

With regard to the method of public worship, rites, and ceremonies, in the foreign Calvinistic Churches, this author relates as follows :

"Take this for a most certain truth, that all the reformed Churches beyond the seas, not one excepted, have *set forms of prayer*, and for the administration of sacraments, for marriage, &c. Both in *France* and at *Geneva*, and likewise in *Holland*, (where there are *set forms* prescribed and always used,) they do but follow the judgment of Mr. *Calvin*, in this their imposing of *set forms*. In other reformed Churches, as in those of the *Palatinate*, of *Hessen*, *Poland*, *Lithuania*, *Hungary*, *Transylvania*, and indeed in most, they have the Gospel and Epistle of the day, which are always read according as they are appointed, in some places at the Communion Table ; and the text for the Sermon is usually, and by some always, taken out of them, as thousands of printed Sermons do clearly testify. The Protestant Churches of *Switzerland* keep all the days which the Church of England hath set apart for the commemoration of the mysteries of our redemption through Christ, viz. the nativity, circumcision, passion, resurrection, &c. &c. The shops are shut on those days ; no manner of work is done publicly in them, all the people are to go to Church. In *Holland* they keep not only the days of the nativity, resurrection, and pentecost, but also the next day following ; besides the circumcision and ascension. This was enjoined by the Synod of *Dort*. In *France* the Protestants meet usually upon all the said days ; but never fail upon the days of nativity, circumcision, &c. As for *Organs*, they have them in most reformed Churches where they can be at the charges of them ; in *Hessen* ; in many Churches of *Holland* ; also at *Basil*, and in other Churches of *Switzer-*

land ; at *Heidelberg*, and almost every where in the reformed Churches of *Germany*, and in other parts where they can have them. I find confirmation used in most of the reformed Churches ; and in some with imposition of hands."

For the Churchman's Magazine.

ON DIFFERENCES OF OPINION.

O ! sir, there are differences of opinion about that—is a reply which one often hears from the disputers of this world, to a statement of some of the most fundamental truths of religion. We live, it seems, in an age of new discoveries. Cruisers scour the northern seas, in hopes of finding a shorter cut to India ; and guides are offering to conduct us by an easier, if not a nearer rout to heaven. Sciences of every description are passing through wonderful improvements ; and why not religion ? A writer tells us with much complacency, that *we stand on the shoulders of the Apostles, and must needs see further than they did*. This might pass for very good logic, if it could be made to appear that *their eyes were no better than ours*. But what must be still more humiliating to "the holy company," it seems they did not understand their own writings. "The holy Church throughout all the world," too, has been for eighteen hundred years in the dark, ignorantly worshipping Him as God, whom later discoveries have proved to be a mere man ; and moreover, mistaking the meaning of a great variety of expressions, which seemed to unlearned eyes to intimate that there were wicked men in the world, who would be *punished with everlasting destruction from the presence of the Lord*. But these unseemly "corruptions" and "vulgar opinions," if we may credit the *learned* and illu-

minated oracles of the day, are fast growing out of date ; and the intelligence is modestly announced by their telling us, that *men will think differently on these subjects*—that *expressions are capable of various constructions*—that *language is uncertain* ; and that *Sacred Criticism is bringing many hidden things to light*.

Seriously,—for it is impossible to think of fatal religious delusions with any other emotions than those of seriousness—it is astonishing to see with what composure fundamental doctrines of religion are questioned, and denied, and pronounced with a careless air to be merely *differences of opinion*. Whether Jesus Christ be GOD, and whether there be a HELL for the future punishment of the wicked, some men I suppose will continue to doubt, till the truth shall be realized at the last day. But what, if some will doubt, and others deny ? Truth will remain the same, whether it is perceived or not. I suppose there is not a doctrine or precept of natural or revealed religion, which has not been denied at some period or other. Is it the being of a God ? Who does not know that there always have been, and still are, “fools who have said in their hearts, there is no God” ?—Is it the Divinity of Christ ? The denial of that is made a part of the no-creed of the Unitarian school.—Is it the soul’s immortality ? The whole tribe of materialists join in telling us that Death is an Eternal Sleep.—Is it the future punishment of the incorrigibly wicked ? In flat contradiction to God’s own declarations, a few self-deceivers persist in affirming that all will be saved. Not only will the “Holy company of the Apostles,” and “The noble army of Martyrs” enter into the heavenly rest ; but Judas Iscariot and Tom Paine—whoremongers and adulterers, pirates, cut-throats, and whatever is vile and abominable amongst men,—all will be admitted

to “sit at God’s right hand, where there are pleasures forever more.”

If we attempt to raise our voice against these monstrous delusions, some one jogs our elbow, and whispers,—“sofly, my friend ; you see, there are *differences of opinion* about these matters ; they are disputable points, on which intelligent men have agreed to differ—you must have *charity*.”

Now, it is a question well worth the serious consideration of every man, who is disposed to leave the good old paths,—what degree of attention he ought to give to those theological cruisers, who are every day returning with accounts of their new discoveries. He ought first to be assured of his safety in trusting himself to their guidance ; lest, after having been led round for a while in a chase after phantoms, both he and his leaders fall into the ditch together. I am aware that it has ever been a hard task to open the eyes of one *who is willing to be deceived*. There is something very fascinating in the idea of getting to heaven through a wide gate and a spacious way : yet common prudence would require, that a man should be absolutely certain that his way does not lead to hell, before he ventures on the experiment of walking in it. He may find, to his sorrow, that these *differences of opinion* lead to very serious consequences ;—that the disbelief of a hell will not annihilate the place, nor hinder him from being shut up within its prison-walls. In fine, he has the greatest reason to stand in doubt of the correctness of his opinions, if he took them up because of their indulgence to his faults, and their requiring little or no self-denial.

Let my readers then beware how they are seduced by such gentle appellations as *differences of opinion*. “The Angels that kept not their first estate” are “reserved in everlasting chains, under darkness, unto

the judgement of the great day," because they happened to differ in *opinion* from the angels that kept their loyalty. Korah, Dathan, and Abiram "went down alive into the pit," because they were of *opinion* that they might exercise the priesthood as well as Moses. It was the misfortune of the fool to be of *opinion* that there is no God. Judas Iscariot entertained the *opinion* that thirty pieces of silver was a good price for betraying his Saviour; and we read of certain "deceivers," who, gratuitously, for ought that appears, "denied the Lord that bought them"—being undoubtedly of *opinion* that he was nothing but a man.

It appears then that differences of opinion are of some consequence. They have made heaven itself the theatre of war—they have deluged the earth with blood—deformed the Church of Christ by "false doctrine, heresy, and schism;" and peopled the regions of hell. W.

For the Churchman's Magazine.

RELIGION.

The character of true religion is often grossly mistaken by the world, and not always clearly conceived by those who profess to be her votaries. Hence, amidst a great deal of religious profession, there is comparatively but little pure and undefiled religion—the rest being either counterfeit, or debased by a mixture of human motives and feelings.

Religion lives not in the noise of a loud and boisterous profession—she does not erect her altar in the streets and market-places of the city, and for a pretence make long prayers, that she may be seen of men—she is not a saint at church, and a devil at home—she deals not in smooth and flattering speeches, that she may afterwards slander with more security

and effect—she thinketh no evil, and rejoiceth not over the lapse of any erring brother—she refuseth not her consolations to the broken-hearted, who mourn over the evil of their days—she dwells not in the abyss of mental misery—she rides not on the wings of ecstasy—she is not a believer in dreams, and visions, and new revelations—in a word, she is the same unchanged, beauteous offspring of heaven, which was nourished and brought up eighteen hundred years ago under the ministry of the Son of God.

They, who seek her aright, will find her moving in the busy walks of life, diffusing peace and righteousness on every side, and promoting good will between man and man: but her chief delight is enjoyed by the domestic fireside. At proper seasons, she resorts to the house of prayer, and joins with humble faith and holy hope, in the worship of the great congregation; but she remembers also the command to pray in secret; and there she passes some of her holiest hours.—Her faith teaches her that she has something to *do* as well as to *believe*; and that it will be no apology for neglecting her household, that she has heard many sermons and exhortations. Hence, she is desirous of training up her children in the nurture and admonition of the Lord, believing this to be the most promising way of making them like herself.—She is slow in giving credit to an evil report; and so averse is she from the hated custom of disseminating and amplifying stories of scandal, that she hears and forgets them in the same moment.—Above all, she is meek and lowly in her own eyes, and maketh much of them that fear the Lord.—She wishes indeed, for the honour of her heavenly Father, that her light should shine before men; but she does not seize her lamp, and make an ostentatious display of her virtues in the public ways, causing a trum-

be sounded before her.—Mam her acquaintance to whom a stranger : and hence she is nes brought into unmerited e, for being supposed to dwell company. Her reputation in rld, is equally injured by the rmness of some of her friends, ill-tempered and ill-directed others ; but she labours to oth to a better mind.—Often o be found in the secret cham-lding high and holy commun-h her Father in heaven ; or ng rules for holy living from ok of Life ; or conversing e mighty dead, whose spirits ath in their pious works. er retirement, she goes forth inister to the temporal and il wants of the poor—she re- the couches of disease—to mbers of death, where she en- s the departing soul to fasten exceeding great and precious s held out to him that over-
 ler ! if this description can ou in your search after pure —if you can find her by these her character, take her to thy-“ Forsake her not, and she ervice thee. Exalt her and ill promote thee : she shall ee to honour when thou dost e her.”

W.

or the Churchman's Magazine.

REQUISITES TO EFFECTUAL PRAYER.

ever expects to have his answered, must pray,— /ith a *lively faith*. “ All “ says the Saviour, “ whatso- shall ask in prayer, *believ-* shall receive” ; and we are one Apostle, that “ without is impossible to please God” ; another, that he who prays

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without faith, must not expect “ to receive any thing of the Lord.”

2. He must pray with a *fervent desire* ; and this desire will not exist unless he feels the absolute need of the blessings which he requests. If he draws near to God with his mouth, and honours him with his lips, while his heart is far from him, he has nothing of the spirit of prayer, and cannot rationally expect a return.

3. He must pray with *patience* and *perseverance*. The efficacy of persevering prayer is exemplified, in the parable of the poor widow and the unjust judge. This was spoken to show that men ought always to pray, and not to faint. “ Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?” This fixes the value of persevering prayer.

4. He must pray with *lowliness* and *humility*. The self-accusing publican who could not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner, went down to his house justified rather than the pharisee, who had none of his humility ; and our Saviour's comment is too remarkable to be passed over ; “ For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.”

Whoever exercises these affections in his petitions for such objects as it is proper for God to grant, may be assured of a favourable answer in God's own time.

T.

CHURCH MUSIC.

“ *A Collection of PSALM, HYMN, and CHANT TUNES, adapted to the service of the Protestant Episcopal Church in the United States of America,*” has lately made its appearance in New-York, which we are persuaded will be found worthy

of the attention of every lover of Church Music. From the Preface to the publication we extract the following observations, as the best way of introducing our readers to a knowledge of the work itself.

"This publication was undertaken with the design of improving sacred music in one of the Episcopal Churches in the city of New-York. Although there were without doubt, many persons of the congregation, who felt that they ought "to sing and make melody in their hearts to God," yet it was obvious that comparatively few united with their voices also, in the performance of this duty. To produce, therefore, the union of outward with our inward praise, in the service of that God, who is to be worshipped both "with our bodies and our spirits, which are his," was thought to be an object worthy of serious attention. A committee was appointed by the Vestry, who, in conjunction with the Rector, had full power to adopt such measures as should have a tendency to effect what was so much desired. After mature deliberation, this committee determined to procure a selection of Psalm, Hymn, and Chant tunes, arranged in such a manner as to be easily learned and practised, not only in the Church, but in private families. It was considered, that in this way, the means would be presented to all who have a talent for music, of enabling themselves to take an active part in this most delightful religious exercise. But as the same reasons which rendered such a publication desirable in one congregation, might be found to exist in others, the work was not prosecuted with an exclusive design, but an effort has been made to adapt it to the service of any Episcopal Church.

"The book is divided into *three* parts: the 1st, containing Psalm and Hymn tunes; the 2d, tunes adapted to select Hymns from the Book of

Common Prayer; the 3d, chants adapted to the Hymns of the Liturgy.

"The Psalm and Hymn tunes are from the compositions of the most approved ancient and modern authors; and those arrangements have been adopted which unite, as far as is practicable, facility and execution, with correctness and beauty of harmony.

"The Chants have been chosen from among a great number of the best that could be procured. For this purpose, the latest publications in England were sent for, and manuscript copies were also obtained of those Chants which were most frequently used, and most esteemed, in the Cathedral Churches of that Country.

"The great object throughout the execution of the book, has been, to select such a number of tunes as can be easily learned by a whole congregation, such as are appropriate to all the variety of sentiment expressed in the words to be sung, and such as are of a chaste and classical style of composition. Should any persons find that some of their favourite tunes are omitted, they must remember, that so great is the diversity of taste, that it would be impossible to gratify all, without swelling the book to an inconvenient size, and thus defeating the object of the compilation."

The compilers have selected the tunes from numerous collections; and for the convenience of the organist, an *instrumental* part has been added by Mr. P. K. Moran, whose skill as an Organist and Composer is well known.

In the arrangement of the *Chants*, attention has been paid both to the musical and rhetorical accent, in such a manner as to give effect to both. The old method of chanting, in which the same number of *syllables* was uniformly allotted to the cadence, is rapidly giving place to a

method. The present work, we have no doubt will contribute to a desirable result.

The form of the book is a Royal quarto, of near 180 pages; and exhibits decidedly the most beautiful men of musical engraving which appeared in this country. On the whole, we cannot but regard it a valuable addition to the already numerous collections of Church Music which we possess; and the loving correct harmony will be please their favorite tunes rescued from the mutilations and *improvements* which they have too often made to undergo, from the inspiring spirit of some modern publishers.

GENERAL CONVENTION.

the Philadelphia Recorder of Saturday, May 24th, 1823.

The General Convention of the Protestant Episcopal Church, commenced its session in St. Peter's Church in this city, on Tuesday the 13th inst. The Rt. Rev. Bishop Doane, preached the introductory sermon, and enforced upon his hearers the duty of aiding the institutions of the Church, especially the Theological School, and the Domestic and Foreign Missionary Society.

The Domestic and Foreign Missionary Society held its annual meeting in St. Paul's Church on Tuesday evening; at which the report of the proceedings was read, and addressed by the Rev. Mr. Onderdonk, Key, Esqr. and others were present. From the report it appeared that the sum of about \$5000 had been added to the treasury of the Society.

Thursday the consecration of Rev. John S. Ravenscroft to the episcopate of North Carolina, took place in St Paul's Church. The Rev. Bishop White, presiding

Bishop, was assisted by the Right Rev. Bishops Griswold, Kemp, Croes, Bowen, and Brownell. Sermon by Bishop Griswold: morning prayers were read by the Rev. Mr. Green of North Carolina.

On Friday morning a sermon was preached by the Right Rev. Bishop White, in St. Peter's Church, and a collection made in aid of the funds of the Domestic and Foreign Missionary Society.

The Convention is numerous attended, and, as citizens of Philadelphia, we feel that we are enjoying peculiar privileges. May the great Head of the Church overrule all the doings of His assembled servants, to the promotion of His glory, and the edification of His mystical Body."

It appears also from a later number of the same paper, that the Convention closed its session on Monday evening of the 26th; and that amongst other business, a committee was appointed on the subject of Psalms and Hymns, to report to the next Convention. When the Journals of the Convention shall have been published, we shall lose no time in giving the substance of them to our readers.

Proceedings of the Convention in the Diocese of Pennsylvania.

On Tuesday, the 13th of May, the annual Convention of the Church in Pennsylvania was held at Lancaster. It was attended by 17 Clergymen and 32 Lay-Delegates. After the usual exercises, and the administering of Confirmation to 13 persons in St. James, Church, the Convention was organized, and the venerable Bishop proceeded to deliver his address on the state of the Church in the Diocese.

From that document it appears, that in the course of the year he has ordained two Priests—displaced two

from the ministry, under the 7th canon of 1820—laid the foundation-stones of three Churches—consecrated two; and confirmed two hundred and ten persons.—One of the Churches consecrated was St. Stephen's in the city, of which the Rev. Mr. Montgomery has been chosen Rector.

The address represents the *Society for the Advancement of Christianity in Pennsylvania* as "blessed by a considerable degree of usefulness; although not sustained by a patronage adequate to its importance;"—the *Sunday Schools* as "in successful operation;"—and "the stock of the Corporation for the support of the widows and children of the deceased clergymen" as amounting to \$30,000.

The Bishop expresses his confidence in the Bible Society of Philadelphia; and promises that it will continue to be yielded, so long as they shall continue to act on the ground of their original organization—that of distributing the Bible without note or comment.—He urges an attention to the creation of a fund for the support of a future Bishop; and laments the little patronage which the Theological Seminary at N. York has received from the members of the Church.

We give his thoughts on *Missions* in his own words.—

"It is a matter known to those who are prominent in the concerns of our Church in this state, and doubtless the same is felt in other sections of the Union, that we receive most pressing entreaties for the extension of beneficence beyond our respective bounds; especially to the scattered Episcopalians, who have seated themselves in the states which have derived their existence from the federal union. There is also a sentiment considerably prevalent, that it has become a christian duty, to add our efforts to the many recently put forth, as well in America as in Eu-

rope, for the evangelizing of heathen nations. In my last annual communication, there was stated the fact, of there having been organized a society by the public wisdom of our church, for domestic and foreign missions. It has also been thought proper, to make the city of Philadelphia, in this state, the seat from which the combined energies are to be put forth. Your Bishop is aware of the weight of the claims lying on us, from the many places within our own Diocese, destitute of the means of grace. He, however, considers it as his duty to declare the opinion that the objects stated have also their claims on us not to be disregarded consistently with the extensive requisitions of christian charity. It will be seen on attention to the constitution of the society, that every contributor has his choice of pouring his bounty either into the channel of the domestic, or into that of the foreign object; and while the opinion is here expressed that the former was designed to be the most prominent, it is with the expectation, that in the disposal of what the public liberality may supply without the restraint of appropriation, the society will regard the latter object also, in proportion to the means with which they may be furnished."

The Parochial Reports from about twenty seven Congregations exhibit a total of more than 1500 Communicants, between 500 and 600 Baptisms, and nearly 1600 Sunday Scholars. The returns are as usual extremely defective; and the remark we fear will apply to the parochial reports of almost every Diocese, that they afford but little insight into the actual state of the parishes. The Report of the Rector of St. Paul's Church in Philadelphia, is, however, an honourable exception to the above remark. The addition of 50 communicants during the last year has swelled the number to 210 while the Sunday Scholars amount

to 500, (200 of whom are people of colour.) The congregation includes too, a Society of ladies for aiding young men destined for the ministry, two of whom are already receiving its assistance; and another of young men, whose object it is to distribute the Homilies in the form of tracts.

It appears from the Report of a Committee for supplying vacant congregations and organizing new ones, that at least 8 or 10 missionaries might be employed to advantage in the Diocese.

The whole amount of the Episcopal fund is \$7733.09. invested in six per cent. stock.

Domestic and Foreign Church Missionary Society.

This Society held its first Annual Meeting in St Paul's Church, Philadelphia, on the evening of the 20th of May, 1823, when the Directors offered their Report, from which we collect the following particulars.—

“The Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in making this their first report, have to lament that the account which they are about to give of the affairs of the Society is not more interesting: While at the same time, they would return thanks to God for the encouragement he has been pleased to afford. The unanimity with which the society was organized by the general convention, was regarded by all, as a favourable indication of the manner in which it would be supported by the church. Although this expectation has not been fully realized, the board are disposed to take encouragement from the general expression of opinion in favour of the society, rather than to despond, because these professions have not yet been followed by corresponding ex-

ertion. The society has commenced its operations under circumstances by no means inauspicious; other institutions which are now dealing out the bread of life to thousands and tens of thousands, did not make a more promising beginning. We shall indulge the delightful hope, that ere long “we shall reap if we faint not.”

Eleven Auxiliary Societies have already been formed to this institution. It appears also from the Treasurer's account, “that there is in his hands a balance of \$2256 10, without any specification of the manner in which it shall be appropriated: and a further balance of \$376 80—appropriated by the contributors to Foreign Missions, and a further balance of \$1157 96, appropriated by the contributors to Foreign Missions.—Making a total sum at present in the Treasury, at the disposal of the board of \$3790 86. Besides which, there is also, in the hands of the Trustees of the permanent fund, the sum of \$1206 24, arising from the 20 per cent of all monies coming into the Treasury, which have been thus appropriated according to the provision of the 7th Article of the Constitution.

It also appears that there are at this time twenty-one Patrons of the society, so constituted by the payment of \$50—1 life subscriber who have paid \$30—and 74 annual subscribers, 70 at \$3 per annum and 4 at 5 dollars.”

Under the head of *Missionary Stations*, the following statements appear—

“Mention has already been made of the Mission School on the Western Coast of Africa, and of the appointment by the board of Directors of Mr. and Mrs. Bacon, for that station. Although the committee have not been enabled to prosecute this design, they conceive that the object ought not to be lost sight of—and hope at no very distant day, to see

the mission commenced. An undertaking of this kind should be prosecuted with great caution, and as far as possible, with a knowledge of all those circumstances which would either promote or retard its prosperity. By a little delay this knowledge will be obtained; and it may be that the American Colony now forming at Cape Messurado, will form a point around which many similar establishments may spring up. If at some future day, a station similar to that at Regent's Town, in the neighbourhood of Sierra Leone, under the care of the Rev. Mr. Johnson, can be selected—unconnected with the colony, yet protected by it, it would seem to promise the greatest probability of success.

The attention of the committee has also been directed to the North West Coast of America some where within the bounds of the U. States, as a promising field for missionary labour. A young gentleman about to receive Deacon's orders had his mind directed several years ago, to the subject of a mission here. There are several of the Indian tribes along the coast, who are described by persons having resided among them, as a noble and highly interesting race of men.

In reply to the letter written to the Rt. Rev. Bishop Chase of Ohio, requesting information upon the subject of Missionary stations in the West, he writes as follows—"I beg leave to observe that I know or have heard of no state or Territory west of the Alleghany mountains, but what requires the immediate aid of missionary labours. There are doubtless many vicinities, or places in which a missionary could be located to more advantage than in others. Where these are out of my own Diocese, I am not able to say with any satisfactory precision, having been advised at my consecration, by the Rt. Rev. the Bishops, to confine my labours to the Diocese of Ohio, I

have had no inclination, nor ability to exceed my own limits.

But dear sir, if I might be permitted to state my own mind, without being confined to the questions you propose, it would be, that the society in the first outset appoint some one or more missionaries for each state, and territory, without any ecclesiastical authority, and send them forth as Evangelists to preach repentance unto sinners, and to gather together the outcasts of Israel. In fulfilling this duty they would be able to obtain more information on the several points embraced in your letter, than the Society could any other wise obtain. To attempt locations in the present state of the society's information would be difficult if not hazardous. But the characters to be chosen for this purpose, and this important work, must be of good natural constitution—good abilities, unquestionable piety, and great prudence.

A new and interesting missionary station has lately presented itself to the attention of the committee, among the nations residing in the Territory of Michigan, has been received from Mr. Eleazer Williams, at present residing among them—dated Green Bay, Michigan Territory, December 2, 1822; in which he asks the aid of this society.

One other station has presented itself to the consideration of the committee, where possibly the society may be eminently useful in planting the Church, and extending the knowledge of true religion. The place referred to is St. Augustine, in East Florida. A young men's missionary society in Charleston, South Carolina, over which the Bishop of that state presides, has already supported the Rev. Mr. Fowler as a missionary at this place for a considerable length of time. They have lately made application to the general society for assistance."

In concluding their report, "the

Board of Directors beg leave to congratulate every member of the society and of the church, upon the auspicious commencement of its labours.

As yet, it is a grain of Mustard seed hid in the earth—but under the blessing of God, who never fails to honour them, who honour him, it will yet become a tree, under whose shade many will sit with great delight.

To the enlightened philanthropist who looks not beyond the temporal happiness of his fellow creatures, it must be a source of pleasure, to observe the wide spreading zeal, which in these latter days, is pervading the Christian Churches. He will anticipate with peculiar satisfaction, the approaching period, when the dark places of the earth, will be cheered by the comforts and consolations which Christianity scatters along her path. But to the believer in the Lord Jesus Christ, who takes into his calculation both worlds; and whose interest in the affairs taking place around him, is determined by the connection with the eternal welfare of mankind, the signs of the times are awfully important. He beholds the volume of Prophecy which has been rolled up for ages gradually unfolding. And the kingdoms of this world convulsed to their very foundations, preparing the way for the establishment of that better dominion, when every knee shall bow to *Immanuel*, and every tongue “confess that he is Lord to the glory of the Father.”

One of the happiest features in the present prospect of the Church of Christ, is the increasing spirit of Missionary zeal. This sacred fire—not like that celebrated in the Pagan fable, did in truth come down from Heaven and is finding its silent way over both continents. With the increase of missions, the advance of true piety is inseparably connected; the living members of Christ’s mystical body being partakers of the same

faith, animated by the same hope, and constrained by the same love of Jesus Christ; will delight to emulate each other in the same blessed enterprise, which promises to give the Heathen to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession.

Blessed are all they who are interested in such a cause; they are fellow labourers with God, in the accomplishment of his purposes. They are the best friends of the Lord Jesus who “came into the world to save sinners.” Let us not doubt, or fear, or grow tired in the work—“The Lord himself is with us—the God of Jacob is our defence”.

Nothing can be proposed, remarks Mr. Cecil, so wild and absurd, *as not to find a party*—and often a very large party—ready to espouse it. It is a sad reflection on human nature, but it is too true. Every day’s experience and history confirm it. It would have argued gross ignorance of mankind to expect even Swedenborgianism to be rejected at once by the common sense of men. He, who laid the snare, knew that if a few characters of some learning and respectability could be brought to espouse it, there would be a silly multitude ready to follow.

The same author observes, that some young ministers have been greatly injured, by taking up their creed from a sort of second or third rate ministers. Toplady, perhaps, has said, that he has found his preaching most successful, when it has turned on the grand doctrines of Calvinism. A young man admires Toplady, and adopts the same notion concerning his own ministry. The effects are commonly disastrous.

Owen remarks, that it is not sufficiently considered how much a min-

lter's personal religion is exposed to danger, from the very circumstance of religion being his profession and employment. He must go through the acts of religion : he must put on the appearances of religion : he must utter the language and display the feelings of religion. It requires double diligence and vigilance, to maintain under such circumstances, the spirit of religion. I have prayed; I have talked; I have preached; but now I should perish, after all, if I did not feed on the bread which I have broken to others.

The first duty of a minister, is, to call on his hearers to *turn to the Lord*. "We have much to speak to you upon. We have many duties to urge on you. We have much instruction to give you—but all will be thrown away, *till you have turned to the Lord.*"

I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man, who gets into a habit of enquiring about proprieties and expediences and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on *action*, that every thing seems to say loudly to every man, "Do something"—"do it"—do it."

The whole number of Episcopal Clergymen in the United States at the beginning of the present year was 340, distributed as follows:—

Maine, 2; N. Hampshire, 4; Massachusetts, 17; Vermont, 6; Rhode-Island, 5; Connecticut 45; N. York, 88; N. Jersey, 11; Pennsylvania, 31; Delaware, 3; Maryland, 50; Virginia, 24; N. Carolina, 10; S. Carolina, 26; Ohio, 8; Georgia, 3; Kentucky, 4; Louisiana, 1;

Mississippi, 1; Missouri, 1; Many have been ordained since the commencement of the year.

CHURCHES IN NEW-YORK.—From a list of Churches and Chapels in that City, published in the Comm. Advertiser, it appears that there are the following:—Episcopalians, 15—Dutch Reformed, 9—Presbyterians, 15—Associate Reformed, 5—Methodists, 11—Anabaptists, 8—other denominations, 20—Total, 83.

CHURCHES IN PHILADELPHIA.—According to Pouhson's Paper, there are,—Presbyterian, 13—Episcopalian, 10—Baptist, 8—Methodist, 14—Friends Society, 5—Roman Catholic, 4—Unitarian, 1—other denominations, 25—Total, 80.

A GOOD EXAMPLE.—MR. WILLIAM SCOTT, a member of the First Presbyterian Church in Elizabethtown, N. Jersey, has recently endowed a scholarship in the Theological Seminary at Princeton, by a donation of \$2,500, the interest of which is to be forever applied to the support of a student in that Seminary. *Ibid.*

WASHINGTON COLLEGE.—Our readers will be happy to learn, that the application to the Legislature for a Charter of a New College has been successful. A Bill in form has passed both Houses, appointing Trustees, and granting them the usual powers of organizing and managing the institution. It is to be called, for the present, after the name of the illustrious founder of our liberties; and its location is to be determined by the Trustees. A more particular account of the charter may be expected in our next.

THE CHURCHMAN'S MAGAZINE.

III.]

JULY, 1823.

[No. 7.]

ARISING IN DARKNESS TO
THE UPRIGHT.

*the upright, there ariseth
light in darkness.* Ps. cxii. 4.

did not enter into the schemes

Almighty, to exempt, even
the faithful servants, from the
trials of this troubled state of
existence. With regard to tempo-
rary afflictions, "all things come
to pass: there is one event to
the righteous and to the wicked;"
his indiscriminate dispensa-
tion of good and evil among the
children of men, without any particular
reference to their deserts, is one of
the arguments for a future state of
rewards and punishments, discover-
ed by unassisted reason, which it
is possible to set aside. The
fact that all the earth will most as-
surely *do right*; but how his
divine judgements can be brought
to pass without punishing the wick-
ed in the future world, who have not
been punished in this, and reward-
ing the righteous who have not
been rewarded here, is a mystery
that is not to be understood, and it
cannot be believed without
divine revelation.

Nevertheless true, that the
righteous have supports under the
troubling events of the present
world which the wicked have not.
It is the habitual reliance on
the faithfulness of God; the per-
suasion that he does not willingly
grieve the children of men;
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the conviction that all things shall
work together for good to them that
love God; and that, long and dark
as the night may be, day will come
at last, and a light arise which shall
no more go down forever. But
when trouble comes on a man who
is not habitually stayed on his Ma-
ker, it comes like "a strong man
armed;" there is no place of re-
fuge at hand; no present support,
and often, no prospect of a speedy
termination of the night.

But, "unto the upright, there
ariseth light in darkness." The
commentary of Bishop Horne on
this passage, is at once so beautiful
and judicious, that I cannot do bet-
ter than to adopt it as the basis of
the present remarks. "While we
are on earth," says he, "we are
subject to a threefold darkness;
the darkness of error, the darkness
of sorrow, and the darkness of
death. To dispel these, God visit-
eth us by his word, with a threefold
light; the light of truth, the light
of comfort, and the light of life."

1. In the first place, we are subject
to the *darkness of error*.

It would lead us into a wider
field of discussion than we now pro-
pose to occupy, to investigate the
causes of error in general; and we
shall therefore confine ourselves to
the statement of some of those cau-
ses which give birth to *religious* er-
ror, compared with which, all other
kinds are of subordinate importance.

A most obvious source of mista-
ken views in religion, is, the hasti-

ness with which men make up their religious opinions, while their knowledge of the subject is very imperfect. If, from any cause, they have unhappily taken up a *prejudice* against any article of doctrine or duty, the matter is rendered still worse. Ignorance is of itself, sufficiently prolific of error; but when ignorance and *prejudice* combine to enthrall the spirit, nothing but a miracle of grace can dispose it to the reception of truth. When I speak of ignorance as the source of religious error, I do not exclusively mean that ignorance of general subjects, which belongs to uneducated minds. I include also, that ignorance of the truths of religion, which is often found in minds of a high order, enriched by science, and eminent in professional attainments; for it is true of religious opinions, as well as of any other opinions, that they cannot be correctly formed without study. "Ye do err, *not knowing the Scriptures*," may be said to an accomplished philosopher, with no less propriety than to one who is a stranger to polite learning; for divine truth is as little accessible to the one as to the other, while they seek to approach it through any other medium than that of Revelation.

But there is danger, also, of being led away from the simplicity of truth, by a narrow, partial, or sectarian mode of education. Men often adopt from their teachers, a set of technical phrases and expressions, descriptive of opinions peculiar to a sect, but constituting in their opinion, the very marrow of theology. By hearing these often rehearsed from the pulpit, and an implicit belief in them urged as most necessary to salvation, they come to consider them of more importance than they really possess, even on the supposition of their truth; while the plain and fundamental rules of the Gospel

which are infinitely more important, are thrown comparatively into the shade. In this way, distorted views of some subjects, and erroneous views of others, are early formed, and ever afterwards cherished. Thus is truth shut out by a double wall of ignorance and *prejudice*, which no efforts at instruction can afterwards surmount.

To these causes of error, we are obliged to subjoin another, which bears no little sway in minds of a certain cast, and is perhaps even more invincible than those already mentioned. The vanity of wishing to appear more knowing than the rest of the world, leads many to the rejection of truths, which have been ever held as sacred by the wisest and best of mankind, and to adopt errors which they would never have embraced, if there were none to applaud or censure. The passion for fame is so strong in some, that they will avow any opinion however strange, for the sake of notoriety; and to gain themselves a reputation in the world, would demolish, if they could, the rock of ages, on which our dearest hopes of immortality are built. This feverish longing after distinction, is precisely the same in character, with that which induced Erostratus to fire the temple of Diana at Ephesus, in the night on which Alexander of Macedon was born, that he might render his fame immortal. This affectation of independence—this ambition to be thought superior to vulgar errors and popular prejudices, has itself been the root of more errors than bigotry ever proposed to the faith of mankind, or credulity ever embraced. It is indeed an inseparable bar to the admission of truth in general, and an effectual barrier against the progress of *religious* knowledge in particular. To a person possessed of this spirit, the circumstance that any particular doctrine is taught by the ambassa-

dors of Christ, and taught from the Bible, and *heard by the common people gladly*, is almost a sufficient reason for rejecting it; while opinions, which have little to recommend them but their strangeness, are entertained with avidity.

But there is still another source of error, from which the most upright minds are not free, neither indeed can they be, while we dwell in this state of imperfection. "Here we see through a glass, darkly." With all the aid we receive from Revelation, we are not able in every case, to form our judgements without the possibility of error, although an upright and enlightened mind will generally be secure from committing mistakes of any formidable magnitude. The best are sometimes liable to be swayed by prejudice; to have their understanding darkened by ignorance, or clouded by passion; to say nothing of its original weakness, which is to be numbered among the consequences of the fall. It is however, generally true, that men *understand* their duty much better than they *practice* it; and that the effects of original sin are more clearly perceived in the derangement of the affections, than in the shock which the reasoning faculties have sustained by the fall.

While to the darkness of pride, and prejudice, and vanity, no comfortable assurance of illumination is exhibited, it is otherwise with the humble and devout suppliants at the shrine of wisdom, who desire nothing more ardently than to be guided by the counsel of the Most High. Unto such "ariseth light in darkness." Without presuming that they will be favoured with any *extraordinary* illumination, we may be sure they will receive such assistance as is proportioned to their necessities, and be kept from falling into errors which would prove fatal to their peace. It was the assurance of our Saviour,

that if "any man will do the will of God, he shall know the doctrine whether it be of God;" which contains an implied promise of divine aid in the discovery of truth, to those who will prepare themselves for its reception, by cherishing a teachable spirit.

"God visiteth us," says our Commentator, "by his word, with the light of truth." The upright man well knows the value of his Bible, and refers to it as to an oracle for the decision of every point of doctrine or duty. It is growing too much the habit to talk of the *reasonableness* of one doctrine and another, and to decide questions of the deepest importance, with all the confidence of Omniscience, without "searching the Scriptures, to see whether these things are so." The upright man goes first to his Bible, to see *what God hath said*; he exercises his reason in its fullest extent, to ascertain the *meaning* of what God hath said; and having once ascertained it, he then concludes it reasonable, *because* it is the inspiration of the Almighty. So far from decrying the use of reason, no man exercises it so deeply as he does, and none to so good a purpose. None aims at the attainment of so high a standard of reason; for the foolishness of God, or that which men esteem such, is as much wiser than men, as his weakness is stronger than men.

2. While we are on earth, we are subject also, to the "darkness of sorrow."

This is a darkness which all will be ready to admit; for like that of Egypt, it is one which may be *felt*, and actually is experienced in some weight and measure, by every child of Adam. The cup of human woe and calamity is presented in succession to every individual of the species; and while some are permitted to escape with only *tasting* its contents, others are condemned

to drain it with all its bitterness to the bottom. The Scriptures designate the place of our earthly pilgrimage, by terms, which every man will, sooner or later, acknowledge to be just. We are said to *dwell in a vale of tears, a vale of sorrow, a vale of misery*; and to the eye which has not been accustomed to look beyond its narrow boundary, the prospect is not relieved, by its terminating in *the valley of the shadow of death*.

I am not now concerned to fathom the depths of human wretchedness, nor to decide whether there is more of happiness or misery in the present world. All happiness is comparative; and in speaking of the distribution of the different degrees of enjoyment among the individuals of the species, it will be more proper to say, that one man is more unhappy than another, than to affirm that any are positively happy; for in the sight of the angels who rejoice continually before the presence of God, without doubt, there is no perfect felicity here. We know it indeed ourselves, without asking them what they think of us. Every individual has experienced it, who has advanced far enough beyond the threshold of life, to be capable of retrospection.

But are all alike without resource, in the afflictions which flesh is heir to? Is there no consolation provided for those, who humble themselves under the chastisements of their heavenly Father, and kiss the rod, while they exclaim, "thy will be done?" Undoubtedly there is. One, who was no novice in the school of affliction, although he were King of Israel, assures us, that "unto the upright there ariseth light in darkness." "All things," yea, even the severest dispensations "work together for good, to them that love God." The "light afflictions which are but momentary, work out for us a far more exceed-

ing and eternal weight of glory." They are only the thorns and briars which are planted in the path of eternal life, which cannot obstruct it, although they may render the travelling uncomfortable.

"God visiteth us by his word," says the Commentator, "with the light of comfort." In that book, the upright man is not only assured of a happy termination of all his troubles, but of present support under them. As one office of the Holy Spirit is to enlighten the understanding, so is it another to suggest topics of consolation to the upright, when weighed down with sorrow. In his Holy Word, we read, that "the Lord doth not willingly afflict or grieve the children of men;" that he chastises us for our profit; that in our darkest hours he will be with us, if we continue faithful to him; that "when we pass through the waters he will be there, and through the floods, they shall not overflow us."

If it were demanded, by what mysterious process God can impart comfort and support to a pious, suffering spirit, we answer, we know not; nor is it of any importance that we should know. We are ignorant how our spirits give life and motion to our bodies; and until we have solved this mystery, it would be idle to enquire, how one spirit can influence another. A far higher privilege is ours, than the attainment of this knowledge, even if it were attainable; for we may *enjoy the consolations* of the Heavenly Comforter if we humbly desire them, which is far better.

3. While we are on earth, we are subject to *the darkness of Death*. Here indeed, all the Sons of Adam terminate their earthly career. By whatever different routs they have travelled through the vale of years, they all, sooner or later, arrive at the same point of destination—the same "house appointed for all men living."

Mankind have decided with almost one consent, *that Death is an evil*; and the manner in which they have generally met it, confirms the sincerity of their opinion. And so indeed it is, in more significations than one. It is an evil, because the dissolving of the earthly house of this tabernacle is usually a painful process, and humbling to the pride of man. It is an evil; because it surrenders these bodies, on whose wants and adornments we have bestowed so much care and solicitude, to become the companions and food of reptiles—to rottenness and unsightly decay. It is an evil; because it snatches us away from the pleasant light of heaven—the society of kindred and friends—arrests us often in the midst of some fond pursuit—breaks off our purposes, and consigns us to solitude and inaction. It is an evil; because it winds up our probationary state, and leaves us no more place for repentance. Finally, it is an evil; because it is the execution of the judicial sentence on transgression—“in the day thou eatest thereof, thou shalt surely die.” On all these accounts, it is aptly described by the metaphor of *darkness*, so often applied to it by the Sacred writers.

And it is, furthermore, an evil to a part of mankind, in every sense of the word; for “when a wicked man dieth, all his *hopes*,” as well as his enjoyments, “perish.” He has done with earth, and he is not fit for heaven; and it only remains for him to “go to his own place.” To him, then, Death is an infinitely greater evil than it ever entered into his heart to conceive; for wretched must be the state of that man who is forbidden even to *hope* in his death.

But it is not an evil to all; for “unto the upright ariseth light in darkness”—even in the darkness of death. As he enters the gloom of

the awful valley, he exclaims, in the confidence of a christian faith, “I will fear no evil, for thou art with me.—I know whom I have believed, and am persuaded he is able to keep that which I have committed to him, against that day.” He is only going home; and although he is obliged to tread a rugged road, the thought of Father’s house, and a Father’s welcome, supported him by the way. What, though his earthly house is dissolved with pain and difficulty, and cast into the grave to moulder there and decay? He shall rise again more glorious than ever, and be clothed upon with immortality. Why should he lament his loss of friends and kindred—his removal from the pleasant light of day, and the sudden termination of his plans of usefulness, when he is going to join “the general assembly and church of the first born,” where all the departed family of Christ are assembled; and dwell in the light of a sun which shall never set, and enter on the recompense of reward? Why should he think it an evil, that his day of probation is past, when it is Death only, that can seal his character, and place him beyond the danger of sinning? And why, in a word, should he greatly fear the execution of the sentence, when its sting has been taken away by Him, who made an atonement for transgression, and “through the grave and gate of Death, hath opened to us the gate of everlasting life?”

Thus it is, that “unto the upright there ariseth light in darkness.” While we are on earth, we are subject to the darkness of error. To dispel this, God visiteth us by his word with the light of truth. Unto those who sit in sorrow, he causeth the light of comfort to arise, by the assurances of Divine favour which abound in his word, and by the present support, he sends to all who

humbly implore it. And the darkness of Death he dispels, by the light of an eternal day.

W. S.

From the Christian Observer.

ON SPIRITUAL TROUBLE.

I perceive that you occasionally admit considerable quotations from our old divines, a practice which, as I conceive, may tend materially to rectify the faults of modern divinity. The erroneous professors of Christianity in these days (I speak not of very heterodox nor of utterly thoughtless Christians, since they scarcely deserve the name) may be distributed into two general classes, the *rational* and the *enthusiastic*. I do not mean to say that there is now no medium in religion. Not a few, I trust (and they seem to be an increasing body) unite evangelical views with great wisdom and sobriety. There is, however, in human nature a strong tendency to extremes, and it happens in religion as in other things, that one extreme contributes to produce the other. A cold intellectual belief, occupying itself chiefly with the external evidences in favour of Christianity, and accompanied with a morality which is too much founded on reputation, may be considered as constituting the leading character of one party. A religion consisting principally in doctrines, and producing a course of vehement sensations which are termed experience, and which are too much permitted to become a substitute for practice, forms, in some measure, the characteristic of the other body. One source of those erroneous conceptions which prevail among the latter class, appears to me to have been a disposition, in a few celebrated teachers, to represent that degree of religious terror which is experien-

ced by some Christians as the characteristic equally, or almost equally, of all. Both Mr. Whitfield and Mr. Wesley inclined, as I apprehend, to this fault. The season of conversion, according to these and many other popular instructors, is almost infallibly preceded by a period of legal bondage or fear, and is also followed by violent fluctuations of mind; and according to a few who have carried such sentiments to a still greater excess, the experience of spiritual trouble of the deepest kind seems to be the best mark of having become a Christian. The opponents of a truly serious and experimental religion derive great advantage from the extravagance of their adversaries. "Christianity," say these colder religionists, "addresses itself to the understanding. It converts no man by any violent impulse. It is calm and gentle, and gradual in all its operations. It produces none of those fanatical effects which some turbulent teachers count upon as its best and most distinguishing fruits. It operates as a mild alterative." By some of these teachers, Christianity is almost always spoken of in generals. It is represented as working its way by exalting the general standard of morality, by improving the common course of education, and by influencing the national manners; rather than by the regeneration of individuals. Such persons attempt, at the most, to meliorate the individual rather than to convert him, and to allure and invite rather than to alarm him. A feeling sense of the evil of sin is little known among them, and spiritual distress of every kind is ascribed by them to that terrific and methodistical mode of preaching which it is above all things necessary to exclude from the Church.

Allow me to quote to you a few passages on the topic of spiritual trouble from an author, who, while he by no means treats the distresses

as indications of a fanaticism after the manner of some rational divines, cannot as I conceive, be deemed veryetical or puritanical, since in hostility to the Puritans exempt him from that suspicious mean Dr. South. The which I shall quote may possibly minister comfort to some reader, and they appear to me to be subject of religious distress in the light.

In speaking generally of a spirit he describes it as, that the soul is "deeply and cruelly possessed with a live-ly sense of God's wrath for sin, dintering, and forcing its way into the most vital parts of it as a pest into the body."

In treating of the persons who are the objects of this trouble.—He affirms to be, indifferent to the righteous and the wicked, such as God loves and such as he hates. These troubles not being figures of grace, by which persons truly pious and regenerate distinguished from the unregenerate; but proper punishments of God's anger, afflicting for sin, and consequently in both sorts, forasmuch as they afflict sinners. And therefore certain can be concluded of a man's spiritual estate, in reference to his future happiness or misery, from the present terrors that his conscience labours under: "for, as Judas, and many more besides, have suffered, so David, and many other excellent saints of old have felt their shares of the same trouble, though the issue, I confess, has been quite the same in both."

South, however, then insists that according to the present way of God's dealing with the men, persons truly good and more frequently taste of this punishment than the wicked and the hypocrites who are seldom alarmed

out of their sins by such severe interruptions; but, for the most part, remain in ease and security to the fearful day of retribution. And therefore, he says, I should be so far from passing any harsh or doubtful sentence upon the condition of a person struggling under the apprehensions of God's wrath, that I should, on the contrary, account such an one a much fitter subject for evangelical comfort, than those sons of assurance, that having been bred up in a constant confidence of the divine favour to them, never yet felt the least doubt: nor experimentally knew what it was to be troubled for sin."

In describing this distress of mind, he says, "God sometimes writes bitter things against a man, shews him his old sins in all their terrifying crimson circumstances, leaves him in the sad deeps of despair to himself and his own pitiful strengths, to encountre the threats of the law, the assaults of his implacable enemy; in which forlorn state is not such an one much like a poor traveller losing his way at midnight, and surprised with a violent storm besides?" He adds, "There is a certain hour, or critical time, in which God suffers the powers of darkness to afflict and vex those that are dearest to him. And if it could be so with Christ, who was perfectly innocent, how much worse must it needs be, when Satan, the mortal enemy of mankind, has to deal with sinners, whom it is as natural for him to trouble for sin as to tempt to it? And as it is common with him, before sin is committed, to make it appear less in the sinner's eye than really it is, so after the commission, if it be possible, he will represent it greater. When God shall leave the computing of our sins to him, where the law writes our debts but fifty, this unjust steward will set down four score. The tempter having such a theme as the guilt of sin, and the curse of the law to enlarge upon, then shall the

sinner find that he could not, with more art and earnestness, allure to presumption, than he can now terrify into despair. He that so fawningly enticed the soul to sin, will now as bitterly upbraid it for having sinned. The same hand that laid the bait and the corn to draw the silly fowl into the net, when it is once in, will have its life for coming thither.

"Satan never so cruelly insults and plays the tyrant as in this case. If God casts down the soul, he will trample upon it. He will set a new stamp, and name upon every sin. Every backsliding shall be total apostacy. Every sin against light and knowledge shall be heightened into the sin against the Holy Ghost. The conscience shall not be able to produce one argument for itself but he will retort it. If it shall plead former assurance of God's favour, from the inward witness of his Spirit, Satan will persuade the soul, that it was but a spirit of delusion. And lastly, if it would draw comfort from that abundant redemption that the death of Christ offers to all that are truly sensible of their sins, Satan will reply, that to such as by relapsing into sin have trampled under foot the blood of the covenant, there remains no further propitiation for sin."

Dr. South thus beautifully describes one of the ends of God in thus wounding the spirit even of pious men. It is, he says, "to endear and enhance the value of returning mercy: for nothing can give the soul so high a taste of mercy as the consideration of past misery. When a man stands safely landed upon the desired haven, it cannot but be an unspeakable delight to him to reflect upon what he has escaped: they are the dangers of the sea, which commend and set off the pleasures and securities of the shore. The passage out of one contrary estate into another, gives us a quicker and more lively sense of that into which we

pass; for as when the wicked perish, the remembrance of their former pleasures and enjoyments mightily heightens the apprehensions of their present torments; so when the righteous are re-admitted into fresh assurances of God's favour, all the former sad conflicts they had with the dreadful sense of his wrath, serve highly to put a lustre upon present grace. A reconciliation after a falling out, a refreshing spring after a sharp winter, a glorious and triumphant ascension after a bitter and a bloody passion, are things not only commended by their own native goodness, but also, by the extreme malignity of their contraries." But the inference of Dr. South from this subject, to which I would peculiarly call the attention of your readers, is the following: "Let no man presume," he says, "to pronounce any thing scoldingly of the present, or severely of the final estate of such as he finds exercised with the distracting troubles of a wounded spirit. Let not all this seem to thee but an effect of thy brother's weakness or melancholy: for he who was the great and the holy one, he whom God is said to have made strong for himself, he who was the Lord mighty to save, and he who must be thy Saviour if ever thou art saved; even he passed under all these agonies, endured all these horrors and consternations."

"We live in an age of blasphemy: all that is sacred, and scoffing at all that is serious: God forgive us for it, and revenge not upon us those uncontrolled blasphemies, which, in the sense of all wise and good men, proclaim us ripe for judgment."

"Besides that, it may chance to prove a dangerous piece of raillery, to be passing jests where God is so much in earnest, especially, since there is no man breathing but carries about him a sleeping lion in his bosom, which God can, and may, when he pleases, rouse up and let

loose upon him, so that in the very anguish of his soul, he shall choose death rather than life, and be glad to make sanctuary in a quiet grave.— But then further, as this dismal estate of spiritual darkness is a condition by no means to be scoffed at, so neither ought it to represent the person under it to any one as a reprobate or cast-away. For he who is in this case, is under the immediate hand of God, who alone knows what will be the issue of these his dealings with him. We have seen and shown, that God may carry on very different designs in the same dispensation, and consequently, that no man, from the bare feeling of God's hand, can certainly understand his mind."

Finally, says Dr. South, "Let no person, on the contrary, exclude himself from the number of such as are sincere and truly regenerate, only because he never yet felt any of these amazing pangs of conscience for sin. For though God, out of his unsearchable counsel, is sometimes pleased to bring these terrors upon his saints; yet in themselves, they are things necessary to make men such. God knows the properest ways of bringing every soul to himself; and what he finds necessary for one, he does not always judge fit for another. No more trouble for sin is necessary to salvation, than so much as is sufficient to take a man off from sin."

"It is the same God who speaks in thunders and earthquakes to the hearts of some sinners, and in a soft, still voice to others. But whether in a storm or in a calm, in a cloud or in a sunshine, he is still that God, who will in the end, abundantly speak peace to all those, who, with humility and fear, depend upon him for it."

For the Churchman's Magazine.

ON CONVERSION.

Messrs. Editors :—

Having read a piece in the third number of your Magazine for the present year *on conversion*, I thought it probable some of your readers might be gratified with seeing something farther on the subject. Though the sentiment in the piece alluded to appears correct; yet it would seem that a subject of such importance, a subject which has been so much agitated in the world, and talked of so much at random by many, might profitably occupy several of your pages. About conversion, there are a great variety of opinions. Some consider it a mystery including the one thing needful, which is effected by irresistible grace in a favored few called the *elect*, without any regard to their conduct; while all the rest of mankind are excluded from the privilege by an irreversible decree, and must inevitably be lost. Some seem to consider it a change, though free to all, yet wrought in the heart in such a manner, that the grossest sinner is, in the space of a few minutes, transformed into the most perfect saint. Some consider conversion and regeneration synonymous terms; and thus introduce confusion into their system of religion, by confounding words of a different meaning. Some, who have considerable to say about conversion, or a new heart, seem to treat of it as if they thought it consisted in a certain set of feelings or impulses, which would appear, to the rational mind, to proceed from a disordered imagination. They reduce the true christian faith to their own experience, and arrogantly decide that no person can possess religion but those who have had exactly the same operations of mind

which themselves have felt. With minds inflamed by enthusiasm and puffed up with spiritual pride, they stigmatize as reprobates many, who doubtless are far more eminent in real piety than themselves. Thus is one of the most important subjects greatly embarrassed by inconsistencies, which cause the infidel to rejoice, while the sober minded christian grieves.

Dissatisfied with these confused notions, my design is to offer some remarks on the subject of conversion consistent with Scripture and reason. These shall be as plain and concise as the abilities of the writer will allow.

The word *conversion*, literally signifies change. In the Scriptures it has however a more extensive signification: though it appears not to be used in every place to convey exactly the same idea. In Acts, xv. 3. where mention is made of the conversion of the Gentiles, it probably has reference to embracing christianity: but the more general sense of the word is, the renovation of the heart and affections by the Holy Spirit, a change from sin to holiness; a turning from darkness to light. But this is not the same thing as regeneration. To be regenerate, literally signifies to be born again; which birth takes place when we are engrafted into the Christian Church by the rite of baptism. We are then born into a new state. This new birth, or regeneration is but once: but a person may possibly be converted more than once. As it is expressed in our 16th article—"After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again and amend our lives." This *arising again* and *amendment* may properly be called conversion. The grace that is necessary to aid us in this amendment, is granted on condition of sincere repentance. "Repent ye therefore, and be converted,"

says the Apostle, "that your sins may be blotted out."

Conversion, according to the general sense of the word in Scripture, and renovation by the Spirit are, the same; or are inseparably connected. The true convert receives that spiritual strength, which so enlightens his understanding that he can discern the beauties of religion; creates in him a hatred to sin and a love of holiness, and fixes his affections on things heavenly and divine.

How this work is wrought in the heart and affections is not revealed to us, and is therefore out of our province to enquire. "The wind," saith our Saviour, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We can hear the sound of the wind and see its effects: so we can tell by our life and conduct whether we are renewed by the Holy Spirit. A new life, a life of holiness, is the evidence of a new heart. If we take delight in obedience to the laws of God, and delight in searching the Scriptures to learn our duty that we may practice it; we may be confident that we are possessed of the one thing needful.

The wind sometimes blows a gentle breeze, sometimes a gale, and sometimes a tornado: but the gentle breeze is the most useful for all the common purposes of life. So the operations of the spirit are sometimes gentle and almost imperceptible; sometimes so strong that they may be clearly seen; and sometimes they produce the most powerful convictions: but the constant and gradual growth in grace is far the most desirable. These different effects are influenced very much by a person's natural temper, the circumstances which he is placed, and the life he has led. All who are converted to the christian faith are not established in the truth in exactly the same way, nor by the same exercise of mind.

These are as various as their natural tempers and dispositions, and whatever might operate upon their feelings : insomuch that probably no two can be found exactly alike. But for the sake of distinction, we will rank the people who are converted to the true christian faith in *three classes*.

The first consists of those who are instructed from early childhood by pious parents, and in the first dawn of reason embrace the doctrines of the Gospel. If they be early enlisted under the banner of the cross, use every possible endeavour to improve in christian knowledge and christian virtues, and continue faithful soldiers ; their change from darkness to light is so gradual that its progress can hardly be perceived. They know no time distinct from all others, when a particular flood of divine light broke in upon their understandings. Endeavouring to keep God's commandments, they are daily renewed by the Holy Spirit, and in their lives are seen the fruits of righteousness. Of this sort was probably the Apostle Timothy, as we learn from the words addressed to him by St. Paul ;* who says he is persuaded that in him is the unfeigned faith which dwelt first in his grandparent and parent. We are not to suppose this faith was hereditary ; but he was early instructed in the christian religion ; and seeing the reasonableness of the system, he readily embraced it.

The second class consists of those who had lived in carelessness and unbelief till riper years : or if they have not wholly *disbelieved* divine revelation, they have been so indifferent to the subject that they have never owned their Saviour, nor endeavoured to regulate their lives by the rules of the Gospel. They have walked in the ways of their corrupt hearts, and treated with indifference all the duties of religion. They have been more influenced by the

trifling things of this world, than by the desire after lasting treasures in the world to come. From this stupid state they are by some means awakened. They are led to believe that there is something in religion ; and consequently, that their condition is unsafe. The law of God, they see, condemns their conduct, and at this they are alarmed : but at the same time, they find encouraging invitations and promises. By these they are led to search for clearer views of the truth. Finding the evidence such as cannot be resisted, they believe in Christ, and look to him for aid. They repent of their sins, and pray for divine assistance ; and at length giving up all self-dependance, they put their trust in the merits of a suffering Saviour, and resolve, by God's help, to be faithful soldiers of the cross. From a life devoted to the vanities of the world, and sinful pleasures, they become engaged in the cause of their divine master, and take delight in the duties of religion. Thus is their change so conspicuous that it may be clearly seen.

The third class consists of those who have been careless and stupid in the ways of sin and folly ; till, roused from their slumbers by sudden and powerful convictions, they are persuaded that they have neglected the one thing needful. How to obtain it they know not. They have so little knowledge of the Scriptures, that they are surrounded with darkness and doubt. The threatenings denounced against the wicked appear to them in all their horrors ; and the promises and invitations of the Gospel have been so neglected, that they afford not one ray of hope. The dreadful consequences of sin appear in full view, and they see no prospect before them but eternal death and endless misery. Some of this class, led on by the insinuations of the vile seducer, have despaired of mercy and never found relief.

* 2 Tim. i. 5.

They sometimes run into a settled melancholy, or frantic madness; and sometimes by their own hands end their wretched existence. Others, after suffering severe agony of mind, have learned that the Scriptures contain consolation as well as terrors: that though their sins are many and great, God is infinite in mercy, and will receive the penitent. Led on by this encouragement, they go to their divine Master in the way which he has appointed; submit to his directions, and keep his sayings. Possessing faith, penitence, and obedience, they are converted from the error of their ways. Their hearts are renewed; they are changed from sin to holiness and turned from darkness to light.

As all men are born into the world ignorant of the arts which are necessary to their subsistence in this life; so they are born ignorant of what is necessary to prepare them for the life to come—i. e. ignorant of the christian religion, or the Gospel plan of salvation. As the knowledge of the one is necessary for our temporal interest, so is the knowledge of the other for our eternal.—But christian conversion being our subject, I would not digress too far for the sake of comparison. All men are required to understand the Gospel plan of salvation, and by this to regulate their lives. And no person can have correct views of the subject until he is self-taught, or instructed by others. The means by which a person comes to this knowledge, as has been shown, are various. But whenever any one learns the way of truth, has unfeigned faith in Christ, sincerely repents of his sins, gives up all self-dependance, and puts his whole trust in the merits of the atonement, and resolves, by God's help, to observe strictly the precepts of the Gospel; he is a true convert to the christian religion. Whether we be brought into this

state by the free and deliberate use of reason, assisted by the grace of God, or whether we be first united to our duty by strong convictions, or such convictions as border on despair; if we are but established in the way which God requires, we shall surely be accepted. But the course in which we can most safely trust, is, to begin the duties of religion with the first dawn of reason, and endeavour to improve in christian perfection through life. Still it is to be expected that every person will retain something of his natural temper and disposition. The passions and affections are not in every respect, literally formed anew. But if he have passions which incline to lead him astray, he is enabled, by divine grace, to bring them into subjection.

The man who is turned from a sinful life to a life of holiness, has indeed, new desires. In those things which before yielded him no pleasure, he takes the greatest delight. The publick worship of God, which he had before entirely neglected, or which he had attended merely through worldly motives while he was disgusted with the service, now affords him the most heartfelt satisfaction. He who had endeavoured to exclude from his mind all thoughts of religion, now feels the purest joy in lifting his heart to God in prayer and praise. But in the person who begins the duties of religion in the morning of life, we see no such conspicuous change: nor is it necessary. If from a right beginning, he grows in grace as he grows in years, endeavours by God's help to improve in every christian virtue, and continues stedfast, it is all that God requires. An entire change from such a course as this, must be turning from good to bad. Yet the most perfect need amendment. They must be cautious not to place so much confidence in their attainments as to grow remiss; for we are required to

be active in the work assigned us till the end of life. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Let every careless liver think of this and be converted from the error of his ways. And though his sins may be great, let him not despair: for while life lasts, "the vilest sinner may return." Nor should we wait till conversion is fashionable, so that we can go with the multitude: for each one must by God's help, work out his own salvation.

Far be it from me to discourage revivals of religion and religious experiences. Rightly understood, I could wish these things were more common. But things of this sort, so good in themselves, may suffer by fanaticism. When the public mind is awake to a subject, it cannot be known how far people may be carried by sympathy, or influenced even by fashion. Doubtless many who have been awakened partly by sympathy, have come to the knowledge of the truth: but there is more need of watching ourselves with a jealous eye, when we follow the multitude, than when we carefully examine our own breasts, uninfluenced by the feelings of others. There is more danger of embracing error when the mind is wrought up to the highest pitch by enthusiasm, than when influenced by the dictates of sober reason. The christian religion is not like the impetuous torrent, which spreads devastation all around, sweeping rocks and trees in one promiscuous ruin; but it is more like the gentle stream which fertilizes the verdant mead.

But though the subject of conversion may have been perverted, it is a doctrine fully taught in the Bible. Sinners must be converted from the error of their ways; every heart must be renewed by the Holy Spirit; from a state of darkness and igno-

rance, we must come to the light and knowledge of the truth; out of a sinful world, we must be engrafted into the christian Church; we must repent of our sins, amend our lives, and endeavour in all things to follow the precepts of the Gospel.—These are the conditions on which we have the promise of future happiness. If we do our part, God will surely do his. If we attend faithfully to what is made our duty, and trust in the atoning blood of Christ to cleanse us from our sins, we shall receive that daily renovation of the Spirit, which will prepare us for a better state hereafter.

R.

History of the Church in Newtown.

(Continued.)

At the close of Oliver Cromwell's reign of religious frenzy and military despotism, many run into the opposite extreme, and placed their religion in forms and ceremonies; while some, exalting reason above revelation, became skeptics. So in New-England, after the final departure of Whitfield, some of the Clergy and many of the Laity among the Congregationalists, were led, in avoiding the warm and fanatical spirit above noticed, to adopt the opposite error of Pelagianism.*

* Pelagians are the followers of Pelagius, a monk of the fifth century, who renounced the doctrine of original sin, and of course, the necessity of renovation. The following summary will give the reader a general view of their faith.

1. That the sins of our *first parents* were neither imputed, nor descended to their posterity—that we derive no corruption from their fall, but are born as pure and unspotted, as Adam came from his Maker.

2. That mankind can repent, amend,

And it cannot be denied, but that some New-Conformists brought these exceptionable principles into the Church. Mr. Beach, foreseeing the awful consequences that would result to the cause of Christianity at large, and particularly, to the growing interests of the Primitive faith, prepared and delivered a Sermon, entitled *ETERNAL LIFE FREELY OFFERED TO ALL MEN, THROUGH JESUS CHRIST*.

This excellent Sermon, for simplicity of style and logical reasoning, has not been surpassed since the days of Archbishop Tillotson. It contains no allusions to the controversy of that age. Like its Author, it speaks plain and naked truth, without reflecting on the tenets of others: it is neither Calvinistic nor Arminian, but Christ, and him crucified; it proclaims salvation to a sinful world, through repentance and faith, in the merits of Jesus Christ. Nothing could have been more seasonable, while the Articles and Liturgy of the Church were so little known, and generally held forth as Calvinistic. So great were the diversities of opinion, that Christians of moderate, scriptural views, scarcely knew where to rest. But this Sermon erected a standard, which brought the moralist to bow to the sceptre

of a crucified Saviour, and awakened him to a sense of his ruined state by nature, and opened his ears to the glad tidings of free salvation through a Redeemer; and his eyes to perceive the importance of Gospel institutions, as *outward signs of an inward and spiritual Grace*.

It also produced the most happy effects upon many of the opposite party, directing them to the golden mean of a rational devotion, as taught in the church, and to distinguish between an extraordinary inspiration, and that inspiration prayed for in the communion service, to *cleanse the thoughts of our hearts*.

The Sermon is from Rom. 6, 23. *For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.*

"There is no truth," remarks Mr. Beach, "more evident and plain, throughout the Bible, than that we are saved by grace, and that *eternal life is the gift of God*." After calling his audience to a consideration of the Omnipotent power, Universal dominion, and prerogative of the Almighty, over all his creatures, he adds, "by Preservation and Redemption, we owe him the utmost service that we can perform; it is impossible that we should merit, or absolutely deserve any wages at his hands, by the most spotless and pure life:* because we

and arise to the highest degree of piety and virtue, by the use of their natural faculties and powers. That indeed *external grace* is necessary to excite their endeavours, but that they have no deed of the *internal succour* of the divine Spirit.

3. That Adam was by nature, mortal; and whether he had sinned or not, would certainly have died.

4. That the grace of God is given in proportion to our merits.

5. That mankind may arrive at a state of perfection in this life

6. That the law qualified man for the kingdom of heaven, and was founded upon equal promises with the Gospel.

Mosheim Eccl. Hist. vol. 1, p. 412.—*Hannah Adams' View*, p. 192.

* Having designed, at the commencement of this work, to make some mention of the late Rev. GIDEON BOSTWICK, late of Great Barrington, Mass. who died at New Milford, June 13, 1793, I would lay before the reader, an extract from a Ms. Sermon, of that most excellent servant of Christ, upon the subject of *Conversion, and the merit of good works*. After illustrating the nature of conversion and faith, productive of good works, and proving the indispensable necessity of every person's having an experimental knowledge of these great doctrines of the Gospel, Mr. Bostwick adds, "Now, though we are converted, and in obedience to this faith, deny ungodliness, and worldly lusts, and live soberly,

can do nothing for him, but what we owed him; and the paying that debt, lays the Almighty under no obligation, to thank or reward us.

righteously, and godly in this present world—though we be zealous of good works; yet, let us remember that we are, notwithstanding, but unprofitable Servants; and it is of the free, unmerited grace of God, that salvation is bestowed upon us.

All the meritorious cause of our salvation, must be resolved into the efficacy of the death and sufferings of our Lord and Saviour Jesus Christ. The balm distilled from his wound, is the only cure for our distempered souls. And God has been pleased to make faith, repentance and Gospel obedience, the necessary conditions, or qualifications of future happiness; yet do they fall infinitely short of meriting that exceeding and eternal weight of Glory, which is prepared for us—is promised to us, and will infallibly be bestowed upon all those who live a godly life.

A greater absurdity cannot enter into the head, or heart of any man, than to suppose, that either he himself, or, that the best man that ever did, now does, or ever will live on earth, merited heaven and eternal happiness, by his own good works.—Nay, it can not rationally be believed, that the angels in heaven hold the stations they enjoy, by virtue of merit; but the brightest seraph there, I believe, gratefully acknowledges that the felicities he is made partaker of, are to be ascribed to the free grace and unmerited bounty and goodness of his Creator."

The principal object of this prolonged note, however, is to call the attention of the reader especially to the following appeal, which the writer of this, well remembers to have heard, when made to a crowded audience in *St. Luke's Church, Lanesborough, in 1792.*

"And now my brethren, I think I may safely appeal to any unprejudiced mind, whether it is not highly injurious to the Clergy of our church, to charge them with teaching, that Repentance, Faith and Conversion, are not necessary to salvation; but that, on the contrary, we expect to be saved, and teach that others, even all men, may be saved by the merit of their

This our Lord illustrates, in Luke xvii. 7, 8, 9, 10, in answer to his apostles, who requested him to increase their faith. He says, "which

own good works. For the doctrines and sentiments I have advanced in this discourse, are, and have been, the doctrines of the *Church of England* (which, be it remembered, is the Mother of us all) from the Reformation to the present: and this, every one who has been conversant in the writings of the pious Bishops and other Clergy of that church, can not but know. With what convincing arguments do they support the doctrine of Faith in Jesus Christ? With what a pious strain of eloquence, do they persuade men to repentance and conversion? They do indeed urge, in a most forcible manner, the necessity of a virtuous and holy life; but they universally disclaim all merit in our best performances, and teach that our good works are performed by the aids of the Holy Spirit, and are acceptable before God, only in and through the merits of a crucified Saviour. They do not indeed, endeavour to involve these doctrines of the Gospel in dark mystery, to impose upon the credulity of an ignorant multitude, and make them believe, that they are favoured with immediate and miraculous revelations; but they have explained them in such a manner, as set forth in the Articles and Homilies of the church, adapted to the most ordinary understanding.

But it is objected by some, that, although it is true that these doctrines are treated in the best manner by the divines of the *Church of England*, yet, say they, the Episcopal Clergy of America have forsaken the primitive doctrines of the English Bishops, and teach the heretical doctrines above mentioned. But give me leave to say, this is easier said than proved. And by whom is it said? By those who have frequently heard them preach, who have personal acquaintance with them, and have conversed with them on these subjects? No; but it is most frequently said and asserted by those, who seldom or never heard few, if any of them preach—who have little or no personal acquaintance with but few, if any of them; and who never exchanged a syllable upon the subject with any of those, with whom they are acquainted. Surely, they derived not

of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken, and afterward, thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do."

But though we cannot merit reward, yet we can really deserve punishment; and though our obedience cannot (antecedent to God's gracious promises) make us meet to receive grace, or wages, as the 13th article states, yet our disobedience will, in justice, expose us to correction and punishment; because, when we disobey God, we are guilty of injustice. Hence, St. Paul in

this knowledge from the Articles, for they unblushingly continue to say they are Calvinistic. I see not, therefore, how they should acquire such intimate knowledge of the tenets of the Episcopal Clergy in America, as they pretend, unless they receive it by immediate inspiration.

I think I may expect to be believed, when I say, that, from my known situation, and connection with the Episcopal Clergy, I have had greater opportunities of knowing their sentiments than those have had, who brand them with holding and teaching such absurd Doctrines. Many I have heard preach—a much larger body I have had familiar conversation with, and I can truly affirm, that I never did, either in their public preaching or private conversation, hear any one of them deny the necessity of Faith, Repentance and Conversions to Salvation; or utter a single sentiment, that had the most distant appearance of their believing in the merit of good works: but all directly the contrary, and a most agreeable uniformity of sentiment prevails through the whole; and all entirely co-incident with the

text, *The wages of sin is death; but the gift of God is eternal life.* Death or misery he calls wages, but eternal life, the Gift of God. Misery is due to sin, as wages are due to an hireling, when he has done his work; but the perfect, uninterrupted happiness of heaven, is the effect of God's mercies as alms to a beggar, who does not pretend he has done you any service, by which, he has merited them.

"But the doctrine of merit, which is so invidiously thrown at the Church, is forever put out of sight, by considering the holiness of God, and the sinfulness of man, and the only way of justification, through the atonement made by Jesus Christ, who trod the wine-press alone, when there was none to help: therefore, the doctrine arising from the text, is, that our Salvation is begun, continued and ended, by the infinite mercy and free grace of God."

This Mr. Beach illustrates in the following manner:

"1. Our redemption by Jesus

sentiments of the best and most learned writers of that Church, which has ever been acknowledged, even by her enemies, to be the *bulwark* of the reformation. They do not, indeed, believe nor teach, that conversion is a miraculous, instantaneous, inexplicable something, wrought in us by an irresistible power of the Almighty; and that every converted person is like Elijah, rapt in a whirlwind to heaven.

But we all believe it to be a real and effectual change of heart and life, from the love and practice of vice and wickedness, to the love and practice of virtue and holiness, ordinarily wrought in us by the ministry of God's word and ordinances, and the dispensations of his Providence, accompanied with the aids and influences of his Holy Spirit."

Mr. Bostwick was, at the time he delivered this sermon, about fifty-four years old—had spent considerable time in England, where he took orders at the age of 25; and from his zeal for the cause of the church, he visited most of the churches in the Colonies, and became intimately acquainted with her Clergy.

it, is a gift, and the effects of mere mercy, and free grace. If mankind had become sinners and engaged with the Devils in rebellion against God, and so become miserable; it was through the mere grace and mercy of God, that he took our wretchedness into consideration, and vouchsafed to rescue us from the depth of misery into which we were plunged; that, by the incarnation and death of his own Son. Thus testified the Son himself, while tabernacled in flesh. *God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.*"

After shewing that this redemption is not confined to a part of the world, but like the rays of the sun is co-extensive with creation, he adduces the following passages, to prove the universality of Redemption:—"He is the true light which lighteth every man that cometh into the world.—He died for all—He shed his blood for every man.—He gave himself as a propitiation for our sins, and not for ours only, but for the sins of the whole world." If such expressions as *the world—the whole world—every man*—do not mean only a small number, elected before the foundation of the world, without any foresight, or regard to their faith and obedience, then the Holy Ghost might, by the same propriety, have said, that the whole world would be saved—that if one obtained salvation unconditionally, all might. In fact, if Redemption and Salvation be the same thing, and if Christ died for none of those who are not saved, the salvation of all mankind will follow, as a natural consequence. But the Scriptures assure us, that, through the presumptuous neglect of professing christians, a brother may perish for whom

Christ died. He that believeth not shall be damned, said the Judge of quick and dead, who, at the last day will pronounce, *Depart ye cursed into everlasting fire, &c.* St. Peter likewise affirms, that some would deny the Lord that bought them, and bring upon themselves, *swift destruction*. Now the price paid by the Redeemer, was his most precious blood, which those who die impenitent, resisting the offers of mercy, reject to their own damnation.

"Again, if redemption and salvation be the same, or that redemption is of no larger extent than salvation, then no man who perishes in his wickedness, doth, or can deny Christ, who bought him; because no more redeemed by him than the fallen Angels. Admit these things, then, when wicked men are sent down to the abodes of the damned, they must be free from remorse, and the condemnation of a reproaching conscience, for despising and rejecting redeeming grace; because they know that no pardon, no aid of the Spirit was ordained for them, no eternal life ever purchased, of course, never sincerely offered to them—so that necessity, originating from an absolute decree, and not from choice, brought them to Hell. The sinner cannot condemn himself, for what was never in his power to avoid.

"To all this it is replied, if Christ died for them who perish, then he shed his blood in vain, then the grace of God was bestowed in vain upon the Angels who fell from their first Station, and that bestowed upon Adam, who fell from a state of Grace. Further it is asked, if all are equally redeemed, why are not all saved? The answer is plain, because they will not comply with the terms of Salvation. Christ died not for any one man absolutely, as we know of, but for all condi-

tionally, that they might be eternally happy, if they would believe in him, and obey him through faith; and their refusing to do this, is the cause of their perishing." (To be continued.)

ADDRESS,

Delivered by the RT. REV. BISHOP BROWNELL to the Convention of the Diocese of Connecticut, in St. Andrews Church Meriden, on the 4th of June, 1823.

My Brethren of the Clergy, and of the Laity :

The good providence of God having brought us together for the purpose of consulting on such measures as may be calculated to promote the welfare of the Church, it becomes my duty, pursuant to the provisions of the 45th Canon of the General Convention, to lay before you a statement of the affairs of the Diocese, and of my official proceedings, since our last annual meeting.

We have much reason to be thankful that the great Head of the Church still continues to smile upon this portion of his vineyard. From such a survey of the Diocese as I have been able to take, I am well assured that our Communion continues to increase in numbers; and in many places I see convincing evidences of increasing piety and zeal. Some of the weak Parishes appear to be reviving, some new societies are forming, and an increasing zeal is manifested in greater exertions for the maintenance of the Clergy, the erection of new Churches, and the support of Missionaries.

I shall not take up your time with a detailed journal of my proceedings during the last year, but shall condense my official acts in as brief a summary as practicable.

I have administered the holy rite of Confirmation in 25 Parishes, as follows; viz.

June 18,	in Danbury, to	-	-	-	-	6	persons.
19,	in Brookfield, to	-	-	-	-	22	"
20,	in New-Milford, to	-	-	-	-	5	"
21,	in New-Preston, to	-	-	-	-	6	"
22,	in Kent, to	-	-	-	-	8	"
23,	in Sharon, to	-	-	-	-	7	"
26,	in Litchfield, to	-	-	-	-	43	"
Aug. 7,	in Norwalk, to	-	-	-	-	35	"
18,	in New-Haven, to	-	-	-	-	12	"
20,	in Simsbury, to	-	-	-	-	22	"
21,	in Granby, to	-	-	-	-	15	"
22,	in East Windsor, to	-	-	-	-	9	"
23,	in Glastenbury, to	-	-	-	-	5	"
24,	in Hebron, to	-	-	-	-	10	"
26,	in Essex, (Saybrook,) to	-	-	-	-	15	"
29,	in Derby, to	-	-	-	-	29	"
Oct. 4,	in Norwich, to	-	-	-	-	15	"
15,	in Branford, to	-	-	-	-	15	"
29,	in Oxford, (Quaker's Farms) to	-	-	-	-	4	"
30,	in Woodbury, to	-	-	-	-	13	"

30, in Roxbury, to	-	-	-	12	"
31, in Washington, to	-	-	-	3	"
31, in Watertown, to	-	-	-	8	"
Nov. 1, in Waterbury, to	-	-	-	9	"
Dec. 8, in Hamden, to	-	-	-	12	"
May 11, in Hartford, to	-	-	-	15	"

In all to 356

the following persons have during the year past, been admitted to the Holy Order of Deacons; viz. Lemuel B. Hull, at Trinity Church, New Haven, August 4th—William P. Paddock, at St. Paul's Church, New Britain, August 7.—John M. Garfield, at the Church, Hamden, August 11.—And Ransom Warner, at the Church, Middletown, Dec.

The two former were, for two years, Students in the General Theological Seminary of our Church. At these ordinations, the Rev.

W. P. Paddock, Rector of the Church in Norwich, has been admitted to the Holy Order of

Priests' Orders. He was a student in the Theological Seminary at New Haven.

The Rev. Lemuel B. Hull, and the Rev. John M. Garfield have already, in your presence, been admitted to the Holy Order of Deacons.

The following persons are at present candidates for Holy Orders in the Holy Orders: viz. William Shelton, at the Church, Shelton, — Todd, Edward P. Ives, Enoch Huntington, at the Church, Rector Humphreys.

On the 16th of October last, the Church in Northford was consecrated with the prescribed rites and ceremonies, by the name of St. Andrews Church; and on the 30th of the month, the Church in Woodbury was in like manner set apart as a place of worship, and dedicated to the use and service of Almighty God, by the name of St. Paul's Church.

The new Brick Church in the Parish of New Preston is now nearly

finished and ready for Consecration. The people of this Parish have set a noble example of liberality and zeal, which seems to pervade the neighbouring Parishes. In the contiguous Town of Salisbury a new brick Church has been erected, nearly upon the model of the neat and commodious edifice in New Preston. Subscriptions have been collected, and arrangements are in progress, for erecting similar edifices in the adjoining Towns of Kent, and Canaan. These exertions so honourable to the Church, and so animating to the cause of piety, have been stimulated in no small degree by the zealous labours of the Rev. Mr. Andrews. A new Church is also expected to be erected in the village of Hebron, where the Rev. Mr. Jarvis has been successfully employed since his ordination.

The Parishes of New Milford and Brookfield, under the Rectorship of the Rev. Mr. Benham, have with great liberality raised a Fund, the interest of which is nearly adequate to the support of the Rector. The Parish of Middletown has lately come in possession of a Fund to the amount of about 12,000 Dollars, by a pious Bequest from the late Stephen Clay. Considerable additions have also been made to the Funds of some other Parishes within the past year.—It has been urged that large Parish Funds have a tendency to produce negligence on the part of the Minister, and indifference on the part of the people. But however this may be, it is at least desirable that every Parish should have a permanent income equal to at least a moiety

ty of the Rector's salary, as a security against those fluctuations to which all Parishes are liable; while the interest of the Congregation may be kept alive by the necessary provision for the remainder, and by those occasional calls for the general objects of the Church which are not less fruitful in blessings to those who give, than to those who receive.

Among the changes which have taken place in the Diocese since the last Convention, it becomes my painful duty to record the deaths of the Rev. John Tyler, and the Rev. David Botsford. The former full of years, and the last of the Clergy in this Diocese who received his Orders in the Parent Church: the latter cut off in the morning of life, and the very commencement of his sacred functions. Both have gone to give an account of their Stewardship, and the solemn dispensation admonishes us that we be also ready.

The Rev. Jonathan Judd has removed from Stamford, to the Diocese of Maryland, and the Rev. Ambrose S. Todd has relinquished the Parishes of Danbury and Reading to supply his place. The Rev. Henry R. Judah has been received in this Diocese with letters dimissory from that of Maryland and officiates in the Parishes of Bridgeport and Trumbull. The Rev. Stephen Beach from Vermont, is employed as a Missionary in the County of Litchfield, having produced the canonical Testimonials from the Bishop of the Eastern Diocese. The Rev. Charles Smith has resigned the Parishes of Wilton and Ridgfield, and is at present employed in Missionary services, and his place is supplied by the Rev. Origen P. Holcomb. The Rev. Beardsley Northrup has removed from the Parish of Oxford, to that of Bridgewater; and the Rev. Mr. J. Buckley has accepted the charge of the Parish in East-Windsor.—Of the persons recently ordained, the Rev. Lemuel B. Hull has been em-

ployed as a Missionary in the Eastern part of the Diocese, the Rev. William Jarvis has accepted the charge of the Parishes of East-Haddam and Hebron, the Rev. Ransom Warner is officiating in the Parishes of Simsbury and Granby, and the Rev. J. M. Garfield is usefully occupied with the charge of an Academy in New-Haven, and officiates in the vacant Parishes in his vicinity. The following Cures and Parishes have recently become vacant; viz., the Cure of Branford, Northford, and North-Haven, and that of Danbury, and Reading; and the Parishes of Oxford and Glastenbury.

The Rev. Calvin White, having embraced sentiments of religion and of ecclesiastical government, differing from those of the Protestant Episcopal Church, has declared, to me (in writing) his renunciation of the Ministry in the said Church, and his design not to officiate in future in any of the offices thereof. Pursuant, therefore, to the provisions of the 7th Canon passed in General Convention in the year 1820, it becomes my duty to declare that the said Calvin White is suspended from the exercise of any ministerial office in the Protestant Episcopal Church of the United States of America. Much of the pain which this act of discipline would otherwise have occasioned, has been avoided by the spirit of accommodation manifested by the Rev. Mr. White in placing his case under the Canon above referred to, instead of leaving it to the operation of the 26th and 27th Canon's of the year 1808; thus making his suspension his own act.

I have attended the recent session of the General Convention in the City of Philadelphia, and am happy to inform you that the business of the Church was conducted with great harmony and unanimity. The Consecration of the Rev. John L. Ravenscroft, to act as Bishop in the Diocese of North Carolina, and the de-

vising of measures to give greater efficacy to the operations of the Theological Seminary, and the Domestic and Foreign Missionary Society of the Church, were among the most important transactions of the Convention. Considerable interest was manifested in regard to the education of our youth in the principles of the Church; and a Committee was appointed to enquire into the state of the several Colleges in the Union, in relation to this subject, and to report to the next Convention upon the practicability of establishing a Seminary or Seminaries under the patronage and direction of members of our Church.

The Pastoral Letter from the House of Bishops, which will shortly be published and distributed, treats at large of the general Theological Seminary, and of the general Missionary Society. There is therefore the less need that I should dwell upon these subjects in the present address: but I cannot lose the present opportunity without once more earnestly recommending to your notice, and liberal patronage, the Society for promoting Christian Knowledge in this Diocese. The objects embraced by this Society are of paramount importance to the prosperity of this portion of the Vineyard of our Lord. That of supporting Missionaries in the destitute congregations, and among the dispersed members of our Church, was regarded so deeply interesting, by the last Convention that it was determined to devote all the collections of the past year to this single object. The appeal to the liberality of the Congregations was not made in vain; for the annual contributions have been more general, and have considerably exceeded in amount, those of any former year. The station in which I am placed has given me an opportunity of witnessing the beneficial results which these exertions have produced: and I do trust that

the present encouraging prospects will not be suffered to decline by any diminution of liberality or zeal. In a recent circular letter to the Parishes, I felt it my duty to declare, and on the present occasion I feel it to be no less so to repeat the declaration, that the situation of the Diocese has never made a more urgent demand for Missionary exertions, or presented a fairer prospect of their success.

The organization and support of Sunday schools, is a measure which I have already repeatedly urged upon the parishes in this Diocese, and I cannot help now reiterating the recommendation. The provision which the church has made for bringing up her youth in "the nurture and admonition of the Lord" has commanded the admiration of every religious communion. She requires of every Minister to attend to the religious instruction of all the children within his cure. On his entering upon the sacred office, she exacts of him a solemn pledge to be diligent in the duty of "instructing the youth in the catechism"; and this duty is more fully enjoined and enforced in the first Rubric after the Catechism, and in the 22d Canon. The corresponding obligations which rest upon parents and guardians are no less fully enjoined. They are urged in general terms in the baptismal office, and will be found fully and explicitly enforced in the third Rubric after the Catechism. The institution of Sunday Schools is one of the most efficacious modes which has been adopted for carrying into effect these regulations of the Church. The assistance which the minister receives from the young people of his Parish, is a great relief and encouragement in his duty, and their pious labours are amply requited by the consolations of an approving conscience, and by the salutary effects which such labours are calculated to produce on their own hearts and lives. From the embarrassment which had

arisen from the want of suitable books, and a simple and uniform system of organization, the last Convention appointed a Committee to devise and prepare a suitable code of Sunday-School instruction. But as no system has been reported by that Committee, I have thought proper to give my approbation to a manual of religious instruction, called "The young Churchman's Guide," prepared by the Rev. Harry Croswell.

But it is almost in vain to endeavour to imbue the tender minds of our children with our own views of religious truth, if during their subsequent education they must be placed in situations where our peculiar sentiments are constantly treated as matters of indifference, or exhibited as positively erroneous. It is difficult for youth to withstand the influence of example, of authority, and of numbers: and without imputing any sectarian partialities, or any proselyting zeal, to the instructors of Academies and Colleges who dissent from our religious views, every person who knows any thing of the relations subsisting between the instructor and the pupil, must be aware of the important influence which the religious sentiments of the former will be likely to produce on the minds of the latter. There is moreover, a spurious liberality much in vogue at the present day, which, if it do not reach absolute latitudinarianism, professes to regard it as a matter of indifference, or at most, of expediency, to what particular denomination of Christians any one belongs. But if this principle be admitted, the obvious inference is, that it is most expedient to unite with that denomination which is the most numerous, or the most popular. It is easy to see that the prevalence of such a principle would prove the ruin of our Church, and lead to a general laxity of religious faith. We are Episcopalians, not from any slight preference,

but as I trust from examination and conviction, and from an imperious sense of duty. Our charity would accord the same grounds of preference to other denominations; and that golden rule which applies to so many of the relative duties, we would take as the true rule of religious toleration—"to do to others, as we would have them do to us;" while we may reasonably require the same religious privileges which we freely concede to others. Without setting up, therefore, for exclusive orthodoxy, we may surely be allowed to take all those measures for the education of our children in our own faith, which are adopted by other religious denominations, and in relation to which we can have no cause of complaint. We should not, perhaps, be over-solicitous in imposing our own creed upon our children, but it is an evidence that we think lightly of our profession if we needlessly place them in situations where they will be likely either to become indifferent to our peculiar principles, or to acquire a positive bias against them.

Under the influence of such considerations, the Episcopalians of this State petitioned the General Assembly, during its recent session, for the incorporation of a College, to be under the patronage and principle direction of members of our Church. The application was received with great liberality; and a Charter has been granted, on condition that Thirty Thousand Dollars be raised by private contribution. An earnest appeal will now be made to the friends of the proposed Institution, and I confidently trust it will be met with that liberality which the importance of the object demands.

The subjects which I have thus brought before the Convention, may not, at present, require any special acts of legislation, but they are such as I have judged most interesting and important to the welfare of the Dio-

cese, and I hope they will receive your deliberate and careful consideration.

Brethren—I have only to add my prayers for the divine blessing on our present labours: and may He who has “built his Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone, grant us to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto him, through Jesus Christ our Lord.”

THOMAS C. BROWNELL.

Meriden June 4th 1823.

To the Editors of the Churchman's Magazine.

ON THE GENERAL CONFESSION IN
THE COMMUNION SERVICE.

The indulgence with which my last communication was treated, encourages me to trouble you once more, with a few reflections on the GENERAL CONFESSION, in which the priest and people unite in the Communion service of the Church.

By turning our attention for a moment to this Confession, we shall perceive that it breathes throughout, that fervent, humble, and penitential spirit, for which all the services of the church are so remarkable; and that its language is peculiarly adapted to the feelings of every devout and pious disciple of Jesus, who comes to partake of the Lord's Supper.

The Confession opens with this solemn invocation:—“*Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men.*” This language, in the mouth of a christian worshipper, who is prostrate before the throne of grace, is not only appropriate in itself, but is calculated, in an eminent degree, to excite the feelings of awe and reverence. That the Being

whom we address is *omnipotent*, is a consideration, sufficient alone, if properly realized, to bring us to a sense of our dependance, to destroy every suggestion of self-sufficiency, and to reduce the will to obedience and submission. But we invoke him also, as the *Father of our Lord Jesus Christ*; as that good, and gracious, and merciful being, who gave his only Son, to be the Redeemer and Saviour of the world—a ransom for lost rebels—and a propitiation for the sins of mankind: A consideration, calculated, on the one hand, to heighten the emotions of love and gratitude; and, on the other, to impress upon our hearts a deeper sense of our own helplessness, and our entire dependance upon the forbearance and compassion of God, for deliverance and pardon. Again, we address him, as the *Maker of all things*; as that Mighty Creator, by whose word, the visible world, and all things else, were brought into existence; by whose wisdom, the whole system of created nature is regulated and governed; by whose over-ruling providence, all things are preserved and sustained; and by whose final mandate, the world, and every thing therein, shall perish, and come to an end: A consideration, sufficient to check the rising pride and arrogance of the creature, and to bow the heart in humble adoration and reverential awe. And last of all, we address this Being, as the *Judge of all men*: An awful consideration; and one, of all others, best calculated to bring the stubborn will into subjection, and to fill up the measure of reverence, humility, self-abasement, and dependance. The heart is more immediately interested in the contemplation of the attributes of our Almighty Creator, Preserver and Benefactor, when we view him also as our eternal Judge. Conscious that we are in his immediate presence; assured that all hearts are open to him, that all desires are

ence of our heavenly Father—before the Maker of all things—in the fear of the Judge of all men—let us bow down in humble adoration, and receive the sacred symbols of the body and blood of our Saviour—the instituted memorials and pledges of his love.

PHILO.

To the Editors of the Churchman's Magazine.

SUNDAY INDISPOSITIONS AND RAINY WEATHER.

A clergyman, anxious for the spiritual welfare of his flock, cannot but be alive to every symptom, by which the habitual feelings of his people on the subject of religion are indicated. He is desirous of knowing whether the work goes forward, apprehensive that he may be labouring in vain. Under the influence of this solicitude, he attends to all the circumstances which may enable him to form a judgement; he ranges his eye over the slips of his church, to see whether they are occupied by their accustomed tenants; he marks their apparent earnestness or indifference during the service; and he lays a particular stress on the frequency of *absence* from church, and the *excuses* for non-attendance.

But all this is only introductory to my subject. It is, Gentlemen, my unhappiness to have a number of parishioners, so feeble in health or deficient in zeal, that the least variation in the weather is sufficient to put all their resolution to flight, and lock them up in their houses on the Lord's day. It is true that I meet them about their usual business on Monday; the bad health, or the apprehensions from a threatening sky, have then passed away; and whether it is, that there is a reviving quality in the air after the day of rest has gone by, or whether the indisposition is of

a periodical kind, lasting but a few hours at once, so it happens that it causes no infringement of *one* clause in the fourth commandment, *six days shalt thou* LABOUR. I have sometimes been apprehensive that they mistook the spirit of the commandment wholly, and thought themselves obliged to *rest* on that day, in the most literal sense of the word. In that case, I would preach a sermon, with all my heart, to prove that they might go to Church on the Lord's Day, without breaking the commandment, for I would on no account have them defile their consciences by doing what they were persuaded was unlawful. But not being altogether convinced of the prevalence of such a mistake, I have postponed my intended homily till I shall be better satisfied.

Now, Messrs Editors, most of you are clergymen, and may have had some experience of this same difficulty; that is, you may have undergone the mortifying necessity of being obliged to harangue a great many empty seats, because the heavens happened to be overcast, and a few drops of rain were pattering against the church windows. Perhaps you have chosen "some theme divinely fair"—some favourite portion of the message of peace and good will to man, on which you have expended unusual labour. Animated with your subject, and burning with desire to become an effective minister of reconciliation, you have hurried away to the house of prayer, in the hope and expectation of meeting there *the whole* of your beloved flock: but how has your zeal been suddenly quenched, to find your coming greeted by only a few of *the faithful*! The people, for whose benefit your sermon has been more particularly composed, *are not there*. A little rain, which you have scarcely noticed yourself, has thinned your church; and at your next parochial visit, you hear them perhaps "re-

at the stormy weather prevent them from hearing your excellent sermon!" How do you feel on occasions? Are you chagrined, grieved, discouraged? Do you not sometimes fear that you are throwing ministry away? Is there any chance you would not make, if you only gain the constant attention of your people to the duties of the Lord's house? If you have no feelings of this kind, I envy your christian philosophy; for the sight of an empty house is cause of keen regret. It makes me distrust the usefulness of my labors and the piety and zeal of my congregation. How can I think fairly of those, who are frightened from public worship by the slightest indisposition—by an atmosphere too cold or too hot, or by the least sprinkling, during a service of five or ten minutes? That must indeed be a faint and feeble fire which is so easily quenched. On the other hand, it affords me some consolation to be certain of meeting a particular class of worshippers, on the Lord's day. There are some, who are never absent, untainted by severe indisposition, and uncommon inclemency of weather. Nor are they in all cases provided with "the comforts and conveniences of life" as their more timid or less zealous neighbors. Though some of them would count "the poor of this world" yet are they "*rich in faith, heirs of the kingdom of heaven.*" For them, it is no hardship "to appear before the Lord, and to worship in his holy temple." There is no delight to dwell; and there are no excuses constantly found, in connection with the excuses which might be made from bodily indisposition, or from a gloomy evening sky. Perhaps I am giving the experience of some of my brother clergy detailing my own. If you think so, you will use your

discretion in giving this paper a place in your Magazine. It may inspire some of your readers with more fortitude, to encounter the inconveniences of a short walk on a Sunday morning; or it may reclaim some loiterer in the vineyard of the Lord.

HIEROS.

For the Churchman's Magazine.

WASHINGTON COLLEGE.

New things are apt to excite opposition: and why not a charter for a new college, as well as other novelties? It is indeed true, that the idea of a second college in Connecticut is not very novel; for the subject has been frequently agitated within the last twenty years. But the success of the application—the granting of the charter—this is the *new thing*; and since this is followed by the "note of preparation" for endowment and organization, objections arise in various quarters, and in some particular cases, are maintained with a very ill grace. For example, in a neighbouring state, which contains some half-a-dozen of colleges, besides a number of seminaries of different kinds, Connecticut is deemed too "small" for a second college; while some people, nearer home, affect to believe that a new college must of necessity injure Old Yale, and therefore ought not to be encouraged.

With regard to the first objection, it is admitted, that Connecticut is small in extent, and limited in resources; and that it of course becomes her to be modest in her pretensions. But how the mere size of a state furnishes an objection to her opening seminaries for the education of such youth as choose to resort thither for the purpose, it is difficult for me to conceive. Connecticut yet contains many unoccupied acres of ground, and some fine *building*

spots; where there is every thing to render the situation of a literary institution pleasant, healthy and agreeable—good and cheap marketing, excellent water, and salubrious air—beside a goodly share of regular morals and decent manners, and where, I doubt not, young men may be well educated, provided commodious buildings can be erected, and suitable professors employed.

But in what manner the new college is to injure Old Yale, it is still more difficult to conceive.—The deserved celebrity of Yale College, has already drawn such a number of pupils from every part of the union, that it is understood they cannot all be accommodated with quarters within her walls. The institution is becoming unwieldy, and its management extremely difficult; and hence, it would prove a relief, instead of an injury, if the new institution were to receive a portion of the youth who resort to Connecticut for their education. And besides, Yale is well known to be the college of a sect, the most powerful in numbers and resources in the United States—a sect, who will never suffer it to languish, while the new college, being under the control of Christians of various denominations, will derive its principal patronage from other sources than those on which the old institution depends; and will operate in a manner so wholly distinct, that there will be little or no danger of interference.

Should these objections, or any other, be pressed upon the attention of the public, I shall consider it my duty to notice them at some length. At present, I remain

ONE OF THE PETITIONERS.

THE BIBLE.

The following deplorable estimate

of the spiritual wants of the great human family, is found in an Address to the Public, by the LOUISIANA BIBLE SOCIETY, dated March, 1822.

"That the Bible is the word of the Most High God, our Maker, Governor, Redeemer, and Judge; that comprising, as it does, both the "Law of his righteousness" and the "Gospel of his grace," it should be communicated with the least possible delay, to all men; and, that upon such a dissemination of it depends both the present and future welfare of our race—are points which, we trust, we have only to recall to your minds. In the full view now, of all the momentous truth they involve, let the following simple facts be contemplated:

1. That the amount of population on the globe, reckoning 630,000,000 Pagans, 188,000,000 Mahometans, 12,000,000 Jews, and 170,000,000 nominal Christians, is 1,000,000,000:

2. That by the best accredited estimate, the amount of copies of the Bible issued from the press, since the discovery of printing, to the establishment of Bible Societies, is but 25,000,000:

3. That a copy of the Bible, in ordinary cases, is not supposed to last more than *thirty years*; and, consequently,

4. That of the 1,000,000,000 of the human race, *very considerably less than 25,000,000 were, at the end of the period referred to above, provided with the Bible:*

5. That since that period, though the issues of the Bible, through the establishment of societies for the purpose, have been greatly augmented, yet these societies, with all their combined exertions, have been able to add, in sixteen years, *not more than 6,000,000 to the number of copies before issued:* and

6. That at the same, *i. e.* the present rate of issue, *Five Hundred*

Years must roll away, before a copy of the Bible can be placed in each of the families of the earth.

And when, in the view of these facts, we carry along with us the considerations—

1. That a generation of men, *i. e.* a number equal to the whole amount of 1,000,000,000 passes from the world in *thirty years* :

2. That 33,000,000 and upwards pass from it *every year* :

3. That 97,000 and upwards pass from it *every day* : and

4. That 70 and upwards pass from it *every minute*—can we need another word to show us the necessity of an extended and invigorated effort for the dissemination of the Bible !

Were it possible and proper for us to leave out of sight the hundreds of millions, in other lands, who are in absolute destitution of the Bible, and either harden our hearts against their deplorable condition, or with a just hope of their relief, turn over the charge of their supply to other national Bible Societies, still the call for an extended and invigorated effort which arises out of the bosom of OUR OWN COUNTRY, is loud and piercing enough to awaken our sympathies and exertions.

Of the 10,000,000 of the population of these United States, it is the alarming estimate that 5,000,000 are, at this moment, destitute of the Bible.

And it is a case capable of the clearest demonstration, that at the probable ratio of the increase of population, and at the present rate of the issues of our National Bible Society, its supplies will NEVER overtake the demand.

And that nothing short of an immediate and annually continued augmentation of those issues, to nearly *Four times their present amount*, can give us even the barely tolerable prospect of having a copy of the Bible deposited in each of the families

of our land, at the termination of A SCORE of years.

In the light of these facts, and considerations, and prospects, fellow-citizens—were we left to the influence of natural feelings, and of humanity and of patriotism, can we not discern enough to awaken us all to an immediate, and strenuous, and consentaneous exertion in support of this noblest institution of our country ! But are there not still greater and more powerful principles among you to which the appeal may be made ? Who is there of us that calls himself by the name of a *Christian*—and in so doing, pledges himself to uphold and promote the cause of the Bible, that does not feel the obligations here laid upon him, altogether unavoidable ; Or that can wish, were it even possible, to escape the pressure of them, and yet retain so high and venerable a name !”

ON THE REVERENCE REQUIRED IN PRAYING TO GOD.

(Circulated by the Society in England for Promoting Christian Knowledge.)

In order to correct the very irreverent custom too many use of *Sitting*, while humble, solemn prayer is making to *Almighty God*, it will be proper to attend to the injunctions and particular directions of our Church in this respect, which are grounded on scriptural authorities for a different practice.—As all our public prayers to the *Supreme Being*, are made in the Name of the *Lord Jesus Christ*, (the only Mediator between God and men) it is highly becoming, that we should follow the example held out to us in God's Word, respecting the usual posture of devout worshippers, while addressing the *Creator and Redeemer* of mankind. The following passages from both

the Old and New Testament, it is to be hoped, will prove useful to reform the indecent practice of *sitting* during those parts of divine worship which expressly require us to *kneel*—for as from want of use or inability all men may not be able to kneel for a continuance of time, without some uneasiness, in that case, *standing* (at least) while devout supplications are making to the Throne of Grace, is an attitude more suitable to the solemnity of prayer, and indeed indispensable in every humble Christian. We see in Holy Scripture (2 Kings v. 18.) that even heathens bowed to their *fancied* gods; and shall Christians do less to the Blessed and only Potentate, the King of Kings, and Lord of Lords! It is shewn in the 22d Psalm and 30th verse, that all that go down to the dust (all who call on the Name of the Lord) “shall *kneel* before Him.” Yea all Kings shall *fall down* before Him. (Psalm lxxii. 11.) Accordingly we read of Solomon’s *kneeling* on his *knees* in worship, (2 Chron. vi. 13.) and rising up from *kneeling* on his *knees* (1 Kings viii. 54.) and the holy prophet Daniel used the same humiliating attitude in prayer, *Who kneeled* three times a day on his *knees*. (Dan. vi. 10.) When St. Paul took leave of the pious disciples that accompanied him to the ship—we do not read of their *sitting* or even *standing* while offering up petitions unto God for their mutual safety, and his blessing on them—but they *kneeled* down on the shore and prayed. (Acts xxi. 5.) Had not that posture been the most proper they certainly would have preferred the other.—Wherewith (saith the Prophet Micah, vi. 6.) shall I come before the Lord, and *bow* myself before the Most High God? And when the Apostle prayeth for his disciples, (Eph. iii. 14.) he says, —“For this cause I bow my *knees* unto the Father of our Lord Jesus Christ.” What do we expressly de-

clare we will do in the early part of our excellent Church Service, (Ps. xc. 6.) “O come let us worship and fall down and *kneel* before the Lord our Maker.” With what truth can they pronounce these words, who idly, and irreverently *sit* during the most solemn services of the Church?—“I have sworn by myself, saith the Lord, (Isaiah xlv. 23.) that unto me, every *knee* shall bow;” or as St. Paul introduces the quotation—“As I live, saith the Lord, every *knee* shall bow unto me.” (Rom. xiv. 11.) Again, the propriety and necessity of this becoming posture in vile dust and ashes, before the throne of the Most High, is fully established by this single text, (Phil. ii. 10.) “At the Name of *Jesus* every *knee* shall bow—of things in heaven, and things on earth, and things under the earth.”—And if there is need of any stronger proof than what has been advanced, for the humbling the body as well as the mind, when calling upon God—take the pure example of the Blessed Jesus Himself, during his abode on earth, whose mode of worship, places beyond all doubt what posture best suits the Supplicant to heaven.—His authority alone is sufficient to direct our practice,—for we read, (Luke xxii. 41.) that “Jesus *kneel*ed down and prayed.” In short, the gross indecency of *sitting* while we pray to God, is strongly reprobated by our different conduct toward mortal men. Would a condemned criminal, imploring his forfeited life of an earthly Sovereign, or even a needy dependant, asking a favour of his Patron, instead of standing to solicit their regard, sit down before them while suing for the desired benefit? And shall we thus honour the creature more than the Creator? Reason—Decency—and the Divine Command—unite in reproaching such senseless and irreverent conduct!

May all who enter the hallowed

of God's Holy House, consider whose presence they then appear—What a Mighty, and Holy they are addressing:—That there two or three are gathered in Christ's name, there is the midst of them:—and with a due sense of their great thinness, and a profound awe

Divine Majesty, may they race to know, and feel their help, to worship Him as de- creatures ought—with that e and reverent posture that es the sinner, before the Ma- f Heaven.

FRAGMENTS.

CTOR JOHNSON somewhere ob- of ludicrous Epitaphs, (and mark applies to every species applied mirth), "this is joking one of the few things which wise men serious."—This re- of the Doctor may bring to the reply of the accomplished ngham to one who rallied him : gravity.—"Ah, my friend ! ngs are serious about us : God ous, who exerciseth patience ds us : Christ is serious, who us blood for us : the Holy Spir- rious, in striving against the acy of our hearts : the Holy ures bring to our ears the most s things in the world ; the Ho- raments represent the most se- and awful matters ; the whole on is serious in serving God s : all that are in heaven and re serious ; how then can we y ?"

LED, the general of the SARA- , engaged in single combat with ammander of the Roman forces ed to him, and took him pris- Having seen him secured, he yed his horse, and took a fresh ith which the governor of Tad-

mor had presented him, and hurried back into the field. Derar desired him to stay behind : "for, said he, you have tired yourself with fighting with this dog. Therefore rest yourself a little and let me go." To which Caed answered, "O Derar ! we shall rest in the world to come. He that labours to-day shall rest to-morrow."

ANECDOTE OF DOCTOR RADCLYFFE.

I have somewhere met with the following anecdote of, I believe, *Doct. Radclyffe*, one of the *forty seven* employed by King James in executng the present translation of the Bible.—After that great work had been published, and "appointed to be read in churches," it was violently attacked by many of the dissenters, and faults in abundance were soon discovered, or imagined to exist. Doct. Radclyffe chanced one day to be present in a dissenting place of worship. The preacher, who was a young man, took his text from the authorized version, and proceeded to edify his hearers with a critical dissertation ; in which he made it appear that the translators were wholly in the wrong in the rendering they had given to a particular word, for, in his opinion it was susceptible of *three* different significations. After the exercises were over, it was the Doctor's fortune to dine in company with the young divine ; who, ignorant of the part his companion had borne in the translation, renewed his attack on the unfortunate word to the great edification of the company. When he had exhausted his critical ammunition, the Doctor turned to him, and calmly observed ;—"My dear Sir, you are mistaken in supposing that the word is susceptible of *but* three renderings. We found that it might be translated in *thirteen* different ways ;

but after much discussion, and frequent examinations by different hands, we agreed on the present translation as coming the nearest to the meaning of the original."

The usual business was transacted with great harmony, and the Convention adjourned between 11 and 12 on the following day.

ORDINATIONS.

VOX POPULI, VOX DEI.

John Wesley, in a considerable party, had been maintaining with great positiveness the doctrine of *Vox populi, vox Dei*, against his sister, whose talents were not unworthy of the family to which she belonged. Finding himself a little puzzled to maintain his thesis, notwithstanding the logic he had learned at Cambridge, the preacher, to put an end to the controversy, put his argument into the shape of a *dictum*, and said, "I tell you, sister, the voice of the people is the voice of God."—"Yes, (replied his sister, mildly,) it cried, CRUCIFY HIM, CRUCIFY HIM!" A better refutation of the absurd doctrine was perhaps never given.

The Convention of the Protestant Episcopal Church in Connecticut, assembled in Meriden, on the 4th inst. and proceeded to the Episcopal Church, where the Convention Sermon was preached by the Rev. Mr. Crosswell of New-Haven. Two young men, the Rev. Mr. Hull, and the Rev. Mr. Garfield, were admitted to the holy order of Priests.—On the evening of the same day, a sermon was preached by the Rev. Mr. Cornwall, of Cheshire, in favour of the Society for promoting Christian Knowledge, and a collection made for the Society. The Address of the Bishop, on the opening of the Convention, gave a favourable account of the state of the Church in the Diocese, and particularly recommended an extension of Missionary exertions, to supply the vacant parishes.

On Wednesday, May 14th, in St. Paul's Chapel in the city of New York, Mr. Augustus L. Converse, late a Student in the General Theological Seminary, was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Hobart.

On the first Sunday after Trinity, June 1st, in St. Luke's Church, New York, Mr. Orismus H. Smith, late a Student in the Branch Theological School at Geneva, was ordained Deacon by the same Bishop.

On Sunday the 8th of June, in St. Peter's Church, Philadelphia, Mr. Henry M. Mason was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop White.

On Wednesday, the 4th of May, an ordination was held in St. Paul's Church, Baltimore, by the Rt. Rev. Bishop Kemp, when Henry H. Pfeiffer and G. B. Shaeffer, Deacons were admitted to the Holy Order of Priests.

On Wednesday, the 4th of June, in the Episcopal Church at Meriden, during the Session of the Convention, the Rev. Lemuel B. Hull, and the Rev. John M. Garfield were admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell.

Society for the Promotion of Christian Knowledge in England.—From April, 1821, to April, 1822, this Society distributed Bibles, Testaments, Prayer-Books, other bound books, and Tracts, to the amount of 1,222,382. Its receipts, during the same amounted to £ 53,729, 9s, 3d sterling—its expenditures, to £ 48,836, 3s, 1d.

THE CHURCHMAN'S MAGAZINE.

VOL. III.]

AUGUST, 1823.

[No. 8

From the Christian Observer.

PRACTICAL REFLECTIONS ON MATTHEW, xxi. 14.

Many are called but few chosen.

Who can hear this sentence without trembling? If our Saviour had said, that of all who were born few should be chosen, we might still hope, that we, who are baptized in his name, and who are few in comparison of the whole race of men, might be of the number. But it is of those very persons who are called that he saith, *few are chosen*.

1. By the call here spoken of, is meant God's voice, making known his will to men, and calling them to act accordingly—inviting them to his service here, and to the enjoyment of his presence hereafter.

God calls us, in the first place, from darkness to light, from error and ignorance, to truth and knowledge, so as not to be occupied about temporal affairs only, but principally, about the concerns of our souls. 2 Pet. ii. 9.

He calls us, secondly, from superstition and idolatry, to his worship and service; not only from popish superstition and heathenish idolatry, but from covetousness, or any other desire of the heart which we are disposed to idolize in God's stead. 1 Thess. i. 9; 1 Cor. x. 14; Col. iii. 5.

He calls us also from all manner of sin and profaneness, to holiness and piety, both in our affections and

conduct. 1 Thess. iv. 7; Tit. ii. 11, 12. *As he who hath called us is holy, so ought we to be holy in all manner of conversation.* Thus are we called to be a people zealous of good works, wholly devoted to God, and consecrated to his service. Our thoughts, affections, words, desires, every faculty of our souls, every member of our bodies, every action of our lives, should be holy.

God sees our eagerness in the pursuit of vanity and temporal enjoyments, and he calls us to leave such fleeting and unsatisfying objects, that we may attend to the things which belong to our peace—to heaven and eternal glory. He calls us likewise, not to be conformed to this world, but to be transformed by the renewing of our minds—to set our affections on things above—to seek *first* the kingdom of God.

He calls us, lastly, from misery and danger, to a state of happiness; not because he cannot be happy without us, but because we cannot be happy without him.

It is on this account he calls us so earnestly—*For as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* Turn ye, turn ye, for why will ye die? Let us not then stand pausing, whether we shall obey the call or no. Let us not say, how shall I part with my profits, my sensual enjoyments, my darling sins? but rather, how shall I abide the judgment of God? how shall I escape if I neglect so great salvation? For

we may be assured, that the great end of God's calling us so urgently to come to him, is, that, we may be saved from his wrath, and enjoy his love and favor for ever.

The means which God employs in calling us, are, the ministry of his word, and of his servants, the prophets and apostles, and their successors, declaring and explaining it.—By virtue of Christ's commission, (Matt. xxviii. 19, 20) not only the Apostles, but all succeeding ministers are sent to call mankind to embrace the Gospel. They are ambassadors for Christ. They are heralds, sent to offer peace and pardon to all who have rebelled against their Lord and Master, the King of Heaven, provided they will now submit themselves to him; but if not, solemnly to denounce his wrath against them.

From our Saviour's times, how many thousands of millions of souls have been called to the faith of Christ by the preaching of the Gospel, how soon did the sun of righteousness arise upon this land. And since the Gospel was first planted here, how many have been called by it to the faith of Christ. Yea, through the mercy of God, how many at this moment are called in every part of the nation, though I fear, alas, there are but few chosen.

II. By the term, few are chosen, we are to understand that there are but few so approved of by God, as to be chosen from the rest of the world to inherit eternal life. Not few in themselves considered, but few in comparison of the many which are called. Christ hath many professed adherents, but few faithful and obedient servants; many who make a plausible profession of the faith and religion which he taught, but few who practice it. All, however will acknowledge, that whatsoever profession a man makes of Christianity, it will avail him no-

thing without the practice of it. Matt. vii. 21, and Rom. ii. 13.

It is not our hearing and knowing our duty, that will stand us in any stead before God, but our doing it; it is not our believing that we may be saved by believing in Christ, that will be of any use to us, without such a faith as leads us to depend upon him for the pardon and salvation of our souls, and for the aids of his grace and spirit, whereby we may be enabled to obey his Gospel. For whatever faith we pretend to, unless it put us upon universal obedience to all the commands of God, it will do us no good: for the faith which Christ requires, always works by love, conquers the world, subdues sin, purifies the heart, and sanctifies the whole soul. In short, no man can have any ground at all to believe or hope that he is chosen to eternal salvation, who is not holy in all manner of conversation. Heb. xii. 14. The word of God, authorizes us to say, that no man can, upon any just ground, think himself chosen, who doth not in all things to the utmost of his power, conform himself, and adjust his actions to the laws and commands of God.

How few come under the above description, we have more cause to bewail than to prove. For let us view the state, not only of Christendom in general, but even of this country; let us weigh the lives and actions of such as profess to believe in Christ, and examine them by the Gospel rules, and we shall soon conclude, that but few are chosen. For take out from amongst us the following description of persons, and how few will then be left?

1. All atheistical persons, who say in their heart *there is no God*, and of whom scarce any will affirm that they are chosen.

2. All ignorant persons, who know nothing even of the common principles of religion; and if they

know not, how can they believe and practise? 1 Tim. ii. 4. Is. i. 2, 3, and xxvii. 11. Hos. iv. 1, 6.

3. All vicious, profane, debauched, and impenitent persons, who make a mock of sin, jeer at holiness, live as if they had no God to serve, nor soul to save, nor hell to avoid, nor heaven to enjoy; who make sensual pleasure their business; who stick, not to fly in the face of heaven, and dare God himself to damn them; who make lying their usual dialect, and swearing their pleasing rhetoric; who take pleasure and delight in sin, and make it their pride and glory. That all such persons, without timely repentance, are most certainly excluded from the number of the chosen, the word of God expressly affirms. 1 Cor. vi. 9, 10. Rev. xxii. 14, 15.

4. All hypocritical and false-hearted persons, who seem indeed to men to be honest and good, but still retain some secret sin or other, which will as certainly keep them out of heaven as the most notorious crime; such, whose outward conversation may be unblameable, but who are malicious, uncharitable, censorious, proud, self-conceited, disobedient or disrespectful to parents or magistrates, covetous, ambitious, and the like; such also as make a great shew of piety, and are zealous for the little circumstances of religion, but neglect justice, mercy, and the love of God. And where are the men among us, who do not harbor some secret lust or other in their bosoms? We have many professors of religion, it is true, who would fain be accounted more strict and holy than their neighbours; but are they to be esteemed the chosen of God, because they fancy themselves so: or is not their pride and self-conceit an argument that they are not so? Blessed be God, I have no spleen or rancour against any of them, but wish they were as truly holy as they would

seem to be. But what? Are not pride, self-conceit, irreverence in God's worship, disobedience and disrespect to magistrates, uncharitableness, and censoriousness, sins? Certainly, these will be found to be sins another day, and all who allow themselves to indulge any one of them, is as far from being chosen as the most dissolute persons in the world.

5. All who, though morally honest and faithful, yet believe not in our Lord Jesus Christ, and trust more in their own works than in his merit and meditation. It is a rare thing for a man to do all that is required of him, and yet count himself an unprofitable servant; to do all he can, and yet rest upon nothing that he has done, and to depend wholly upon Jesus Christ for life and happiness. Here and there one may be found, but surely, few in comparison of the many who are called.

III. Now let us put these things together, and we shall easily admit, that though many be called, few are chosen. And what is the reason of this? Are not all men rational creatures? Are they not able to distinguish between good and evil? Do not they understand their own interest? Shall we ascribe it to the will and pleasure of Almighty God, as if he delighted in the ruin of his creatures, or, though he calls them, would not have them come? No. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he should turn from his way and live. He would have all men to be saved, and to come to the knowledge of the truth.* Indeed, if he had no mind we should come, why should he call us to come? Far from us be such unworthy thoughts of God, especially, as he hath himself plainly told us to the contrary. I do not deny that, *known unto God are all his works from the beginning of the world.*

But it is not for us to pry into the secrets of God, or to search into his eternal and incomprehensible decrees. Deut. xxix. 29. Whatsoever is necessary for us to believe and do, is clearly revealed to us in the Bible, and we ought to look no further. *God is not willing that any should perish, but that all should come to repentance.* This, he himself plainly tells us, and it ought, therefore, to satisfy us.

Let us then inquire elsewhere for the REASONS why many are called, but few chosen.

The first reason is, because those who are called to Christ, will not come to him. The great fault is in the wills of men, which are so depraved, that even though they see it in their interest to come, yet they are so averse from the purity of the Gospel, that they will not come to it, merely because they will not. We tell them of their sins, and the dangerous consequences of them; that they must not love the world, but seek first the kingdom of God; that except they repent and forsake their sins, they must perish: but in vain. They can give no reason why they will not, but yet they will not. If they perish, therefore, it is their own choice. They prefer their sins, with all the miseries attendant on them, to the Gospel of Christ, and the happiness it offers. And is not this the case with the greatest part of mankind? They are called and invited to partake of all the benefits of Christ's death and passion, yet they will not come unto him.

The second reason is, because men do not really believe the things which are told them. *Who hath believed our report?* We tell men, that unless they repent and turn to God, iniquity will be their ruin; that if they believe in the Lord Jesus Christ, they shall be saved; that if they be holy here, they shall be happy hereafter. Bu

they believe us not. Hence it comes to pass, that so many are called, and so few chosen. For we may be sure that God chooses none but such as believe his word. James ii. 5.

A third reason why so many are called and so few chosen, is because they have no real value for the blessings of the Gospel. They make light of God's call; they see no such beauty in Christ as to desire him; no such excellency in God as to love him; and as for heaven, they care not for it.

Another reason is, because they who are called, are so much taken up with worldly business, that they can find no time to come to Christ. If he called them to great estates or good bargains, they would strive who should first come. But he calls us to repent of our sins, to believe in him, to condemn the world, to have our conversation in heaven; things which men do not love to hear of. How often, for instance, have we all been invited to the Sacrament of the Lord's Supper, and yet how few, not one in twenty, stay to have a share in it? What can be the reason of this, but that our minds are taken up with other things?

In the next place, many who are called have so strange a hatred to God and goodness, that they not only slight their heavenly calling, but they hate and abuse such as are sent to them. Thus it hath been in all ages. Christ himself was put to death for calling men to life and happiness. And so it is now. We tell them of their sins; we acquaint them with their danger; we invite them to Christ, to heaven and happiness; but they are incensed against us. They may forgive us this wrong. We intend them no evil.

The last reason which I shall mention, is, because many who profess to believe in Christ, and to expect happiness and salvation only

from him, yet *walk not worthy of the vocation wherewith they are called*. And indeed this is the great reason of all. How violent are some about the circumstances of religion, who neglect its substance? How demure are some in their behaviour to men, but irreverent in the worship of God? How devout do others seem towards God, who are negligent of their duty to men? Some are all for the duties of the first table: others for the second only. Some are for obedience without faith: others for faith without obedience. Some would do all themselves, as if Christ had done nothing: others fancy that Christ has so done all, as to leave them nothing to do. But is this the way to be saved? No, surely. The Gospel requires of us, repentance and faith in Christ; it requires that we obey his laws, and that we trust in him, and him alone, for pardon, acceptance, and salvation: and whosoever comes short of this, though he be *called*, we may be sure he is not *chosen*. What ground have we then, on a view of the whole case, to acknowledge that our Saviour had too much cause to say, *Many are called but few chosen*?

I say not this to discourage any one. No. My hearty prayer to God is, that every one of us may be chosen and saved. But my fear is, that many think it so easy a matter to get to heaven, that if they say their prayers, and hear sermons, and attend the Sacrament, they cannot miss it. But this will not do. Let us however, not be discouraged by this, but rather excited to greater diligence. For why may not you and I be in the number of the *chosen*? Are we not all called to Christ? Are we not all invited, nay, commanded to believe in his name, and obey his Gospel, that so we may partake of everlasting glory? Let us then set about the work in earnest, to which we are called. Let us fear God and keep his commandments, and be-

lieve in his Son for acceptance and salvation, and then we need not fear, though of the many called, few are chosen, but that we shall be chosen—chosen to live with God himself, and Jesus Christ, and to sing his praises for ever more.

BETHESDA.

From BISHOP HALL's Contemplations.

In the various actions of his life, our blessed Saviour was an example not only of moral virtue, but of religious obedience. The law enjoined every Hebrew to present himself three times in the year before the Lord. Though as a Son, he might have pleaded exemption from this tribute of service, he would not omit one of those ceremonies which himself had enjoined. Thus did it become him to fulfil all righteousness, whatever dangers might attend on the exercise of his duty. He had been constrained to depart from Jerusalem, through the malice of those enemies, who sought his life, e'er he had yet accomplished the work of Him that sent him—he now returns, unappalled by every danger, regardless of all the fury of his adversaries —“In the volume of the book it is written of me, I delight to do thy will, O my God—yea, thy law is within my heart.”

O Lord, how wonderful are thy works, whether performed in the ordinary course of thy providence, or by the immediate interference of thine almighty power, or by the ministry of thy holy angels! Every where we find just cause of astonishment, just subject of adoration. In particular, how didst thou vouchsafe to display thy miracles to thy peculiar people, notwithstanding their blindness and apostacy! If thou hadst not done among them works which no other nation beheld—if thou hadst not revealed thyself to

them, in a manner which no other nation ever experienced, they had not exhibited such a fearful example of obduracy and ingratitude. Now "have they both seen and hated both thee and thy Father"—although the works which were wrought among them bore such witness to the truth—although the demonstrations of thy power were such as called for universal conviction from mankind.

The miraculous waters of Bethesda fixed on their brink a multitude of sufferers. There, in anxious expectation, they waited for that moment, which should bring comfort to one, disappointment to multitudes. When the troubled state of the waters announced that the heavenly visitant had bestowed on them their medicinal virtue, these jealous competitors rushed forward with eager impatience, in hope of that gift of healing which awaited him who first plunged himself into the stream. Blessed Lord, how vast, how unlimited are those mercies, which the bringing in of a better hope secured to thy creatures! The grace of God which bringeth salvation hath appeared unto *all men*. "Whosoever will, let him come and take of the waters of life freely. In my Father's house are many mansions. Come unto me *all ye* that labour and are heavy laden, and I will give you rest."

Among these companions in misery, our Saviour beholds a wretched man, who for eight and thirty years had supported life under circumstances which seemed to render it an almost intolerable burden. Alas, what called this unhappy sufferer to the waters of Bethesda? What reasonable ground of expectation could he possibly entertain, that his endeavours would be crowned with success, in a trial which depended on personal speed and activity? Others, affected in a different manner, must necessarily have the preference. Vain must be the attempts of one

bowed down to the earth by painful infirmity to outstrip his fellows. Yet does he persist—still does the energy of hope teach him to remain at that spot, where alone he deemed a *possibility* of cure to be expected. He persists, and continues his anxious labour—each returning season bringing along with it fresh hopes, and fresh disappointment.

O ye that are afflicted with spiritual diseases, come to that living fountain which is opened for sin, and for uncleanness. Approach the well-spring of life—those never-failing streams whose virtues are not temporary, whose blessings are not confined to one competitor—where every one that asketh, receiveth, and he that seeketh, findeth, and none who apply with faith are sent empty and departing away. Do ye complain of the blindness of your ignorance? Here shall ye receive clearness of sight—Of the infirmity of your best resolutions? here ye shall obtain a fresh supply of grace—Of the tumultuous frenzy of passion? here is peace to the troubled soul—Of the cold and withered languor of your zeal and piety? here is life, and strength, and activity freely offered to your acceptance. Whatsoever sickness, whatsoever danger, whatsoever sorrow there be, come to your Saviour, and be healed.

Yet even here, as at Bethesda, the God of all hope will exercise the patience of his servants. He will have us sensible of the value of those blessings we solicit, that when they are imparted to us, we may both enjoy them, and praise his mercy the more. How enviously did these sufferers at the medicinal stream look on each other as rivals! How did they watch, and suspect, and scrutinize, and struggle for a preference! How, like the jealous candidates for earthly honours, did they esteem their expectation itself to be misery, and their disappointment, torture! But he who commits his way unto the

Lord must hope for those gifts which he bestows at his own time, and in such a manner as is good in his sight. Here is no virtue, no success without patience. O that men would thus tarry at the true Bethesda, the house of the Father of mercies and of all comfort—O that men would “wait for thy loving-kindness, O Lord, in the midst of thy temple!” Did they diligently attend thine ordinances, did they value their own happiness aright, they could not fail of those blessings, which thou hast covenanted to bestow. Alas, here and here only, are they faint, remiss and indolent! If their temporal welfare is to be consulted, they tarry long, and endure patiently, and toil, that they may toil yet longer; submitting to certain misery for the sake of a few uncertain days of happiness. Why is it not thus with the soul? The wretched patient at Bethesda, without even the probable means of support or comfort, would yet attempt, yet labour, to attain the object of his wishes. And can we not, blessed Lord, can we not then be equally solicitous to accomplish the work of our salvation? Can we not be as ardent in our endeavours for our spiritual recovery? What can be more important—what of nearer moment—what better deserving our most animated exertions, than the prize of the high calling of God in Christ Jesus?

Our Saviour, when he beheld this child of sorrow, when in accents of loving-kindness and tender mercy he spoke as one that was touched with the feeling of his infirmity, did not ask the question without effect. He did not kindle the spark of hope in a sufferer's breast, to check it by subsequent despair. Christ the power of God, said unto the sick man “*Arise*”—and he arose.

And wilt thou then O sinner, be made whole? Look unto Jesus, the Author and Finisher of our faith, and thou shalt be saved. Though

thou art bowed down to the earth with infirmity, stooping under thy grievous burden—though thy sin hath taken hold on thee, that thou art not able to look up, depriving thee of that privilege which the most high God bestowed on man at his creation—turn not a deaf ear to that gracious voice. Be not too hasty in pronouncing thyself free from all spiritual sickness, when it may be that the deadly contagion is making rapid advances to thine heart. Say not, “there is peace, and safety,” while thou art encompassed about with an host of enemies. What hast thou to do with peace, so long as the sorceries of sin prevail against thee, and her witchcrafts are so many?

How dear to human nature is the breath of life! how strongly has the Author of our being attached us to existence, though accompanied with every circumstance of pain and misery! O Saviour, if that life which *must* e'er long be succeeded by death, is thus precious to us, how precious, how inestimable is that life which thou hast purchased for us, the inheritance of eternal glory in thine heavenly kingdom! No grief, no pain approaches, to affect those unsullied joys which are to be found in thy presence. We embrace, O Lord, we hold fast the blessed hope of everlasting life, given unto us by thee!

But who shall presume to dictate to the Almighty the precise time or manner in which he shall work our deliverance? The sufferer before us is not healed by those miraculous waters, to which alone he looked for his recovery. Relief and salvation are afforded him in another, and still brighter form. Shall we despair of attaining those heavenly gifts, after which we are permitted to aspire? Shall we be petulantly impatient, or as petulantly despairing? Know we not, that tribulation worketh patience, and patience, experience—and experience, hope—and that hope maketh not ashamed? Though the

blessing be for a while delayed—though spiritual comfort may not be afforded at the moment when our solicitude would expect it, yet shall it surely come, and shall not tarry beyond its appointed time. What God hath promised, he is both able and willing to perform. If our earlier days have been visited with every species of distress—if our souls and bodies have been brought low unto the earth, yet the clouds which overcast the meridian of our life may disappear towards its evening, and our sun may go down in brightness and serenity.

O Saviour, thou art no longer conversant in person with mankind. Thou art returned to the participation of that ineffable glory, wherewith thou wert invested, "before the mountains were brought forth, or ever the earth and the world were made." But art thou not still present, in thy holy word, in thy divine ordinances? There dost thou yet call to us—there dost thou address thy suffering children with the same mercy, and the same power, that called the languishing sufferer at Bethesda from sorrow to joy, from weakness to strength, from anguish of heart to transports of gratitude. Wherefore then shouldst thou be afraid, O my soul, in the day of adversity? Why do fearfulness and trembling come upon thee, and an horrible dread overwhelm thee? O tarry thou the Lord's leisure—be strong, and he shall comfort thine heart—and put thou thy trust in the Lord.

From the Christian Observer.

ON THE ADVANTAGES OF PRIVATE PRAYER.

True Religion implies an intercourse and communication between the invisible God and the soul. As

of old, it consisted in the panging prayer of the Pharisee, and in the regularity of his temple worship; so now it consists not in the detours of our established liturgy, in the punctuality of our attendance at Church, nor in any outward forms of devotion. Christ seems to have intended to warn all the followers of his religion against such suppositions, when he said, "But thou, when thou prayest, enter into thy closet and shut thy door, and pray unto thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly."

The Christianity of many people is merely external. They do almost every thing, even in religion, to be seen of men. They adapt their religious conduct to the opinion of those persons among whom they desire to be esteemed, somewhat in the same manner as the Pharisees accommodated their devotions to the peculiar taste of the people of their day. But secret prayer is one great test of a Christian. There is much in every kind of public, as well as social prayer, which may serve to amuse the mind, to gratify the ear, and to draw the attendance even of a quite irreligious person. But in secret prayer, when there is no eye upon us but that of God, we have a far better proof of the internal piety of the heart. "Verily," says our Saviour to the Pharisees, "they have their reward." As the Pharisee had his recompense in the public estimation which he obtained, so now the decent attendant on the public worship of God has a certain sort of temporal reward for his attendance. He is paid, for instance, if a servant, by obtaining his master's approbation of this act of obedience. He is paid, if a master, by the respect and good opinion of his graver and more reputable acquaintance; and also, by the more decent and dutiful behaviour of those children and depen-

, who accompany him to the of his customary worship.—s, perhaps, rewarded in one, by the self-complacency which els in having performed, as he gives, his religious duty. "Ve- however, said our Saviour, of harisees, "they have their re-." Such persons have their rd in this world; they must not ct it in the world to come.— were merely decent at public hip, and they have had the ad- ges of this, their decency. it let us turn from such charac- to that of the real Christian. punctual in his attendance on c worship; but when he ap- in the congregation, he is also rdly devout: he is moreover, g given to secret prayer. Every and morning he takes the best rtunity of being private which n obtain; but he will rather in a low voice in the presence hers, than neglect this most im- nt duty to God. He pours is whole heart in supplication; rays for every blessing which he s; for pardon of sin; for gth against temptation; for de- ance from his corruptions; for ry over the world; for direc- in difficulties; for consolation r afflictions; for submission r pains and losses; for the in- e, in short, of faith, of hope, of charity; and for all the in- ces of God's Holy Spirit. Nor he neglect the benevolent duty rcession. And leading this f daily and fervent prayer, he ns the things which he desires. ght to fulfil in the sight of men various duties of life is impar- o him. He is raised above the er of those temptations by which more formal worshippers are come. This is the man who uers his passions, who sustains his trials, and suffers little pared with the children of this d) under temporal afflictions.

This is the man who is upright and faithful in all situations. This is he who dares to be religious in the midst of the profane, and openly reproves that vice which the out- ward worshipper is too timid to contradict or to resist. The spirit of devotion is often ridiculed by the world, and is thought to form a mean and cowardly character. Let it however be remarked, that he who prays earnestly to God in se- cret, will generally be a decided person in public; and surely, there is some respectability in being thus bold and consistent. Meanness is more shewn in being a saint with saints, and a worldly man with the worldly. That peculiar strength of mind, which is sometimes admired in certain religious persons, may un- questionably be referred to the effi- cacy of those secret prayers, of which the world takes little cogni- zance. "They bow their knees be- fore the God and Father of our Lord Jesus Christ;" and "he strengthens them with might by his spirit in the inner man." Day by day they implore his grace; and day by day, in answer to their pray- ers, he pours down upon them a portion of his own spirit, and thus, they are made strong to fulfil their duties, to resist their temptations, and to maintain that conflict, to which, as Christians, they are called.

Extracts from an Address delivered before the Charleston Protestant Episcopal Sunday School Society, at their fourth anniversary, being Tuesday in Whitsun week, 1823. By the Rev. Edward Rutledge, A. M. Rector of St. Thomas and St. Dennis.

The formation of Sunday School Societies, when viewed in all its bearings cannot but be considered as a most important event, for these in-

stitutions crown the various charities which have lately sprung up around us: they render all other means of instruction, whether from secular teachers or the pulpit, more highly useful; they carry children to the very fountain head, and initiate them through the only proper way into wisdom, by teaching them the fear of the Lord.

It is, perhaps, not saying too much in their behalf to assert, that if there is a society on earth upon which the Great Head of the Church looks with peculiar pleasure, it is that which brings young children to him: that if there is an institution, on which the Seraphim may look down with more than common delight, it is that, composed entirely of those whose angels are continually beholding the face of their Father who is in Heaven; that if there is one thing, in which we excel our predecessors and by which we render posterity our debtors, it is the care we are taking that the generation which is to act, when we are gathered to our fathers, shall be holy and enlightened.

All of us, my brethren, have it in our power to assist more or less, the maintenance of this powerful engine, in the cause of learning and religion. Although primarily intended for the poor and the youthful poor, all may benefit, or be benefitted by it. Those who are blessed with children, although they may be intelligent and wealthy, should encourage them to attend, to set a good example to the poor, and to cheer those active and meritorious brethren who have here devoted themselves to God, by their countenance and confidence.

Those whose minds are improved by due cultivation, and whose hearts have been touched by the spirit of God, should share the delightful burdens which they see their companions bearing.

Those who are ignorant, although they may have passed the spring time of life, should come and seek assistance, trusting that the good

seed here implanted, even in a season somewhat advanced, may, when watered by the dews, and warmed by the mild influences of heaven, bring forth much fruit to immortal life.

Those who have aught to give, should here come forward and confer the aid of generous contribution; for, although instruction is gratuitously conferred, there are many expenses incurred for a variety of useful purposes connected with the Schools, which, unless defrayed by those who are gifted with this talent, necessarily impede their successful progress.

Permit me, in conclusion, my brethren, to address a few words to those, who, under this Society, are conferring, and then to those who are receiving its salutary lessons. Those of you who are engaged in the communication of instruction, need not that I should impress on you the responsibility of your task; you need not that I should remind you, that you owe much of your study, much of your prayerful intercession to those young children who are brought to you, like Samuel to Eli of old, and whom you are to direct as he did his young disciple, to say to the Lord, speak, for thy servant heareth; for you are undoubtedly led to the course you are pursuing, by a sense of sacred duty.

In the world, and by the worldly, such instructors are sought, as possess splendid talents and extensive acquirements, although they may be destitute of all holiness, and of all sense of accountability to their God: but it is not so in the Church.

"Nontali auxilio, nec defensoribus istis,
"Troga eget."

Although talent and learning are seen and welcomed among you, you are chiefly expected to seek that wisdom which is from above, and communicate it to the children of your care, to make them pure,

peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. You are to teach them that there is a wisdom of this world which is foolishness with God. The Church cannot be too grateful to you for what you have done and are doing; go on cheerfully in your valuable career. Should you be permitted to spend many days on earth, you may see some of these interesting youth filling those stations of usefulness and respectability here, for which they were prepared, by initiation, through your instrumentality, into knowledge and religion: and, in the world beyond the grave, may hear some, who are commanded to take their stations among the highest hosts of Cherubim and Seraphim, claiming you, as under Christ, the winners of their souls.

Nor is it necessary that you should look entirely to futurity for encouragement. The present most amply affords it. Are there not many among the little objects of your care, who, when first brought under your influence, you saw ignorant of God—of the value of their souls—of their sinfulness—their condemnation—of their ransom by Christ, and of their every Christian duty: with no feelings of reverence for the sanctuary—profaners of the Sabbath—impatient of all restraint, and destitute of all decorum: Now transformed into mild, intelligent, devout and affectionate little Christians? Surely, this must cheer you through every difficulty. And when, in addition, you reflect what these Children might have been, and what they will probably become, by an alteration of discipline, what language can paint your satisfaction. Go on, then, again I repeat, in your noble career, nor pause, until it will be no longer necessary to say, know the Lord, for all shall know him, from the least even to the greatest, when

a knowledge of his name and his rules shall cover the earth, as the waters cover the sea.

My young brethren, who are here receiving instruction, permit me to say a few words to you, which, although you may have often already heard, you may advantageously often hear again. You are now enjoying advantages which cannot be too highly prized: Placed, as you are, in a community, where merit is almost sure of its earthly reward, there is no station of usefulness and dignity to which good instructions, well improved, may not conduct you. But should it be your lot to pass unnoticed and unknown through this life, you here may gain those principles and that information, which will conduct you, through divine grace, to immortal glory hereafter.

Cherish a sense of affection and gratitude for those, who, prompted by love for your souls, are now affording you the privileges you enjoy, and reward them as far as you can by your diligence and fidelity.

The blessings you are receiving, are not necessarily confined to yourselves. Should you be under parents who have no fear of God before their eyes, and whose hearts are not right in his sight, many opportunities may occur in which you can render them most important service. While you exhibit towards them all the reverence which their relationship and the command of your God require, there are times when you may successfully indulge in meek remonstrances with them, on the error of their sentiments and the laxity of their morals. Remember, that although days should speak, and multitude of years should teach wisdom, there is a spirit in man, and that the inspiration of the Almighty giveth him understanding; that great men are not always wise, neither do the aged always understand knowledge; that the young,

who have the spirit of God, may, many a time, call on the old who have not, to hearken while they show *their* opinion.

Above all, be frequent in your prayers, and let all your benefactors, but especially your parents, be borne in them by you to your God. Who can say but they may have cause to thank the Almighty through Eternity, that you here were enabled to receive instruction, they could not and would not give?

My Brethren I have done, and great would be the satisfaction felt, if what has been said should interest one individual here present to extend to this institution, in future, a greater degree of patronage, or to open to it, on this occasion, a liberal hand. May success attend its progress, and multitudes, through generations yet unborn, rise up, enjoy its cheering favour, and call it BLESSED.

For the Churchman's Magazine.

THE MISSIONARY CAUSE.

We have recently received a copy of the "Proceedings of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, from its formation to the General Convention, held in Philadelphia, in May, 1823." It is a highly interesting publication, and we doubt not that some account of its contents will be very acceptable to the readers of the Magazine.

The Society was formed, under the immediate patronage of the General Convention, the venerable Bishop of Pennsylvania being its President, and all the other Bishops of the American Church, Vice Presidents. The business of the Society is chiefly transacted by an executive committee resident in Philadelphia, who regularly meet once in a month for the purpose.

The present publication commences with a report of the proceedings of the first triennial meeting of the Society, held in Philadelphia, on the 20th of May last; and contains, besides the Constitution and other documents,

1. A sermon preached before the Society, by the presiding Bishop, from Isaiah lv. 10, 11. In this discourse, the venerable prelate, treats with his accustomed ability, of the following points:—"1. scripture prophecy—2ndly, its fulfilment—3dly, suspension of its progress, and 4thly, present prospects, in reference to the subject." His remarks on the last head (the only one we have room to notice,) are as follows;—and we lay them before our readers with the more pleasure, because they serve to shew how high the missionary spirit may rise in a sound and enlightened mind, without the slightest tincture of fanaticism or undue enthusiasm.

"That the promises of the scriptures will be at last fulfilled, must be confidently counted on by all who believe them to be divine, and under the expectation of this, nothing can be more natural, or more a duty, than that the signs of the times should be remarked by those who take an interest in a consummation so desirable. It is a subject exacting caution; especially, as many a visionary has found in it food for his credulity, and sometimes, encouragement of his wickedness. This is owing to the rashness of giving confident interpretations of prophecies not yet fulfilled, and delivered in language highly figurative; in order, that the definite knowledge may be reserved to the designed events. But the limits of modesty are not transgressed when we notice transactions of the world tending to the contemplated end; and such as must precede it, at whatever time it may be brought to pass; and when we afford our aid, so far as is in our power, to what will be the consummation of the whole economy of grace.

"There is a passage in the 14th chapter of the book of Revelation, which, in the opinion of him now speaking, intimates a time of great extension of the light of divine truth, to precede the fall of mystic Babylon. It is, where an an-

gel is seen "flying in the midst of Heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people." ~~The~~ passage has been thought to have been begun to be verified by the preaching of the first reformers, in the beginning of the 16th century. But however considerable their success, and that of those who have followed in their track, in reviving the knowledge of the gospel in nations professedly christian; the consequences do not come up to the magnificence of the idea of the universality of diffusion comprehended in the passage. This is a display, perhaps begun, but principally in the womb of time: and although the reverently waiting for it is "the patience of the saints," enjoined in the same book; yet, to wish well to every measure tending to the object, if conducted in a proper spirit, and by no other means than such as are suited to a church "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone;" is not only lawful—is not only laudable, but is the impulse of an interest, felt in whatever is eminently connected with the moral cultivation and the everlasting happiness of mankind.

That there have lately been, and that there continue to be prodigious efforts for the evangelizing of the world, is a matter of general notoriety; and great joy has been derived to the friends of the gospel, from the successes which have been made known by well attested narratives. They would be very interesting, if the work had extended no further than the putting of the Bible into the hands of the common people, in countries in which the concealing of it has been found necessary for the sustaining of established error. This, if it should become general, will carry into effect what was in the mind of Cardinal Wolsey, when he told the clergy of his day, that either they must destroy the press, or it would destroy them: meaning the destruction of a usurped dominion over the consciences of the people; when they do not find, in reading the Bible, any sanction from its contents.

"There has been a nearer approach to what is said of the gospel in the hand of the angel, in various parts of the world; and especially, in its great and increasing acceptance, by immense numbers of people in the eastern countries of Asia. For if there can be shaken, in those realms, the dominion of su-

perstitions incorporated with all the habits of life, and existing from times beyond the dates of historic record, it will be a presage that no obstacles, however seemingly great, will be found insurmountable.

"What adds immensely to the prospect, is, that in the christian combat of the missionaries, they have been clad in no other armor, than that of argument and persuasion. It would seem incredible, did we not know the fact, that although the author of our holy religion, on occasion of violence exerted in his behalf, gave the command—"put up thy sword into the sheath;" and manifested, in a variety of ways, that his gospel was not to be propagated by force, it should be obtruded on reluctant nations by arms so different from those put into our hands. Here was another consequence of the concealing of the scriptures from the public eye. What then may we not hope from the labours of missionaries, who, like the angel with the gospel in his hand, make that with instructions and devotions suited to it, the only weapons of their warfare? meaning, if they should be what St. Paul calls "able ministers of the New Testament;" and if, agreeably to the test of fidelity given by the same apostle, they should "adorn the doctrine of their God and Saviour in all things."

"To those who have the subject at heart, it must be gratifying that our church is taking measures to bear her share in what is tending to the contemplated object. It may be, in the estimation of many, or rather it is, with them, a Utopian project. But, to those who believe in the certainty of the event—and it is certain with all who hold to the divine authority of the scriptures; the only question will be of the sufficiency of the causes in operation: if indeed the matter admits of a question, after that the causes have proved their sufficiency by their effects, at least as the subject respects various regions of the world.

"It ought however to be understood, in reference to the society whose cause is now advocated, that their principal object is to rescue from a state of irreligion and licentiousness, those various portions of the United States, which, either because of their recent settlement, or from the privation of advantages formerly possessed, are as destitute of the ministry of the word and the administration of the sacraments, as if Providence had placed their lots amidst the jungles of India or on the sandy deserts of Afri-

ca. The western world has opened to human enterprise an immeasurable field of labor, in new states called into existence; not suffering at present from a comparison with ancient kingdoms in point of extent, and not likely to suffer by a comparison with them in future, in point of population. Hence, there can not but be enlarged the sphere of civilization, of science, and of freedom; unless the prospect should be blasted by a destitution of religious cultivation, and by the licentiousness and disorder, which are the natural consequences of the other.

“Let it not be supposed, that the preacher despairs of a different issue, in relation to both of the objects for which our Missionary Society has been instituted. By whose agency it is to be brought about, is beyond his power to perceive; but he is free to declare, that there will be heavy guilt on the members of the church of which he is a minister, if they should refuse their share of the debt demanded from the professors of christianity in general. As to the final accomplishment, he reposes on the promises of God in scripture; and among them on that in the text. It is on this principle, that in framing the constitution of the Society for Domestic and Foreign Missions, it seemed incongruous to open a triennial meeting with a sermon; and not to give the hearers of it an opportunity—or, shall it not rather be called the privilege—of contributing to the design. Brethren, whatever may be the extent of your liberality—which, however, ought not to be so small, as to be no drawback from your enjoyments—it will be a stream helping to swell a river, collected from channels in various countries of Christendom, the force of which is already felt, and to ail appearance will be more and more felt throughout the world. Is the Episcopal Church so destitute of claim to Apostolic origin, and to doctrine and worship agreeable to Apostolic pattern, as that she should have no share in a work tending to that diffusion of Christian light, which we look to with assurance, as the termination of a long chain of prophecy, and the consummation of the kingdom of the Redeemer on earth? If these be unwarranted expectations, we are making a needless call on your bounty. But considering them as resting on the solid ground of the word of God in scripture, and as pervading every branch of the christian system, we commit the issue

to the incitement—“let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver.”

2. The first triennial report of the Board of Directors of the Society, comprising an account of the early proceedings of the Board and of the executive committee—the communications of the several Bishops on the subject of the institution—an account of the organization of auxiliary societies, of agencies, of missionary stations, of publications, of appropriations, and of funds. Of the latter, the report states—

“By the Treasurer’s account it appears that there is in his hands a balance of \$2256 10, without any specification of the manner in which it shall be appropriated: and a further balance of \$376 80, appropriated by the contributors to Domestic Missions, and a further balance of \$1157 96, appropriated by the contributors to Foreign Missions, making a total sum at present in the treasury, at the disposal of the Board, of \$3790 86. Besides which there is also in the hands of the Trustees of the permanent fund, the sum of \$1206 24, arising from the 20 per cent. of all monies coming into the Treasury, which have been thus appropriated according to the provision of the 7th article of the constitution.

“It also appears that there are at this time 21 patrons of the Society, so constituted by the payment of \$50; 11 life subscribers, who have paid \$30; and 74 annual subscribers 70 at \$3, per annum, and 4 at 5 dollars.”

3. A large Appendix, containing much valuable and interesting matter, relating to the great and important objects of the institution. The whole serves to shew, that the Church in the United States, though late in making a united effort in the missionary cause, is now engaging in it with a zeal that must produce the happiest effects. Though the exertions of this Society will be devoted in a great measure to the missionary field which lies within our own boundaries; yet it will extend its efforts, as its funds and other circumstances will admit. Some attention has already been turned to Africa; and it

is believed that the Society will eventually be enabled to take the lead in carrying the word of truth to that benighted country.

History of the Church in Newtown.

(Continued.)

The second position laid down by Mr. Beach, is, "that our being called to the knowledge of christianity, and being made members of the christian church, is the effect of God's gift." So plain is this position, and so abundantly supported throughout the scriptures, especially by St. James, who declares, *that every good and perfect gift cometh down from the Father of lights*; that one would suppose no believer in divine revelation would question for a moment, the great and precious truth; yet how often is this position separated, by a reversion—"being made members of the visible church, is by the vote of church members; and being called to the knowledge of Christ, is an irresistible act of sovereign grace."* But we proceed without note or comment, to lay before our readers, the evidence and reasons in support of *free grace* and the universal call of the gospel to all men, in the language of our Author.

"2. When the Son of God appeared on earth, all mankind, excepting that small nation the Jews, were Heathens, destitute of the knowledge of the true God; and worshipped Devils: being by these filthy demons, misled into all abominable vi-

ces; excusing themselves, by the doctrine of fate. *The gods have decreed it*, was the general apology for crime. Now that God sent his Son into the world, to proclaim by his Gospel the glad tidings of salvation to all men, was free grace: we were unprofitable servants; nay, so far from merit, by unnatural lusts, and detestable crimes, against the light of nature and reason, the world deserved to be abandoned forever by God, as children of wrath, averse to every good word and work.

"But, contrary to our demerits, God, *whose tender mercy is over all his works*; who would have all to come to the knowledge of the truth and be saved; called us, *according to his purpose*, by the gospel, to this surprising mercy, and to our eternal happiness. In this happy event, is fulfilled those ancient Prophecies: *I am found of them that sought me not.* Isa. 65. 1. *I will call them my people which were not my People—for my people shall be willing in the day of my power.* Ps. 110. This also explains what the apostle says, Eph. 2, 8.—*by grace are ye saved through faith: and that not of yourselves; it is the gift of God.* The salvation which these Ephesians had obtained, was not eternal salvation, but a deliverance from the wretched condition they were in; and the horrid guilt they had contracted, while heathens; from which they were saved by faith (i.e.) by embracing, and complying with the means of the Gospel, which are the gift of God. The gracious dispensation of the Gospel, is the special gift of God; but faith through which we believe and obey that Gospel, although a gift of God, yet is the voluntary act of the mind, governed by external evidence, and made effectual by the Holy Spirit. Hence, says the apostle, in the 14th of Rom. *Faith cometh by hearing and hearing by the word of God.* This deliverance, then, is not of our contri-

* Article IV. *Of the manner of Conversion.* Agreed to by the Synod of Dort. "That God, to save the elect from the corrupt mass, doth beget faith in them, by a power equal to that whereby he created the world, and raised up the dead; insomuch that such unto whom he gives that grace, cannot reject it, and the rest being reprobates, cannot accept of it."—*Heylyn's History of Predestination.* p. 523.

vance, much less by way of merit—*not of works, lest any man should boast.* Thus the Ephesians were saved by grace, not for their works while heathens; for then they lived in all kind of immorality—dead in trespasses and sins.

“Nevertheless, though their deliverance from Paganism, and being brought into a state of salvation by a Redeemer, was not the effect of their former good lives, yet by no means does it follow, that after they are thus saved by grace and become christians, their final salvation did not depend upon evangelical righteousness, and their *having their conversation as became the gospel of Jesus Christ.* This we learn from the next words—*we are his workmanship, created anew unto good works.* Viz. God hath called us out of Pagan darkness into the marvellous light of the gospel; from the world, lying in wickedness into the christian church, for the purpose that we should abound in devotion, righteousness, charity, meekness, purity, and all the christian virtues; and if we do not answer this design of God in bringing us into the kingdom of his dear Son, he has no such grace in store for us, as will, after a wicked life unrepented of, secure us admission into heaven; for he hath declared—that *without holiness no man shall see the Lord*:—And let it never be forgotten, Christ Jesus has declared—that *it is not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven.*”

After illustrating a truth, that is so often passed by, and especially by those of sectarian views, viz. that the Epistles, particularly to the Romans, and Ephesians, were addressed to churches formed out of Paganism, and, although rarely initiated into the covenant of grace, by baptism, they were called to be saints, *elect*, and made heirs of the kingdom of God; yet they were exhorted to be *renewed* in the temper and spirit of their

minds; and assured, as in the language of our Saviour, that notwithstanding their high vocation by the gospel, *tribulation and wrath, should rest upon every one that did evil; upon the Jew, and also upon the Gentile*—our Author proceeded,

“3. By this distinguished mercy, of being translated out of the kingdom of satan into the kingdom of Jesus Christ; and enjoying the privileges of the Gospel,” they might learn and understand, the meaning of the election of grace, which so often occurs in the New Testament, by saying,

“This word [election] has been so much abused, it is not uncommon to hear people speak significantly, such a one holds to election—whereas he who denies election, the election of grace, must deny a distinguishing doctrine of the Gospel.—Election denotes certain peculiar privileges and favors bestowed on some, whereby they are designated from others.—To elect, is to choose one before another—in which God has distinguished christians from all the rest of mankind, by making us his peculiar people. Therefore all christians are elect, by the election of grace, *vessels of mercy.*” [i. e. designed for mercy.] “Thus the Israelites were once a peculiar people of God; nevertheless upon their fall through unbelief, all the Gentiles, who believed in Christ, succeeded in their place, and became the elect, and peculiar people of God. Thus Peter, *Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.* This is affirmed of all christians in general; because they are separated from, and preferred before the rest of mankind, to enjoy the unsearchable riches of the Gospel through Jesus Christ. And as God, before the foundation of the world, designed this grace for the Gentiles; that we should be adopted into his family, and become his children; not for *any works of right-*

eousness done while in a state of nature, but of mere *mercy* he *saved us by the washing of regeneration and the renewing of the HOLY GHOST*. Therefore all christians are said to be elected, *before the foundation of the world*; as Eph. 14. *According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, having predestinated us* (not to eternal life but) *to the adoption of children*. In this election, St. Paul includes all baptized persons: Gal. 3. 27.—*as many as were baptized into Christ, had put on Christ, and were his according to the promise*. Thus again St. Peter uses the word elect:—*The church which is at Babylon, elect together with you, saluteth you*. By that church being elected together with them, he means those two churches were planted about the same time, and were united with the church militant; but not a word, that every individual person in those two congregations elected was by an eternal decree, absolutely, and unconditionally appointed to eternal life. Thus according to the scriptures every one of us christians belong to the election of God's free grace; yet we shall notwithstanding perish, if we do not perform evangelical obedience; worthy of God's electing love.

"Hence the apostle exhorts all christians; *to give diligence, to make their calling and election sure*. This cannot be meant of our personal, absolute election; for if there be such a thing, it is not in the power of man to make it more sure, than God hath done. Therefore, to make our calling and election sure, is by faith to secure the end, viz. the salvation of our souls, *by walking in all the ordinances and commandments of the Lord blameless*. For when God called us to the knowledge of christianity, and elected, and distinguished us from, and preferred us before,

the rest of the world to be his people; his design in this was, that we should excell all other men in the christian virtues, and in the end, obtain eternal glory: and when we do so, we make our calling and election sure, firm and effectual. But, on the contrary, when we walk not worthy of our christian privileges, but live in wickedness, and let not the Gospel have its genuine effect upon our lives, we then lose the end of our calling and election, and forget our birth-right as christians.

"4. Our conversion from a state of wickedness, to a life of holiness is the gift of God, and the effect of his gracious operations on our souls. Every good christian must say as St. Paul, *By the grace of God I am what I am*. We have now as much need of the Holy Ghost to sanctify us, as we had of Christ to redeem us. And although Jesus Christ most graciously offers eternal salvation to all who will obey him; yet *no man will ever come to him and accept of his kind offer, unless the Father draw him, and it be given him from above*. *It is God that works in us both to will and to do* *He makes us perfect in every good work, to do his will; working in us that which is well pleasing in his sight*. And indeed if we could of ourselves, and without the gracious influence of the Holy Ghost, become good men, it would be very impertinent to put up such petitions to God, as often occur in the Holy Scriptures, and in our constant devotions: Then there could be no propriety in praying (with David) *Create in me a clean heart, O God; and renew a right spirit within me: Or, that God would cleanse the thoughts of our hearts by the inspiration of his Holy Spirit*."

Our author might have added other extracts from the liturgy and homilies of the church, in proof of his position, which will be found abundantly supplied, during his controversy

on the subject of Grace. However, I will ask the patience of the reader while I make a few reflections for the conviction and conversion of those, who are constantly slandering the church, as denying the doctrine of renovation by the influence of the Holy Spirit.

The Homily on the misery of man, tells us, "We have neither *faith*, charity, hope, patience, chastity, nor any thing else that is good, but of God; and therefore these virtues he called there, viz. Gal. 5. the fruits of the Holy Ghost, and not the fruit of man." According to this, faith is not the produce of man's free will by nature, for as man has not, in himself, by nature, love to God, humility, purity of heart, or any other grace, so he has neither the grace of a lively faith: his understanding may be convinced but the carnal mind is opposed, till this faith, in the language of the church, becomes *lively*. Thus, says the Homily for the salvation of mankind—"three things must go together in our justification, and the third, is a true and lively faith in the merits of Jesus Christ, which is not ours, but by God's *working in us*." Thus in the collect for the 14th Sunday after Trinity—"Almighty and everlasting God, give unto us the *increase of faith*, hope, charity &c." If the increase of faith be God's gift, then so is the first seed and principle thereof, for the same reason. Accordingly, we find the church returning thanks to God in this manner. "We give thee humble and hearty thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee."—It would be endless to mention all the passages in the Liturgy to this purpose; let them be all explained by Mr. Beach, who says, "But though it be true that every moral virtue in us, is the fruit of the spirit; and every good thought word and work, is the effect of the divine grace; yet it is equally true, that

when men remain graceless, it is not because God is not ready and willing to afford them sufficient grace, but because *they receive it in vain*."

"When God don't give man a heart to repent and obey the Gospel, the defect is not on God's part, but on man's. It is not because God denies them his gracious aids, and leaves them to their own impotency; but because they will not yield to, but baffle the grace of God; which, upon their concurring with, would make them to be partakers of the inheritance of the saints in light. St. Paul says (2. Cor. 6, 1.) *We then as workers together with him, beseech you also that ye receive not the grace of God in vain*."

(To be continued.)

For the Churchman's Magazine.

THE CHRISTIAN CHARACTER.

Of those great men whose memory has survived their earthly pilgrimage, there are three different classes, the heroic, the literary, and the Christian. The first are distinguished by military achievements and other deeds of fortitude and bravery. These are the favorites of the multitude, their praises are shouted by millions, and their exploits presented to posterity with all the decorations of history eloquence and poetry. The *literary*, disregarding the ignorant and unrefined, seek by the exercise of superior intellectual powers, the admiration of a select and enlightened few. Their names and labours are venerated by the patrons of genius. Their praises though fewer are not less gratifying. The *Christian* strives by love to God, acts of benevolence to others, and a triumph over the debasing propensities of our nature, to obtain their own approbation and that of heaven. Temporal fame is to them a secondary

motive, and their feelings and views are too far removed from those which commonly guide men, to excite much sympathy or attention ; so that it is only when some extraordinary combination of circumstances demands the exercise of those qualities which are the hero's boast, that they are thrown into public notice, and excite the wonder of the great mass of men.

Though the unrenowned can not conceive of the pious sunshine which warms and enlightens the hearts of true believers, a moments candid consideration must make *him* confess that the Christian even in this life, is the most dignified and happy of characters.

The disposition of mind acquired with the greatest difficulty, and most beneficial in its tendency, is regarded as the most noble. This is a correct and a general sentiment. The preference therefore which most men give to the heroic over the Christian qualities, arises from a misapprehension of facts rather than from any defect in their standard of excellence. And strange as it may seem, poets, novelists, historians and even philosophers, while they allow this sentiment, countenance the indulgence rather than the subjection of our wildest passions, and have preferred those qualities which we possess in common with the savage and the brute, to those which can belong only to an enlightened and immortal soul.

That it is less difficult to give the reins to our passions than to restrain and direct them, or that it requires more self denial to forgive than to revenge an injury, is sufficiently apparent ; but to see distinctly the superiority of fortitude in the Christian character requires a more attentive consideration. This superiority is both in genuineness and duration. Historians tell us of patriots who have voluntarily suffered exile, torture, and death ; and of those who

from motives independent of christianity, have exhibited surprising firmness in the cause of others ; but we find their voluntary suffering were commonly short and on the side of popular favour. Those of Christians have been during their whole lives, and in opposition to the kings and princes of the world, the fury of multitudes, the evil passions of the human heart, and the opposition of our great adversary. They have perseveringly devoted their lives to the benefit of others, with the expectation of receiving for their benevolence, in this world contempt, persecution and death. In comparing these two characters his magnanimity should not be undervalued, who like the Roman Fabius can lay down his life for his country, though he is at the same time certain that he shall obtain the praises of an admiring republic, and render his name co-extensive with history ; but, he is far from manifesting equal fortitude with him, who like the worthies of the reformation, fear not to end in ignomy and torment, a life which has been passed in labours and sufferings.

The superiority of the Christian over the heroic character in this respect, is not in kind, but in degree of excellence. The fortitude of the former is possessed also by the latter, though to a less extent. But there is another and a higher kind of fortitude, to which the common hero can make no pretensions. This is courage to meet the public frown, and to discountenance immorality however it may deck itself in the garb of greatness, or be protected by popular favour. That stedfastness of soul which enables the good man to withstand the tide of general corruption, and in some measure to restrain the fury, and direct the course of that torrent, by which the favourite of the people is borne onward without resistance. The mighty tyrant of human mind, public sentiment, posses-

ses an influence which is little less than omnipotent. All its direction, morals and manners change : to it, all our passions and propensities submit. Under its countenance, vice is sanctified. Scarcely any crime can be named which, in some age or nation hath not triumphed by its favour. We ourselves behold by its permission the demon of slavery enjoy undisturbed repose in the residence of liberty, and assassination ride fearless on the dagger of the duelist. To its dictates, the candidate for fame or literary distinction tremblingly submits. The Christian alone, with calm determination and virtuous independence, disregards its mighty power, and like Elijah of old thinks the wind, the earthquake, and the fire less terrible than the still small voice in which is the Lord.

The superiority of the Christian character over all others, for the promotion of happiness, both in individuals and communities is still more apparent. His present tranquility arising from the consciousness of past rectitude, and a confidence in the protection of an almighty power, need not be remarked upon ; but, there is one advantage for temporal happiness which he possesses, that deserves a more particular consideration. This is the transfer of his anticipations from the objects of time and sense, to those which are divine and eternal, thus enabling us to enjoy all the pleasures of hope without its disappointments. A great impediment to temporal happiness, and one which none but the Christian can remove, is that the same temperament of mind, which is best fitted for the perception of pleasure, is the least so for the endurance of pain ; and as severe pains occur more frequently than transporting pleasures, whoever would augment his enjoyment by refining his feelings will generally find the ratio of his pain to his pleasure much increased. Persons who possess this excess of feel-

ing, are peculiarly sensitive both to benefits and injuries. Those acts of benevolence or tokens of disdain, which would perhaps afford mere subject of diversion to others, excite in them paroxysms of feeling, of which the more stoical part of men, cannot even conceive. If human nature were not depraved ; if envy, jealousy and hatred did not exist ; and if we were more inclined to pity the weaknesses of others, than to rejoice at, and exaggerate them, this disposition of mind would be of all terrestrial possessions the most desirable. But this is far from being our condition, and so far are our race " gone from original righteousness " that one of the greatest misfortunes to which we are exposed is the possessing of a mind which strongly desires to be at peace and charity with all men, and which is feelingly alive to every whisper of thoughtlessness or malice. The Christian alone enjoys the pleasures of an acute sensibility, in some degree separate from its pains. He may possess a vivid imagination and a feeling heart, without being wretched. He can smile with indifference on the petty disappointments and mortifications of this life, knowing that " this light affliction, which is but for a season, worketh for him a far more exceeding and eternal weight of glory." But the superiority of enjoyment which the Christian receives from the pleasures of taste, is not merely that he is enabled to divest the rose of its thorn, but also that his admiration is increased by beholding the work of him who thus clothes the grass of the field. When he contemplates the beauties of opening day or of timely evening, the solemn grandeur of autumn, or the pomp of winter, his feelings acquire new dignity from nature around him, and his thoughts are borne upward to him who has formed all things, with such astonishing wisdom and beauty, and " whose ways are in the whirlwind and in the storm." When he

looks into the recesses of science, he not only gratifies his curiosity with a view of the numerous and varied objects which are there presented to his examination, but seems to behold in those mighty laws which govern nature from the smallest to the most magnificent object of his conception, the thoughts of their creator made visible. In short in whatever light we view the Christian, his claims to be considered happy, even in this world, are incomparably superior to those of any other class of men. Anger, malice and jealousy, with all those desires and passions which war upon the internal peace, have little influence on him. The social affections, are his almost exclusively. A leading precept of his divine master is, that we love one another. Emulations for temporal distinction disturb not the holy quiet of his soul. He seeks a better even an heavenly country. With the dignity of a superior nature, he pities the misled followers of ephemeral phantoms and transient shadows; and while heroes and demagogues toil for empire in this world, secures for himself an interest in the kingdom of heaven.

If we estimate the Christian character by its effects on community we shall value it still more highly. That excessive desire of self aggrandizement, quick sense of injuries, and impatience of restraint which most men admire, when united with great talents and influence, become the severest scourges of our race, while the Christian's desire is peace on earth and good will to men. A distinguished advocate for christianity has remarked on this subject thus.

"I. If this disposition were universal, the case is clear, the world would be a society of friends. Whereas if the other disposition were universal, it would produce a scene of universal contention. The world could not hold a generation of such men.

II. If what is the fact, the disposi-

tion be partial, if a few be actuated by it, amongst a multitude who are not; in whatever degree it does prevail in the same proportion it prevents, allays and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery, so far as man's happiness and misery depend upon man. Without this disposition, enmities must not only be frequent, but, once begun, must be eternal; for, each retaliation being a fresh injury, and consequently requiring a fresh *satisfaction*, no period can be assigned to the reciprocation of affronts, and to the progress of hatred, but that which closes the lives, or at least the intercourse of the parties."

These are some of the advantages of the Christian character considered in reference to this world. Its superior efficacy in raising us above the low, sensual, and selfish trifles which engage the thoughts and direct the efforts of most men, in promoting internal peace and enjoyment, and in diffusing happiness abroad, is so striking, that even the infidel, if a friend to virtue, while he candidly considers these effects, must exclaim; Though Christianity be an imposition or a dream, may it last forever.

From the Christian Observer.

A HINT TO MINISTERS.

It is observed by Dr. Watts, that "if we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favor of their conversation frequently, as far as circumstances will allow."

It was greatly to my advantage, that a few years since I spent a short time in the neighbourhood of such a person—a person who was "wiser than myself" in an eminent degree—

and was occasionally permitted to profit by his conversation. As I was then soon about to take orders, he spoke to me upon some of those subjects which are connected with the duties of a clergyman. One evening the discourse turned upon the *accountable character of man under the Christian dispensation*. When I left my friend, I made a short entry in my note book, which contains, I believe, the substance of what he said to me upon this subject, and which is nearly to the following purpose. The thoughts may not be particularly new, but they are judicious and pious: they seem to agree with the general tenor of Scripture, and with the language of our Church. You may, therefore, perhaps, consider them worthy a place in your Miscellany.

It is a dangerous thing, observed my friend, to imbibe or to teach any system which tends to represent man as not being an accountable creature. If it is strictly and literally true, that man is *entirely passive* in the work of his Salvation by Jesus Christ, as well in its commencement as in its progress; if in *no sense whatever* he is to be considered as *an agent*, then it seems to follow, that he is a mere machine in the hands of his Creator, and cannot be a responsible being. But surely, this does not agree with the word of God; with those invitations and warnings which are found in every part of the Scriptures: and, so to preach, so to represent the doctrines of grace, as to leave such an impression on the mind, can be productive of no good, but may do much harm. With some men, who wish to get rid of what are called the restraints of religion altogether, it may have the effect of making them a kind of corrupt fatalists: with others who are upon the whole sincere, it may still tend to abate that "hunger and thirst after righteousness," which should always be increasing; and

with all, it must weaken the hold upon the conscience.

But if, on the other hand, it is ~~type~~ that under the preventing and assisting grace of God, "to him that hath," (that is, to him who employs and improves what he has, and prays for more) "shall be given"—"and from him that hath not," (that is, from him who does not employ, but neglects or resists what he has) "shall be taken even that which he hath." Mark iv. 25.—If it is true, that under the influences of divine grace, man is still in possession of power "to go and trade with the talent, as to hide it in the earth," (Matt. xxv.) then we can speak to the conscience; for then it is evident that man is accountable to God for the use he makes of his day of grace, for the manner in which he treats the "good tidings" which are brought to him by the Gospel of Jesus Christ. With this view, (and it seems to be the scriptural view) of divine grace, we can direct his attention to the day of final account, and shew him that he will be then either acquitted, if he shall have cast himself as a guilty, unworthy, and penitent sinner, on the merits of his Redeemer, and shall have had his conversation as it becometh the Gospel of Christ; or condemned, if it shall appear that he has not the mark of the Lamb in his forehead, having neglected or rejected the proffered salvation. It is well observed by Mr. Wilberforce in his Practical View, when speaking of our deliverance through the Gospel of Christ from the guilt and dominion of sin, that "it must ever be carefully remembered, that this deliverance is not *forced on us*, but *offered to us*. We are furnished, indeed with every help, and are always to bear in mind, that we are unable of ourselves to will and do rightly; but we are plainly admonished to "work out our own salvation with fear and trembling." And St. Austin has said

upon this subject, "*Si non sit liberum arbitrium, quomodo damnabitur mundus ? si non sit gratia, quomodo servabitur ?*"

To convince their hearers of the corrupt state of human nature, and of their actual transgressions ; to speak to their consciences ; to shew them that "the condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural good works to faith and calling upon God ;" (10 Art. of Relig.) and, at the same time, to set before them the love of God, in giving his son for the redemption of the world ; the great doctrines of "repentance toward God, and faith toward our Lord Jesus Christ ;" the necessity of "a death unto sin, and a new birth unto righteousness ;" the duty of praying for the "Holy Spirit, which our heavenly Father is ever ready to give to them that ask him," Luke xi. 13 ; and so, to endeavour to leave upon the mind a conviction that they are without excuse if they neglect so great salvation :—this the ministers of the Church of Christ should make the foundation, the substance of their address ;—this should be their chief aim, when they speak to the ignorant and unconverted committed to their charge. And when they are engaged with such characters, they cannot imbibe too much of that tender feeling and compassionate temper of mind, which our blessed Lord manifested on his approach to Jerusalem. "He beheld the city, and *wept* over it." Nor on such occasions, can they too much imitate his language, when, (even immediately after contemplating the secret counsels of his heavenly Father, in "hiding these things from the wise and prudent, and revealing them unto babes,") he gave forth the *general* invitation, "Come unto me, *all* ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and

ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi. 28—30.

ANECDOTE.

The progress of the great king, Alp Arslan, was retarded by the governor of Berzem ; and Joseph, the Carizmian, presumed to defend his fortress against the powers of the East. When he was produced a captive in the royal tent, the Sultan, instead of praising his valour, severely reproached his obstinate folly, and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes and left to expire in that painful situation. At this command the desperate Carizmian, drawing a dagger, rushed headlong towards the throne : the guards raised their battle axes ; their zeal was checked by Alp Arslan, the most skilful archer of the age ; he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was instantly cut in pieces. The wound was mortal, and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a sage to humble myself before God, to distrust my own strength, and never to despise the most contemptible enemy. I have neglected these lessons ; and my neglect has been deservedly punished. Yesterday from an eminence I beheld the numbers, the discipline, and the spirit of my armies ; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine ; and in the confidence of my personal strength, I now fall into the hand of an assassin." Alp Arslan possessed the virtues of a Turk and

a Musselman ; his voice and stature commanded the reverence of mankind ; his face was shaded with long whiskers ; and his ample turban was fashioned in the shape of a crown. The remains of the Sultan were deposited in the tomb of the Seljukian dynasty, and the passenger might read and meditate this useful inscription : " O ye who have seen the glory of Alp Arslan, exalted to the heavens, repair to Maru, and you will behold it buried in the dust ! " The annihilation of the inscription and the tomb itself, more forcibly proclaims the instability of human greatness. *Translated from the Bibliothéque Orientale of D'Herbelot, in Gibbons Decline and Fall of the Roman Empire. Vol. X. p. 362.*

ON A MISSIONARY SPIRIT IN THE CHURCH.

[Our desire to see a spirit of missions more universally pervade our church, must be our apology for adding another piece on the same subject, to the one already introduced into the present number. So long as *Sylvester* continues to write such eloquent appeals, for the *Philadelphia Recorder*, so long shall we continue to extract them for the benefit of our readers. It would be a strange discovery indeed, if it should be found, that Episcopalians had very extensively conceived the idea, that *they* had nothing to do with supporting Missions—at least out of our own country. To what else can we attribute their general apathy?—Let the *clergy* look to this : to them belongs the task of correcting the public sentiment. Let each one of them discuss and urge the subject from the pulpit, and we will venture to predict, that in one year, a general revolution will take place in the minds of Episcopalians on this most interesting department of duty.]

Messrs. Editors.—Allow me to express to you, and your readers, the feelings with which a few numbers of the Recorder, lately finding their way into my retirement, inspired me.

It is something like ten years now since, becoming sensible I trust of the supreme value of religion, I began to mingle with the members of the church, with a view of participating in those advantages which its communion offers : And you can easily imagine my disappointment and perplexity on finding little or no sympathy with my new sentiments and feelings, or meeting with scarcely any disposition in my associates to talk of any thing connected with Christianity, but its mere externals ; and to hold indeed no conversation even about them, but what was of the most subordinate moment. It was really the general fact, with those among whom my lot was cast for several years ; and you will not be surprised that having no relish for such religious companionship, I have been on the point of falling into habits of seclusion and reserve, which, I am convinced, are quite incompatible with christian duty. It is some time since, I thought I observed a change of things for the better in a number of those around me ? but never have I been so delightfully impressed by the symptoms of it, as on the sight of your publication. I now hail, I trust with devout joy and cordial affection, the arrival of the time when the American Episcopal Church is, like her venerable mother, destined no longer to dishonour her noble origin, and misimprove her fine constitution, and limit her desired growth by the narrow principles of a secular policy. The ambition of bringing over the community to her peculiarities, important as they may be deemed in their place, is now no longer to characterize her. That she is a ' pillar and ground of the truth,' that she is ' built on the

tion of the Apostles and Jesus Christ being the chief stone ;' that in her articles and formularies, are embodied and arrayed in their fairest forms and proportions, those great fundamental principles of the Gospel, which are the hope of perishing men, is to be her topic of humble and exultation, and the great aim of her efforts, to spread abroad the light and transforming knowledge of God her Saviour—to bring her real and effective influence upon thousands at home, within her bounds, and to carry it in all its purity and beneficence, to the mil-lions abroad, who are living and dying in the pollution and darkness, and misery of heathenism. On every side may we now expect her effort and prosperity to be greatly exemplified. From the ordinances of human nature and the course of things, it is easy to see that, by trying now to the bosoms of the people on a subject so impressive—their own eternal welfare, she has an ascendancy over countless millions hitherto barred against her by the primitive order, which we cannot comprehend, and which, in nothing about either the law or religion, they have really seriously regarded : for as a fact, it has been found, that when men become concerned about their souls, they are little solicitous about the exact order of its institu-

tion. It is still more from her missionary plans that great things may be anticipated for her. *The experience of ages attests that nothing has so powerfully promoted the advancement in missionary exertions.* It is, a disposition to such exertions, marks an actual incipient improvement of the most decided kind. It leads through the dark forest and the waste of waters, and to fix the eye on the wretchedness and de-

gradation, and awful peril of those who are sitting in the region and shadow of death, and to feel for them and ardently to desire and resolutely to attempt the relief and rescue of them—this is the very spirit of Christianity : and it is impossible for it to act on any human being, or any human community, without the most powerful, rapid, extensive and salutary effects. It takes us out of our little selves, and loosens the tight band of exclusive personal interest, and expands our bosoms in benevolent sympathy ; and who can fail to be better off for this, as little a way comparatively as it goes ? But now more than all, it brings us into contact with spiritual and eternal things, and makes us realize our undivided and everlasting concern in them. We feel then that we are to live hereafter and forever ; and the question starts upon us—in *what condition ?* And we are pressed by it to the scriptures, to search them for ourselves—and thus do we discover our guilt and our danger, and betake ourselves finally to the hope too, which is there set before us. A thousand times no doubt, has the process passed on individual men, till whole bodies have shown the result of it.

Apart moreover from this visible course of things, the Great Head of the Church has pledged himself to honour those who aim at honouring him ; and how can he be more honoured, than by efforts to spread the knowledge of his truth ? ' Prove me ' is the language of his condescension to us, ' with your offerings in my service,' ' if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' And how often has he been thus proved. See but the Church of England, upon whom scarcely had her missionaries looked the heathen in the face, when the blessing of heaven descended in such copious effusions, as

have made her literally 'a praise in the earth.' And shall not her own daughter of America, following in her footsteps, share also her prosperity?

Come then ye mitred and all the consecrated among her sons—our reverend fathers and brethren, unite anew in your peculiar office of enkindling among all orders of her members the flame of christian benevolence and missionary zeal, which are the same thing! And pour forth your treasures, ye rich, in this noblest of causes; and ennoble and enrich yourselves, ye poor, by bringing your willing mites to its support! And oh, ye youths of her ministry! which of you are first to lift up your hearts to this object of pure and exalted enterprise? Behold the long line of the dark coasts of idolatry! There see the Great Captain, under whose banners you are already enlisted, beckons you to victories such as were never won in any other service. Where are the first volunteers in this expedition—where the HENRY MARTYNS OF AMERICAN EPISCOPACY! Who among you all that have sacrifices like him to make, in going to lay down his head at the feet of his master, in the camp of his enemies? But he laid it down covered with laurels. Two dear boys have I whom willingly, I trust, would I give to die like him after fighting as he did. But may scores and hundreds of our rising youth take precedence of them in the enterprise!

With this prayer, and wishing you too, Messrs. Editors, all success in the part you are called to bear in this cause, I remain humbly and affectionately yours, SYLVESTER.

ON THE PROPER MODE OF PERFORMING THE SERVICE.

Looking into a late number of that highly respectable work, the GOSPEL ADVOCATE, I was a little sur-

prised to find a writer, who signs himself *Senescens*, disapproving of loud responses in the performance of Divine worship. His words are these:—"What I have always considered decidedly the best manner of reciting the hymns and psalms, and other versicles directed to be repeated by the people, next to that of chanting them, is for the clerk to pronounce them audibly and distinctly, and for every person in the congregation, old and young, male and female, learned and unlearned, to accompany him, in a voice just above the breath, forming what I would call (if I might be allowed so mean an expression upon so grave a topic) a universal hum, or *susurrum*."

Now, I have the misfortune to differ, *toto celo*, from the writer, as to the best manner of performing the service. Instead of leaving it to "the worthy parish clerk" to bear the chief burthen of the responses, I could wish every man, woman and child in the congregation, to respond also, in a clear, distinct, and audible voice. In my view, this is the only way in which full effect can be given to our beautiful service; and so far from thinking it an innovation, I should be much more disposed to give that name to the gentle, sleep-inducing *susurrum*, recommended by the writer alluded to.

Nothing, I conceive, would be more improper than to perform some parts of the Liturgy in this manner. Many of the Psalms of David, rehearsed every Sunday, are songs of triumphant rejoicing; and whether "said or sung," demand a corresponding elevation of tone and spirit during the recital. Take, for instance, the animated Hymn—*We praise Thee, O God*, or the *Jubilate Deo*, in the Order for Daily Morning Prayer, or the *Cantate Domino*, in that for the Evening. How much at variance would be the tone

and sentiment, if uttered in a voice "just above the breath"! How languid would our devotions appear!

I cannot but think this mode erroneous too, on another account: it deprives the public worship of God of all animation and spirit.—You perceive nothing of that warm and thrilling glow of feeling, which is communicated by loud and concurrent voices, lifted up in the language of adoration. You lose the advantage of sympathy. No one, I presume, ever worshipped for the first time in a Church, where the responses arose clear and distinct from every part of the house, without being struck with the propriety of the custom, and perceiving it to have a sensible effect on his own devotions. That such was the early mode of performing the service, is clear, from the testimony of the Fathers; by one of whom we are told, that the AMEN was pronounced with such emphasis, that it rolled through the house like thunder.

Had the writer alluded to been a *clergyman*, he would have recollected how much his own zeal and animation in performing the service have been inspired, by hearing the responses made in an elevated voice. When the contrary is the case, he is apt to suspect that his people are not in earnest; and the thought deprives him of half of his ardor.—Indeed, he often finds it irksome to conduct the worship of the sanctuary in an edifying manner, when he is so badly supported by the voices of the congregation.

To conclude, I cannot help thinking it a part of every clergyman's duty to instruct his people to make the responses audibly and distinctly; and not to remit his exertions till he has thoroughly succeeded. A parish clerk may be of great use to him in this part of his labours; but, the object once accomplished, he will stand in less need of his assistance, when all have learned to

"worship, and fall down, and kneel before the Lord their Maker.

CLERICUS.

LIGHT OF NATURE.

Tedyscung was a noted chief among the Delaware tribe of Indians. He lived about 47 years ago, was a man of great sagacity, and well known to many of the present inhabitants of Philadelphia.

He once observed to a friend, that in his conferences with the then governor, his words only came from the outside of his teeth, and added "I will talk so too."

One evening he was sober, and sitting by the fire-side of his friend, both of them looking silently at the fire, indulging their own reflections, and desiring each other's good. At length the silence was interrupted by the friend who said, "I will tell you what I have been thinking of; I was thinking of a rule delivered by the author of the Christian religion, which from its excellence was called the golden rule," "Stop," said Tedyscung, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence,—tell me what it is." "It is, for one man to do to another, as he would, should be done to him." "That's impossible—it cannot be done," Tedyscung immediately replied. Silence again ensued. Tedyscung lighted his pipe, and walked about the room. In about a quarter of an hour he came up to his friend with a smiling countenance, and (taking the pipe from his mouth) said "Brother, I have been thoughtful on what you said. If the Great Spirit that made man would give him a *new heart*, he would do as you say."

Thus the Indian found the only means by which the Gospel declares man can fulfil his social duties.

SYRIAN CHURCHES.

All who have read the *Researches* of Doct. Buchanan among the Syrian Christians in India, will be interested in the remarks of subsequent travellers on the present state of those churches. For their gratification, we give a few extracts from the *visit of a military officer to the Syrian Mission*.

Arrival at Cotym.

I embarked in a canoe, hollowed out of a single teak tree, having in it a comfortable covered cabin, and containing fourteen persons, beside myself. After a five hours sail and row, through a country very similar in appearance to that between Quilon and Allepie, we came in sight of the several houses of the Missionaries at Cotym, erected on some rising grounds, at no great distance from each other; and soon after, we discovered an ancient Church on our right hand in a romantic situation among the trees, and slightly elevated above the valley, through which flows the stream that we were ascending. A little further to the left, and in the valley, was the Syrian College.

I landed about a half-a-mile from Mr. Fenn's house, and proceeded towards it on foot; but before I entered his grounds, he came himself to meet me, and gave me a Christian welcome. He, with Messrs. Baily and Baker, are Clergymen of the Church of England, sent out by its peculiar Missionary Society, to the Syrians of Malabar. I hope to pass near a fortnight in this very interesting country.

Cotym Church, and Syrian Worship.

Feb. 20, 1821—I accompanied Messrs. Fenn and Baker to the Syrian Church, at the village of Cotym; where we found them employed in celebrating their religious rites; and preparing for a feast, in commemoration of an ancient Bishop from Antioch, who, after having rendered them essential services, died, and was buried there. The feast, at least, was in imitation of better times; for it consisted in large quantities of rice and other food, for all the poor who chose to come for it.

On arriving at the Church, the Metropolitan, Mar Dionysius, received us in a small room leading into it, and serving as the habitation of one of its Catanars. The Metran's appearance is pleasing and dignified, and his address good; he seems to be about forty, or forty-two, years of age—has a fine

countenance, (evidently not of Indian origin,) expressive of mild good sense; yet with a meek subdued look, which instantaneously bespeaks our natural sympathy and affection. He received me with kindness, shaking me by the hand; and I hope my manner expressed the respect which I felt for all that I had heard of his real worth. After a short conversation, we went up, staid into a gallery, which overlooked the interior of the Church, and in it we found Alexandreas, one of the most respectable Catanars, who almost immediately alluded to the great loss which the Syrians had sustained in the retirement of their reverend protector, Colonel Munro, from public affairs. In the mean time the people were assembling for Divine Worship, while the Catanars were putting on their robes in sight of the whole Church, and in a way that evinced much want of order and decorum. After the service had commenced, they were all more attentive. The performances of it very much resembled that of the Romish Superstitions; but, towards the close, I was delighted to find that they read a portion of the New-Testament, in Malayalim, the vernacular tongue of the Syrians, and the people appeared to listen with much attention. The Church itself was small, but was completely filled. There were no images, but some wretched daubs of painting over the altar. From the Communion Table descended a few steps, on which candlesticks were placed; and on the centre of the uppermost step stood a wooden crucifix, the foot of which was concealed by a glory, apparently of solid silver. In the body of the Church was a large silver cross, presented lately by the Metran's brother, a rich Syrian. The Metran himself sat in the gallery with us, during the performance of the Service, and talked most of the time, but always in a modest and humble manner. This gallery formed part of the dwelling-place occupied by the Catanars of the Church; and is not usually considered as belonging to the latter.

Features of the Syrians.

I was much struck with the difference, in colour and feature, between some of the Syrians, (*Jacobite Syrians* as they call themselves) and the generality of the Natives of India. Many of the former have noble distinguished features, such as decidedly mark a distinct race; and, though always respectful,

they exhibited much less servility of manner.

Character and Employments of the Missionaries.

All the Missionaries and their Ladies dined this evening with Mr. and Mrs. Fenn, and I was a delighted spectator of their mutual cordiality and Christian friendship. It seems indeed, a peculiar blessing from the Almighty to this fallen Church, that those whom, I hope without being presumptuous, we may venture to regard as sent to be His honoured instruments in restoring her to her pristine faith, should be all unquestionably pious men: surely it is an earnest that His blessing will attend their labours.

In order to prevent confusion, and increase their mutual efficiency, they have, at Mr. Fenn's suggestion, each taken a separate line of usefulness. Mr. Fenn superintends the College and its concerns—Mr. Baker, the Schools; and Mr. Baily translates, preaches, and visits the Churches. By this excellent regulation, each becomes better master of the business in his own appointed line—no one interferes with another's pursuits—and all things are conducted with unbroken harmony.

Character of the Metropolitan.

They speak in high terms of the Metropolitan's humility and good sense: and they have hopes that the work of Diving Grace is really begun in his heart; particularly since they have reason to believe that he does not neglect the important work of PRIVATE prayer, a part of religious duty which seems to have fallen into almost general and total disuse among the Syrians. Whenever the Missionaries express a wish, he gladly accedes to it, as far as he is able: but this they seldom do, in a direct manner: as their object is, rather to let improvements spring from their suggestions, acting on the gradually increasing light of his own mind. Some few ameliorations have been already effected; and, among them, one very important one—the marriage of a large body of the Catanars. In these improvements, the Metran modestly declines any share of merit; openly attributing all to the friendly counsel of the Missionaries, and acknowledging his own sad ignorance, and earnest desire of further light and instruction. He

personally resides in the College, and every evening, regularly questions the Students as to what they have been learning during the day.

Regard of the Syrians for the memory of Dr. Buchanan.

The Syrian Clergy seem to have all a great veneration for the name of Buchanan; though, for two or three years after he left them, they quite execrated his memory, in consequence of their hearing no news of their ancient and only complete copy of the Holy Scriptures in manuscript, which they permitted him to take away, under a promise of sending them the same book in print. Until the printed Scriptures arrived, they imagined he had been deceiving them; but when they had diligently compared them with the numerous fragments which they still possessed, and found them minutely exact copies, their joy and veneration far exceeded the abhorrence which they had lately expressed towards their benefactor.

Syrian College.

Feb. 21, 1821.—Mr Fenn conducted me, this morning, to the College. It is a handsome building for this country; and certainly well adapted to its present purpose. Its form is that of a small quadrangle, with an open area in the centre; and outside the front gate of the building, but close to it, is the Chapel. The College has two stories; and a useful, though very small library, provided chiefly at the expense of the Church Missionary Society.

There are at present, fourteen Students, destined for the Sacred Ministry, besides a considerable number of Boys, selected from the Church Schools, and sent here to finish their education.—The whole is yet in its infancy, having been but fifteen months in action; but I have seldom seen a better promise of future success than it presents, from three principal causes—the affection which the Young Men and Boys evince toward their instructor; their strongly expressed desire of learning; and his capability of filling the situation in which he takes the warmest interest,

Of the most intelligent and promising of the Young Men, named Marcus, I shall probably have occasion to say more hereafter: to-day I saw little of him, except during his examination in the rudiments of the Latin Grammar;

as far as he was advanced in it, he was well-informed.

After having examined the Collegians and Boys, whose progress must be estimated rather by the shortness of time since which they have commenced their studies, and by other numerous difficulties, than by their actual acquirements, we proceeded to the apartment of the Metropolitan; whom we found in a small robe of crimson silk, with a large cross, suspended from his neck by a golden chain, red shoes, gold or gilt buckles, and his head covered with a peculiarly-shaped silk handkerchief, in which numerous small crosses were marked. The crimson robe resembled in shape an English Clergyman's surplice, and the dress was certainly handsome.

River Panda.

Feb. 23—We re-embarked at daylight, and began to ascend the River Panda; which is a fine sheet of water, its banks richly covered, down to the border of the stream, with woods and gardens. In the woods, we saw in abundance the cocoa-nut and betel trees, and other species of the arica, the mango, banian, jack, teak, plantain, pepper, and a variety of plants and trees, with which, being no botanist, I am unacquainted. The river was full of fish; the woods, of numerous species of variegated birds, some of them among the most beautiful plumage that I have ever seen. Isolated cottages among the woods; steps carved rudely in the rocks from the river up to their doors, women washing; and canoes passing lightly up and down—added animation to this beautiful scene: and its effect was further heightened by the brilliant light of an Indian rising sun, darting at intervals through the thick foliage of the banian, or gilding the wavy tops of the lofty arica.

Chenganoor.

We arrived, pleased and gratified, and thankful for all, to our gracious Father, at the village of Chenganoor, where we breakfasted. It is about six miles E. by S. from Neranum. That of Chenganoor, is among the most ancient of the Syrian Churches, but it is not possible to ascertain when it was built: the Catanars only reply to questions on that head from civility, and by supposition; as they are all remarka-

bly inattentive to, and consequently inaccurate in the dates which they assign to most things.

In the Church were several foolish and wretchedly-executed daubs, painted on the walls; and, among them, a representation of St. George and the Dragon. I inquired into the history of this mis-named saint, whom my countrymen have so extraordinarily chosen as their patron; and what they told me of him coincided so exactly with the accounts given of him in the silly Roman Catholic Legends, that, from this and some other circumstances, I should conjecture these paintings, stories, and many even of the present Church Ceremonies and Processions, to have only existed among them since the times of the Portuguese Tyranny. When I asked of what country they supposed St. George to have been a native, they told me "He came from Rome."

We found, on enquiry, that at this Church they had not yet established any School, assigning extreme poverty as the cause: however after a little conversation, they consented to receive a Schoolmaster; and twenty principal householders agreed to contribute each four chuckrams* per month, as his salary. One will consequently be sent from Cotym, or from some other place; as there is none eligible in this poor village.

I forgot to remark, in my account of the Church, that on the wall inside is painted a calendar of their movable feasts, and the Syrian Confession.

There is a petty native Rajah here, whose PALACE is in the village: he is about ten years old, and his people have not persecuted the Christians, as has been the case throughout the remainder of the country.

Puttencave.

One mile further up the Panda, and on the opposite side to Chenganoor, is the Church of Callucherry; and three miles beyond, that of Puttencave, where we stopped to dine. The Church of the latter is large, and well situated on a hill rising from the water's edge; and the village to which it belongs extends, from the foot of it, some way down the bank of the river.

After dinner, we walked through the bazar, in which are none but Christian inhabitants; and paid a visit to one of

* A Chuckram is in value nearly the same as an English penny.

the Catanars and his wife, who have been married under the new regulations about fifteen months. She is a young girl, about sixteen or seventeen, with a pleasing countenance, and dressed with greater decency than is usual among them; but was, as may be supposed, not a little embarrassed, at having to entertain the first two Europeans whom she had perhaps ever seen. I should scarcely have thought this visit worthy of remark, but from the singularity of such an event in India, and the very decided proof which it affords, how free the Syrians are from a prejudice, else so universally prevalent there, of the dishonour sustained by a man of any rank, should his wife chance to be exposed to the gaze of a stranger. Most of the Catanars are now married: they had practised celibacy, according to their own account, only since the times of the Portuguese; and they seem sincerely glad to have so unnatural and unscriptural a practice discontinued.

Sunday at Mavelicari.

Feb. 25, 1821.—We remained here to-day, in order to keep the Sabbath; and do not intend setting out till after dark.

When the Syrian Divine Service for the day was over, in which, for the first time, the PRAYERS, as well as the portions of Scripture, were read in the Malayalim tongue, Mr. Bailey went through a part of the English Liturgy in the same language; and then preached a short Sermon to them, on the ninth verse of the Fourth Chapter of the First Epistle of St. John. During the Sermon, contrary to their usual custom, they were all attention, and crowded one upon another, in order to get nearer to the Preacher. The Catanars appeared particularly struck, as much with the novelty, as with the interest of the scene; for this was the first Sermon which they had ever heard, it not being the custom among them to preach. But Mr. Bailey has exhorted them to commence; and I trust, IN TIME, they will: as yet, most of them are too ignorant themselves of the Scripture to do so.

Soon after the Sermon was ended, one of the Catanars called the attention of the people to a Letter from the Metropolitan, forbidding a certain individual, who had been guilty of some offence, the entrance of any

Church for the present. It is, in fact, a temporary excommunication; but I am unacquainted with the merits of the case.

The men and women are always in separate parts of the Church; but, with this exception, there is little decorum. Nevertheless, it was very remarkable, how different the attention of the people was during the Malayalim Prayers, from what they evinced during the few prayers which were yet recited in Syriac. The translation of our Liturgy into Malayalim is nearly completed.

Several of the Syrians called on Mr. Bailey in the afternoon; and one or two of them, entering on the subject of his Sermon, recapitulated to him the whole scope of it; and observed, how much happier their brethren at Cotym were, who would have such frequent opportunities of hearing him preach.

Previous to quitting Mavelicari, we had much and interesting conversation with the Catanar, who had read the prayers in Malayalim, on religious topics. He appeared to take a real interest in what was said, but rather listened than spoke much: what he did say was appropriate and pleasing.

Visit from the Metropolitan.

On our return, we dined with Mr. and Mrs. Bailey; and, in the evening, the Metropolitan came to us in state; which he had kindly consented to do, in order to afford me the gratification of seeing him in his pontifical robes. He wears a mitre on these occasions; and the pastoral crook, or crozier, is carried before him. The latter is of a very ancient form, having the top ornamented with gold, and the staff made of polished black wood, with a stripe of silver descending spirally from the top to the bottom. After a short time he took off most of his robes, and kept on only the usual one of crimson silk.

He sat and conversed with us for about an hour; and confirmed me in the impression which I had before received of him—that of his being a Gentleman and an humble Christian. He spoke in terms of warm gratitude of the benefits conferred on his people and himself, by the English Nation; and more especially by the excellent Colonel Munro, who seems beloved by them all. He allowed, unreservedly, the state of wretched ignorance in which the Syrians are plunged: and since the

arrival of the Missionaries, he found, from his conversation with them, that he had every thing to hope—all was new to him. He appeared particularly pleased with the well-known saying, which I begged Mr. Fenn to explain to him, of our reverend Sovereign, who wished that every man in his dominions "might be able to read his Bible, and have a Bible to read." When he at length retired, the three Missionaries accompanied him to his palankeen,* with the greatest respect and deference; by which, and similar means, they render him venerable in the eyes of his people, from the honour which the notice of Europeans in this country always confers; and thus, through his influence, they will be able to introduce gradually into the Syrian Church, amendments corresponding with its gradual increase in the knowledge of the Gospel.

Committee Meeting of the Missionaries.

March 2—I accompanied Mr. Fenn to the weekly meeting for committee business of the three Missionaries, at which the Metropolitan also attends. It opened with an earnest prayer to God, by Mr. Baker, for His gracious help, and for the influence of His Spirit, in guiding their counsels and labours, with a single view to His glory. The Metropolitan took his share in the deliberations.

When the business was concluded, the Missionaries and I adjourned to the Chapel belonging to the College, and there partook of the most holy and blessed Sacrament, previously to my leaving them—it may be forever in this world; for I intend, with God's blessing, to re-commence my journey after dark; and Mr. Fenn will accompany me on a visit to Cochin, and the northern division of the Syrian Churches. As soon as the Service was over, I went once more to hear the students and boys of the College examined, and was pleased at their correctness as far as they had gone.

Final Interview with the Metropolitan.

We then visited the Metropolitan; and it was not without some emotion of sorrow, that I finally quitted this vener-

able man. He received me, as before, in his little bed room; the furniture of which consisted simply of a bed, three chairs, a very small table, a wooden chest, and a brass lamp; from the canopy of his bed, some dresses of ceremony were hanging on a cord, and a very few books lay on the chest opposite the one small window. Besides this little room, he has one other, not much larger, which is nearly empty. Such I pictured to myself, the abode of an Archbishop in the primitive ages of the Church, before the progress of society and civilization had effected a corresponding change.

Our conversation was short, consisting mainly of mutual good wishes: but, before I went, he expressed a wish to have from England, a print of George the Third; and entrusted me with a commission, with which I was happy to be charged, of conveying a copy of the printed New Testament in Syriac, with a few lines on the first blank leaf, in his own hand writing, to the Patriarch of Antioch: and this I am to deliver personally, if possible, on my intended overland journey to Europe. We then parted. May our Heavenly Father bless him, and bestow on him a knowledge of the Sacred Volume, commensurate with his deep and unaffected humility and kindness! and may he become a light, burning and shining amid the spiritual darkness of this long neglected offspring of the Church of Antioch!

ORDINATIONS.

On the 15th June, in St. Stephen's church, Wilkesbarre, Penn. the Rev. SAMUEL SITGREAVES, deacon, was ordained by the Right Rev. Bishop White, to the holy order of the priesthood.

On the same day, in Richmond, Vir. Mr. SYLVESTER NASH, and Mr. SILAS B. FREEMAN, were admitted by the Right Rev. Bishop Moore, to the holy order of deacons; and the Rev. Mr. PUTNAM, deacon, to the holy order of the priesthood.

On the 30th June, in Stamford, Conn. the Rev. AMBROSE S. TODD, deacon, was ordained by the Right Rev. Bishop Brownell, to the holy order of the priesthood.

Erratum.—In page 196, of the last No., col. 1, line 24, for *more* unhappy, read *less*.

* This palankeen was a present from the Ranees of Travancore, and is considered as a mark of distinction.

THE CHURCHMAN'S MAGAZINE.

[I.]

SEPTEMBER, 1823.

[No. 9.]

BY THE GRACE OF GOD I AM WHAT I AM."—1 COR. XV. 10.

When this passage was read to the late John Newton, a short time before his death, he began, as it was reported by him, a comment on the text thus:—"I am not what I ought to be: Ah! how imperfect; how deficient!—I am not what I am: I abhor that which is within me, and would cleave to that which is without me.—I am not what I *hope* to be, soon I shall put off mortality, and with mortality, all sin and imperfection.—Yet, though I am not what I *ought* to be, nor what I *am* to be, nor what I *hope* to be, truly say, I am not what I *once* was: a slave to sin and satan: and I can heartily join with the apostle, 'By the grace of God I am what I am'." The late St. Paul continued in the spirit of that straitest sect in which he was brought up, he too was brought to sin and satan; and the service he served was fully adequate to all that evil into his mind, of which he acknowledges himself to have been guilty. It was not the *grace of God* which made him what he was—a malicious, proud, persecutor. In the days of spiritual illumination, he seemed to have a painful sort of satisfaction in tracing his former bondage to sin, with the light and liberty enjoyed under the Gospel; and in memory of what he had been, he extorted from him some confession of self-reproach on account of his former guiltiness.

"I am the *least* of the apostles, that am not meet to be called an apostle, because I persecuted the church of God"—But now, the days of my voluntary bondage are over. I am another creature than what I once was—I have been led to a knowledge of my sins, and have been aided in renouncing them. I am no longer, I trust, a *willing* offender, if I am not a *sinless* being; and by the *grace of God*, I am what I am.

The confessions of the venerable Divine form a very proper commentary on that of the Apostle.—"I am not what I ought to be: ah! how imperfect; how deficient!" "If we say that we have no sin," said an inspired teacher, "we deceive ourselves, and the truth is not in us." We are commanded to be perfect as God is perfect, and pure as he is pure; and there is no health in us. We err and stray from his ways like lost sheep: we follow the devices and desires of our own wicked hearts, and offend against his holy laws. This is our daily confession; and while it continues to be applicable to ourselves, surely we are not what we ought to be, and do not what we ought to do.—"I cannot preach, said the contrite Bishop Beveridge, but I sin: I cannot pray, but I sin: I cannot administer the sacrament, but I sin: I cannot repent, without still adding to my offences: My tears want washing, and the washing of my tears needs to be washed again in the blood of my Redeemer." If, then, imperfection and defilement

attach to our holiest services, much more to our ordinary works; so that we may safely confess, we are not what we ought to be.

But, continues the aged confessor, "I am not what I *wish* to be." No man, possessing clear and affecting views of his own sinfulness, but what must wish to be something far better and holier than he is. He will bewail the fault and corruption of his nature, and mourn over the remaining sin that dwelleth in him, and wait in hope for the adoption, to wit, the redemption of his body, when he shall be "freed from sin." He wishes to be good, but evil is present with him. He desires more knowledge of divine things; but through infirmity, is necessarily ignorant of much which he hopes one day to know. He would live in a nearer communion with his Saviour; but a body of death interposes. He would be free from pain, and sickness, and mortality; but this he knows is impossible, while he "dwells in a house of clay, whose foundation is in the dust, and which is crushed by the moth." He would be spared the pangs of regret; but is aware that he must first cease from sinning. He desires to dwell perpetually in the presence of the Lord, and to know nothing of religion but its consolations; but is often invaded by doubts and fears, arising from his own misconduct, or the suggestions of the tempter: so that the fightings without and the fears within conspire to make him *wish* to be something which at present he is not.

But as he grows up in the school of Christ, his prospects brighten—these doubts and fears give place to a sure and certain *hope*; for, says the departing disciple, "I am not what I *hope* to be. Soon, soon, I shall put off mortality; and with mortality, all sin and imperfection." "It doth not yet appear what we shall be," said another disciple

"but we know that when He shall appear, we shall be like him, for we shall see him as he is." The soul, while tabernacled in a house of clay, is affected by its infirmities: but when the tent is struck, and the veil of flesh removed, its immortal inhabitant, like the lamp of Gideon from the broken pitcher, will shine out in unobscured splendor. Death shall free the just from the last remains of infirmity, and usher them with exceeding joy into the presence, where there shall be no more sin, nor sorrow, nor crying; neither shall there be any more pain: for the former things shall have passed away. Then shall arrive the consummation of all his hopes. He will remember what he has been, only to contrast it with what he is—a spirit, liberated, washed, sanctified, justified, and prepared for eternal bliss.

Reader! can you truly say, by the grace of God I am what I am? That depends on *what* you are. If you are a careless, irreligious mortal, rely upon it, the grace of God has not made you so, but the misuse of it. That grace is productive of nothing but faith and holiness; and when these shall be in you and abound, and not before, can you truly say, "by the grace of God I am what I am." A. Z.

From the Christian Observer.

HINTS IN REPLY TO THE QUESTION,
HOW TO MAKE THE MOST OF A DAY?

"I must work the works of Him that sent me while it is day; the night cometh when no man can work."—Though these words were uttered by Him who spake as "never man spake," they may be considered as applicable to us. They present us with a view of our high and important destination; "sent" into

this world by God, as probationers for eternity. They furnish a strong stimulus : " the night cometh when no man can work." They also set before us the most perfect model, for the Saviour (who, whilst on earth, never spent an idle moment, but went about doing good,) left us an example that we might follow His steps. " Every hour comes to us winged with duty, and when it is past, returns to heaven to register itself how occupied."

The orderly distribution of our time is a matter of great consequence. It is a commodity so precious, that one well observes ; God, who gives every thing else liberally, imparts this with a sparing hand. There is only one moment in the world at once, and that is taken away before the next is bestowed.

To make the most of a *day* we must—

First, Rise early, and begin it with God. Time waits upon each of us when we awake, and says, What wilt thou have me to do to-day ? Our answer to this inquiry is of no trivial importance.

Secondly, we must have a plan, general and subordinate. Our great moralist, Johnson, remarks, " I believe it is best to throw life into a method, that every hour may bring its employment, and every employment have its hour. If every thing be kept in a certain place, when any thing is worn out or consumed, the vacuity which it leaves will shew what is wanting : so if every part of time has its appropriate duty, the hour will call into remembrance its engagement."

Thirdly, We must undertake no more than we can reasonably expect to perform, and do one thing at a time.

Fourthly, Whilst we should avoid voluntary hindrances ; if interruptions occur, instead of wasting our time in fruitless regret, we should endeavour to improve passing cir-

cumstances. We must not be discouraged by the occasional derangement of our scheme. The counsel of Seneca " Post malam segetem serendum est ;" " After a bad crop you should immediately begin to sow ;" is of universal application.

Fifthly, We must carefully gather up fragments. Boyle has a passage in his discourse on occasional meditation, the introduction of which cannot here be deemed irrelevant. " Betwixt the more earnest employments and important occurrences of life, there are several intervals which, though in one day they may be inconsiderable, yet, in the whole time of a man's life, they amount to a great deal of it. These uncertain intervals are often lost ; either as not valued by most people, or neglected, though not despised, by good men, for want of skill to make use of them. But though the particles of sand and ashes be very small, and easily scattered and blown away, yet a skilful artist will turn them into glass, by the use of which we may discern our own blemishes, and celestial objects, and by the sun-beams kindle disposed materials ; so when these small portions of time which, without care, would be lost, are skilfully employed by one that is able to contemplate and improve by the celestial light [of devotion, they may afford us looking-glasses to dress our souls by, perspectives to admire heavenly wonders and motives to inflame our hearts with charity and zeal. And as goldsmiths and refiners preserve the very sweepings of their shops to save the filings of gold and silver which may fall amongst them, so a Christian ought to be very careful of those small portions of time which are more precious than metals."

Sixthly, We should aim at strict punctuality in engagements. An unpunctual person not only wastes his own time, but intrudes upon and absorbs that of another, which may be still more valuable.

Seventhly, We must guard against a spirit of procrastination. The sacrifices under the Law were offered, "as the duty of every day required;" and these are behests from high authority,—“Son! go work *to-day* in my vinyard:” “Whatsoever thy hand findeth to do, do it with thy might.” We must also be watchful over ourselves, lest a habit of unprofitable anxiety, as to the future, rob us of our time. Many hours are consumed in wild and groundless anticipations of evil; whilst we are enjoined to take no thought for the morrow.

Eighthly, We must beware of the snare of finishing. How frequently does the completion of any little pursuit in which we may be engaged, intrude on those moments dedicated to devotional purposes. A letter is, perhaps, *almost* written; a few pages will bring the volume we are reading to a *close*; and, where females are concerned, temptations will arise in the use of the needle which they will easily understand. What we have in hand is accomplished, but time, allotted to a paramount duty, is with the years beyond the flood.

Ninthly, To recal at night the transactions of the day, and endeavour to make the following, if we are spared to see it, a practical comment on the past, would be highly advantageous. To inquire, What has the day done for me? Has it set me nearer heaven? Has it brought an increase of knowledge and virtue? Has it been devoted to the service of God and man? Or, has it been spent in sloth, sensuality, or self-pleasing? Such investigations would tend to humility, circumspection, dependence and prayer, and assist us to correct what is amiss in our characters and conduct.

To conclude: Should our active powers be suspended, and a season of languor and sickness intervene, there are still duties to be performed.

Days of affliction are not *idle days*. “They who *sow* in tears shall reap in joy.” He who goeth forth weeping, bearing” the “precious seeds” of faith, patience, prayer, submission, penitence and hope, shall doubtless come again rejoicing, bringing in sheaves with him; and all who have diligently improved the talents committed to them, shall serve God when “*time shall be no longer*,” without imperfection, without sin, without end.

To the Editors of the Churchman's Magazine.

ON THE BESETTING SIN.

While reading the other day in a recently published volume of Sermons, by the author of the Velvet Cushion, I was particularly pleased with one on the besetting sin. That part of the discourse which points out the means of detecting it in ourselves, I have taken the liberty to send for insertion in the Magazine: hoping that it may be useful to some of your readers, in helping them to the attainment of this desirable branch of self-knowledge. Indeed, I consider the whole volume as admirable fitted for the use of private christians.

T.

We are to consider SOME OF THE MEANS BY WHICH WE MAY BE ASSISTED IN THE DIRECTION OF OUR BESETTING SIN.—It can scarcely be necessary to premise, both that many cases will, after all, elude our powers of investigation, and that every case must be examined in dependence upon the aid of the Holy Spirit. But, to those coming to this inquiry in a spirit of seriousness, simplicity, and affectionate dependence on the teaching of the Holy Ghost, the following plain rules may not perhaps be altogether useless.

1. And, first, we may be, in some

instances, assisted in the discovery of the besetting sin, by *considering what are the faults most common to men of our own temperament and constitution.*—The same soil has, under the like circumstances, a tendency to throw out the same weeds; and the offences of nature, constituted alike, will, in many instances, bear a strong resemblance to each other. Am I, therefore, of a sanguine temperament; what (let me ask) are the most frequent defects and offences of the sanguine? Is my nature, on the contrary, cold and phlegmatic; what are commonly the besetting sins of the cold? Am I constitutionally timid; what are the usual defects of the timid? Am I bold; what are the more usual sins of a high and daring spirit?

Nor let it be objected to this scrutiny into the faults of others when in search of our own, that it will tend to cherish a habit of severity towards those around us. To scrutinize the defects of others with no object, or a bad one, is to endanger both humility and Christian love. But in the present instance, where we are searching for the materials, not of vanity, but of humility and self-abasement, we may hope that the compassion of the Saviour will preserve us from the perils of the employment. Go forth, therefore, thou who canst discover so little of corruption in thyself, into the common walks of life, and survey the great company of those who are “men of like passions with yourselves.” Behold that self complacent Pharisee; that empty formalist; that “lover of pleasure rather than lover of God:” that anxious buster in the concerns of a perishing world, and trifier with eternity; that opposer of faith to works, or works to faith; that mere professor, with his creed lodged in his memory, but excluded from his heart; that traitor to his Lord, confessing him with his lips, but crucifying him afresh by his daily temper

and practice. Contemplate these various classes and characters; compare yourself with them; inquire whether the same temperament is not betraying you into the like offences, and thus learn your “besetting sin.”

“Thinkest thou, O man, which judgest them that do such things, and doest the same, that thou shalt escape the judgment of God!”

2. A second means of detecting the besetting sin, is by *examining the prevailing defects of men of like age, circumstances, rank, or employment, with ourselves.*—Men are in many instances, the mere creatures of the circumstances in which they are placed. Like circumstances beget like habits. It may be remarked, that our Lord, in addressing the Priests, the Pharisees, the Scribes, and other classes among his countrymen, often censures them as it were *in the mass*, and in their corporate capacity—a mode of address which so cautious and tender an observer of human nature would not have adopted, unless all the members of these various bodies had been prone to similar faults. In every age and condition, also, there are certain defects and transgressions in a measure common to the body to which we belong. The public, and the retired man—the studious and the trifling—the man of business, and of pleasure—the rich and the poor—the aged and the young—parents and children—husbands and wives—masters and servants, have their distinct and characteristic temptations and faults to which they are exposed. The rapidity with which certain evil habits diffuse themselves over any class of men is, therefore less astonishing than grievous. Their temptations are, in a measure, the same; their dangers the same: one countenance the other; the law of custom is substituted for the law of God; and sympathy, and the force of imitation, complete what a deviation

from Scripture begins. When the Apostle speaks of "Demas forsaking" him, he adds, "at my first answer *no man* stood with me." When Peter denied his Master, "*all* the disciples forsook him and fled." Behold here, then, my Christian Brethren, another rule for the detection of the besetting sin. Survey the class to which you belong with a spiritual eye. What are their more common faults and vices? Are they generally speaking, selfish? are they actuated by a worldly spirit? are they guilty of levity, intemperance or bigotry; of faithlessness to God, or coldness to their Redeemer? Then, at least, be ready to suspect yourselves of these faults. "As in water face answereth to face, so the heart of man to man."

3. A third means by which we may be assisted in the detection of the besetting sin, is the *serious consideration of the prevalent faults of our own times, and nation, and neighbourhood*.—However numerous are the pretenders to independence of character, few really possess it. Few, like Noah, or Lot, or Daniel, or John, have the courage to stand out from the common herd of society, and to think, believe, and act for themselves. The fear of being deemed singular—the preference of some other model to that of the meek and lowly Jesus—the delusion that the frequency of sin is, in some sort, an apology for it; these, with other like circumstances, contribute to lower the standard of the Gospel, and to render every sin palatable which is not unpopular and unusual. Indeed it is no easy task, to a delicate and timid mind, to come to the conclusion that the multitude is wrong, and that he who would be right must, in a measure, be singular. And yet how decisive is the language of Scripture on this point! "There is none righteous," says the Psalmist, and the Apostle after him; "there is none righteous, no, not one; there

is none that understandeth and seeketh after God." "We know," says the tender 'disciple whom Jesus loved,' "that we are of God, and the whole world lieth in wickedness." "Wide is the gate," says our Lord, "and broad is the way, that leadeth to destruction, and many there be that go in thereat." Let, therefore, every individual, who is intent on the discovery of his own besetting sin, inquire diligently into the prevalent sin of his times and nation. Is it, that in some instances a formal and indolent religion is substituted for that which is spiritual, and active, and self-devoted? Is it, that men are ashamed of that Gospel which is the power of God unto salvation? Is it, that not a few are abandoning the pure and holy doctrines preserved to us in the admirable formularies of our church, and carving out to themselves a sort of spurious Christianity, a religion which demands neither strictness of faith nor purity of conduct? Is it, that, in many cases, even the great fundamental principles of the Gospel,—the fall and corruption of human nature, the divinity and atonement of Christ, the agency of the Holy Spirit, justification by faith in the Redeemer, the conversion and renewal of the heart by a Divine influence, salvation by the free and unmerited grace of God, a complete surrender of our will, taste and affections to the holy law of God,—are called in question, and a lean spiritless morality put in their place? If these, my brethren, are, in any measure, the errors of your own days, it is for you carefully to ascertain whether you have escaped the general contagion, and have not "followed a multitude to do evil." In like manner, I would beg you to pursue the inquiry as to your own particular neighbourhood, circle, or family; remembering how few possess that "single eye," that "simplicity and godly sincerity," that holy courage

which enables them to think for themselves, to follow the Scriptures, to lift a front to heaven unspotted by the world, to stand "apart" from it in principle and practice, as we must stand "apart" to be judged at the great day of account.

4. But, fourthly, in order to determine your besetting sin, it may be useful to consider by *what inward disposition or passion you have been most frequently betrayed into acts of outward disobedience to God*.—Upon searching, for example into your own history, you may find that temptations to the grosser order of sins have been spread before you in vain. If so, it is not among the passions which prompt to this class of offences that you are to search for the besetting sin. But allow me to ask, have temptations to worldliness, or selfishness, or vanity, or bad temper, or self-righteousness, or neglect of your God and Saviour, to weariness in well-doing, to deadness in prayer, to unbelief or disobedience, been equally unsuccessful? If not, trace the evil backward, from the effect to the cause, from the stream to its fountain, and you may detect the besetting sin. "By their fruits ye shall know them."

5. In the fifth place, the besetting sin will often appear to be that for *which we can least bear to be reprov'd*. Charge a man with a vice from which he is obviously free, and he often bears the imputation with meekness. Charge him, on the contrary, with a defect of which he is himself conscious, but of which he thought others were ignorant, and he often repels the charge almost with violence. This irritation, therefore, under any particular charge, and feverish anxiety to repel it, may be considered, in many instances, as pointing to the besetting sin.

6. In the last place, the besetting sin is that *which it would cost us the most pain to abandon*. To many sins our attachment is so slight that

they are relinquished without difficulty. The old, for instance, easily throw up certain sins of their youth; the man of business, those of the man of pleasure; the ambitious, the sins of the voluptuous; the miser, the sins of the spendthrift; the religious professor, those of the openly profligate. But is there a sin to which we cling; which we hide, as it were in our bosom; for which we are ready to make large sacrifices, to which we gladly return when the temptation arises, for which we are eager to find apologies, and which we would fain include within the licence of Scripture? THAT may be esteemed the besetting sin, or, at least, may be classed among the "sins which do so easily beset us."

WESTMINSTER ASSEMBLY OF DIVINES.

This famous Assembly, whose Confession of Faith and Catechisms have so long been regarded as the standard of pure doctrines, met in King Henry the Seventh's Chapel on the first of July, 1643. The original number appointed was one hundred and twenty; of whom sixty nine only appeared to take a part in the deliberations. The ordinance of the Lords and Commons for convening the Assembly premised, that "whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present church-government by Archbishops, Bishops, &c. is evil,—and that therefore they are resolved the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's Holy Word, and most apt to procure the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and for the better effecting hereof, and for the vindicating and

clearing of the Doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an assembly of *learned, godly, and judicious Divines, &c.*

Among the foremost in the list of these learned and godly divines, who were about to draw up a system of religious faith for the nation, were, according to Collier, ten Earls, Viscounts and Lords, followed by a large number of members of the House of Commons.—Next came the *Episcopal* men; none of whom assisted at the conference but Dr. Featly.—The list then gives the names of the *Presbyterian* divines; and lastly, of a smaller division, consisting of those who had lately transported themselves to Holland, to avoid the penalties of Nonconformity, and who afterwards settled down in Independency.

As these members were nominated by the Knights of the Shires, two for each County; and as their avowed object was to root out the Establishment and fix another in its place, it is natural to suppose that they would be selected more for their hostility to the Bishops, than for their *learned* and *godly* qualifications. If we may credit the account of Milton, whose violent prejudices in favour of *independency* in church government, however, might deprive him of the praise of an impartial historian, the reverence which has been paid to their works cannot with propriety be extended to all the individuals who composed the Assembly. His description of that venerable body, and of the circumstances under which it was elected, was evidently penned under the excitement of party spirit; but as it is somewhat characteristic, and was drawn up by a cotemporary who was personally acquainted with the actors, I transcribe it for insertion.

“And if the state were in this

plight, religion was not in much better ~~the~~ reform which, a certain number of divines [a large proportion of whom were laymen] were called, neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out; only as each member of parliament in his private fancy thought fit, so elected one by one. The most part of them were such as had preached and cried down, with great show of zeal, the avarice and pluralities of bishops and prelates; that one cure of souls was a full employment for one spiritual pastor how able soever, if not a charge rather above human strength. Yet these conscientious men (ere any part of the work done for which they come together, and that on the public salary) wanted not boldness, to the ignominy and scandal of their pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two or more of the best livings) collegiate masterships in the universities, rich lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms; by which means these great rebukers of non-residence, among so many distant cures, were not ashamed to be seen so quickly pluralists and non-residents themselves, to a fearful condemnation doubtless by their own mouths. And yet the main doctrine, for which they took such pay and insisted upon with more vehemence than the gospel, was but to tell us in effect that their doctrine was worth nothing, and the spiritual power of their ministry less available than bodily compulsion; persuading the magistrate to use it, as a stronger means to subdue and bring in conscience, than evangelical persuasion: distrusting the virtue of their own spiritual weapons, which were given them, if they be rightly

called, with full warrant of sufficiency to pull down all thoughts and imaginations that exalt themselves against God. But while they taught compulsion without conviction, which long before they complained of as executed unchristianly against themselves; these intents are clear to have been no better than anti-christian: setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate, whom they would have made their executioner to punish church-delinquencies, whereof civil laws have no cognisance.

"And well did their disciples manifest themselves to be no better than their teachers; trusted with committeeships and other gainful offices, upon their commendations for zealous and (as they sticked not to term them) godly men; but executing their places, like children of the devil, unfaithfully, unjustly, unmercifully, and, where not corruptly, stupidly. So that between them, the teachers, and these, the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blaspheming given to the enemies of God and truth, since the first preaching of the reformation."

If this account is true, or any thing like it, it must diminish our respect for the men, however highly we may esteem their works. But is it possible that an assembly so constituted, should hit on the best and most scriptural mode of church government? Should we like to receive a system of religious faith,—a Confession,—a Catechism, larger and smaller, from men, heated with passion and party spirit, and whose first care on assembling was, to secure the loaves and fishes? Yet the "Confession" drawn up at Westminster by the assembly so vividly described by the great poet and histori-

an, has long been the standard by which the creed of a large and respectable body of christians has been measured, and the foundation on which the "Platforms" in this country have been built.

P. Q.

For the Churchman's Magazine.

Messrs Editors:—

I have noticed in Nos. of the Churchman's Magazine for June 1822, and Jan. 1823 Communications on the subject of *Parochial Visitations*, signed *Diakonos* purporting to have emanated from the pen of a clergyman. As I do not exactly agree with *Diakonos* in all the sentiments he has expressed—and having accidentally met with the following remarks "on the unfaithfulness in the ministry," by an able divine of our church, I am induced to offer this for an insertion in the Churchman's Magazine, believing they contain correet and profitable directions to govern those who are *called* to watch over and direct the souls of sinners.—

You will therefore oblige, not only myself but a number of your subscribers in our little Parish by inserting the copy which is annexed.

I do not wish to arrogate to myself the ability to advise and direct the conduct of Clergymen in their parochial duties, but if there should be one in our diocess remiss, and indifferent to what belongs to his sacred calling, who should profit by the perusal of the very judicious and pertinent remarks which I have selected, I shall certainly feel that I may have performed a service to religion and to our excellent church by requesting them to be inserted in the Churchman's Magazine.

A LAYMAN.

ON THE UNFAITHFULNESS IN THE
MINISTRY.

* The importance of the Gospel Ministry is generally felt and acknowledged.—Yet, it is presumed, that there are many, even among the Clergy, who have but inadequate ideas of the vast responsibility attached to the clerical character. Many by their conduct give us reason to suppose, that they think writing and preaching sermons, and administering divine ordinances, to be all that is required of them. That those clergymen who profess to believe in the doctrines of grace, and the necessity of faith and repentance, and who have just views of the value of an immortal soul, should adopt such a notion is wholly unaccountable. Yet strange as it may seem, there are many who after having written a good sermon and delivered it perhaps with some energy, seem to say “I delivered my message; I have rid my garments of your blood; and if you perish you alone must bear it.” But is this all a minister has to do? Is this imitating his Divine Master, who *went about* doing good? Can such a man be said to be *faithful* to the flock over which he is placed as an under shepherd, and to the great shepherd and bishop of souls? Is this spending and being spent in the cause of Christ? Is this doing all that in him lies for the salvation of sinners? Far, very far from it. He has very much labour to perform. He must know his flock, and where they live—He must go from house to house, teaching and exhorting with all long suffering—He must be personally acquainted with each individual under his care. He must know their religious character; else how can he adapt his public instructions to their necessities. He may indeed “draw a bow at a venture,” and the arrow may sometimes reach the heart of a sinner; but it is believed the instances will be rare. Per-

haps some will say they cannot write two sermons in a week, and spend much of their time abroad. A clergyman who manifests the interest he feels in the welfare of the members of his flock by visits, will soon so gain their love and esteem that no complaint will arise should he occasionally Preach an “old sermon.” But on the contrary if he manifests indifference by neglecting to visit and adopt the practice of preaching old sermons, discontent and complaining will find utterance.

The minister should be the guide, the counsellor, the confidential friend of his people. For this purpose he should render his visits profitable. Never should he enter a house, without leaving there a lesson of instruction. When any instance on conviction occurs in his parish, instead of *happening to hear* of it, and then *neglecting* till he has *forgotten* the case, and the subject has cast off conviction taken refuge in false hopes, or embraced error, the *faithful* pastor is the first to know it, and hastens like an angel of mercy to pour the balm of Gilead into the wounded spirit and point the desponding sinner to the cross. Nothing can be more effectually calculated to awaken the tender sensibility of the *affectionate* pastor than the effecting cry, “what must we do to be saved?” sensible of the infinite value of a soul, and deeply feeling his own responsibility, he trembles lest he should “daub with untempered mortal,” and “cry peace, where there is no peace;” or by his neglect, occasion the death of an immortal, for whom Christ died. He therefore watches over the sinner, with the same anxiety, that a physician watches the progress of a disease. It is neither natural nor easy, to ask counsel of a stranger; and if a minister seldom sees his people but from the desk, how can he gain their love and confidence? How will the young be endeared to him as children, the

elder as fathers and brethren? He professes to devote his life to the service of his people, for which he is eating their bread; but if he is often seen in the social circle, where the name of Christ is never heard; if he is sitting at his ease, digging deep into human science, or engrossed in his own secular concerns, how can he answer it to his people, his conscience, or his God?"

For the Churchman's Magazine.

The following is the substance of a sermon, taken in short hand, some time since, and now sent for publication in the Magazine, by the preacher's permission.

JAMES i. 23 and 24.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

This similitude is so natural, easy, and familiar, that every one must at once acknowledge its force and propriety. It is only by the help of a glass, as some other medium of reflection, that man becomes acquainted with his natural face. Were it not for some instrument of this nature, he would remain totally ignorant of those peculiar features, outlines, and characteristics, by which he is distinguished from other persons of the same species. He would know little of his personal defects or beauties; nor would he have it in his power to draw comparisons, either favorable or unfavorable, between himself and his fellow-men. And, if this be acknowledged, it will also be admitted, that after *beholding himself*—after tracing out

and delineating every feature—after marking whatever is repulsive or attracting in his appearance—*he goeth his way, and straightway forgetteth what manner of man he was.* So strictly true is this, that it is doubtful, whether any man would be able to recognize his own features, in a faithfully drawn picture, or a well-executed bust. And all experience proves, that few persons can discover those points of resemblance between themselves and others, which are remarkably conspicuous to every unprejudiced observer.

Keeping these plain and simple truths in view, then, let us enquire, in what particulars, *any person who is a hearer of the word, and not a doer, is like unto a man beholding his natural face in a glass?*

To this end, let it be observed, that man, by his own unassisted reason, would never be able to discover the real qualities of his heart, nor the true features of his character.—He would remain ignorant of the general defection which attaches to his nature, and of his own personal share in the universal corruption.—So deceitful is the human heart, that he would easily pass over every thing reprehensible in his conduct, while he would dwell, with great self-complacency, and with exalted notions of his own virtues, on every thing comparatively praise-worthy. But with the *hearer of the word*, the case is somewhat different. Before him, the preached word is placed, as a faithful mirror, in which he can see all his features fairly exhibited, and all his distinguishing characteristics, truly and perfectly delineated. So faithful is the word of God, in laying open the character of man, that it reflects back every trait, with the greatest possible minuteness, and unmasks every deformity and vice, that lurks unseen in the hearer's breast.

Thus, when the preacher opens the book of revelation, and sketches

from thence, the outlines of a character, calculated to exhibit the depravity of the human heart; some hearer may perceive, that his own features are strongly delineated; and he may feel a momentary uneasiness at the idea, that there is nothing in the picture more comely or gratifying to his pride. He may be astonished to find traits of deformity; where he had little reason to suspect them, and a general cast of countenance, in no respect corresponding with the notions which his fond imagination had formed of himself. Does the preacher, for example, pourtray the covetous man? And does he throw into the exhibition, all that strong colouring which the scriptures authorize? Some hearer may at once discover the likeness; and though he may think it too highly drawn, he may, nevertheless, admit the resemblance. He may recollect, that too much of his time and attention have been devoted to an object, which the word of God condemns as idolatrous. He may remember, that while his desires would have grasped the whole world, he has not bestowed so much as one earnest thought on the salvation of his soul. He may reflect, that while he has been intent on accumulating treasures on earth, he has been totally negligent of laying up those imperishable riches, which are far removed from contamination or decay. Or, does the preacher present a faithful sketch of the man of pride? Does he exhibit him, rearing his head, by virtue of some fancied distinction, a little above his fellow-worms, and casting a disdainful look on every thing around him? Some hearer may recognize his own features in the sketch; and he may perceive, that they are features, which are not only offensive and disgusting in the eyes of man, but against which, the unerring word of God denounces a severe judgment: Nay, he may, for

a moment, feel humbled, if not alarmed, lest others should also notice the likeness, and admit the justice of the denunciation. Or, does the preacher draw the loathsome picture of a sensual man? or of the intemperate, or the profane? Does he exhibit, in all their fantastic colours, those who are lovers of pleasure, more than lovers of God? Does he describe the tattler or the slanderer? the censorious, the malicious, the revengeful? Does he, in short, set forth any particular vice, and pourtray the features by which its possessor may be known? It is almost certain, that some hearer may find the corresponding traits in his own character, as distinct and striking, as if he had seen "*his natural face in a glass*." Be the picture what it may—if the materials be drawn from the word of inspiration—it will prove something more than the mere creation of the fancy. Some case may be found, to which it will be exactly fitted. Some one will *behold himself*; he will discover deformities of which he had no suspicion; he will perceive that they must be offensive to others; and he will even turn from them himself, with loathing and disgust. Under the influence of such impressions, he will undoubtedly resolve an amendment and reformation. He will resolve, that features and characteristics, so disreputable and degrading, shall not be retained; that vice, so obnoxious to the divine vengeance, shall be abandoned; and that blemishes, so gross and forbidding, shall be wiped away.

But suppose that this hearer, after all these convictions and good resolutions, should prove to be a *hearer of the word, and not a doer*? Suppose he should immediately lose these impressions—should turn again to his vices—should make no improvement—abandon no sin—nor seem to be sensible of their forming any part of his character? How

much would he resemble "*a man beholding his natural face in the glass*:" "*For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was*." He no longer sees his own failings; but entirely forgets the striking points of resemblance which had been exhibited. He sees every body's features, but his own. He discovers their deformity, but has forgotten that any blemishes or imperfections are to be discerned himself. The covetous man, will declaim against the covetousness of others; and it will seem to him astonishing, that men who act rationally on other subjects, can idolize the gold that perishes, and sacrifice the eternal interests of the soul, to so poor and contemptible an object as worldly wealth. The proud man also, will censure the pride of others: And even the sensual man, will condemn those vices, which constitute the prominent blasts and defects in his own character. He will wonder that his fellow-creatures can let themselves down to such a depth of degradation; that they will forfeit all self-respect; and give themselves up to inevitable shame, and contempt, and ruin. To no men, are the sins of intemperance and profanity more apparent in others, than to those who partake of them. Indeed, man is blind to sins, or vices, or follies, only when they are his own. The same sins, vices, and follies, when discovered in his neighbours, excite his abhorrence and disgust. And all this it is evident, arises from a species of forgetfulness. He is a mere *hearer of the word, and goeth his way, and straightway forgetteth what manner of man he is*. He has no idea that he resembles the very persons, whose character he condemns. And yet, every body else is perfectly aware of the resemblance. *He deceiveth his own heart*. His fellow-men, he *does not* deceive. His God, he can-

not deceive. Surely (to adopt the language of the apostle) *this man's religion is vain*.

My brethren, in thus pursuing the similitude in the text, I have held up before you, an extensive, and, I trust a faithful mirror. In extent, it is probably sufficient to comprehend the largest auditory; and yet, I hope that individual features are so distinct, as not to be lost and confounded in the general assemblage. How many of you, may have beheld yourselves in the representation, it would be impossible, if not improper, for me to judge. How many of you, may be *hearers* of the word, and not *doers*; how many of you may resemble *a man beholding his natural face in a glass*; it is not my province to decide. But every hearer may decide for himself, by a very simple process. You have all, probably, first or last, recognized your own features in the preached word; you have seen your peculiar characteristics, faithfully reflected back to your view; you have been enabled to trace all the outlines, and to detect all the deformities, which distinguish you from other men; you have no doubt noted all that was unseemly, offensive, and disgusting; and, we must suppose, that you have often cherished, for a moment at least, a secret desire to remove these deformities and blemishes, and to stand before the world under more favorable appearances. I do not confine this remark to any particular class of hearers—to the covetous, or the arrogant: nor is it applicable solely to those, who are addicted to the grosser vices of sensuality, intemperance, or profanity. These must indeed often feel the convictions of guilt; and when their features are plainly depicted and portrayed, they must turn away from the picture with shame and confusion. But hearers who indulge in none of these vices, may discover in the sketches drawn from the word of God, many

a trait sufficient to furnish them with lessons of self-accusation, self-conviction, and self-condemnation. Those for instance, who are lovers of pleasure, more than lovers of God, or the tattler, the slanderer, the censorious, the malicious, or the revengeful.

When pictures of any of these characters have been set before you, have you not felt a consciousness of something, resembling the reflection of your natural face in the glass? When the lover of pleasure is exhibited, you probably begin to reflect on the manner in which you spend your time and your talents, and to enquire whether you are not among those, who are wasting, in vain, and trifling, and unprofitable recreations and amusements, those precious hours, which are designed for fitting and preparing the soul for another world. You doubtless feel a momentary conviction, that you are not

rendering to God, that devotion and service which his justice demands.

You feel some sense of your folly and ingratitude; and you discover nothing in the picture, calculated to flatter your vanity, or to cherish your false and treacherous security. Again, when the tattler, or the slanderer, is exhibited, you probably begin to call up the recollection of instances, in which you have become, in some measure, instrumental in injuring the reputation of your neighbour—in which you have repeated charges or insinuations unfavourable to his character—or in which you have listened too willingly to the tales of calumny and detraction. And further, when the character of the censorious, the malicious, and the revengeful, is exhibited, you probably feel convicted of harboring a spirit, corresponding with the description set forth in the glowing language of holy writ. You can doubtless remember cases, in which you have judged uncharitably, oppressed unjustly, or retaliated vindictively. In short, you have all, I repeat, first

or last, seen your pictures; some drawn out and exhibited at full length, and others only faintly sketched; some in hasty outlines, and others filled up, with all their appropriate colouring.

Now, therefore, the proper question for each and every one of you to ask, in order to decide, whether he is a *doer* as well as a *hearer* of the word, is this:—*Have I, as a man beholding his natural face in a glass, turned away, and forgotten what manner of man I am?* Has the covetous man returned to his golden idol—the proud man, to his self worship—the sensual man, to his riotous living—the intemperate man to his intoxicating draught—the profane man, to his blasphemy? Has the worldling dismissed his convictions and his fears, and again mingled in the rounds of folly and dissipation? Has he forgotten his God, amid the mirth and revelry of vain amusement and recreation? Is the tale-bearer again running his pestiferous rounds? and is the mischievous spirit of hatred and revenge, again cherished and fanned into a flame?

These questions, my brethren, you will answer for yourselves; while your preacher will endeavor to shew, in a few closing remarks, in what manner the subject may be rendered more immediately profitable to himself.

Think not then, that the similitude before us, is to be employed solely for your benefit. The figure is as appropriate to the preacher, as to the hearer. Though he is bound to hold the mirror up to you, he is no less bound to turn it to himself, especially in his retirement, and, with an impartial eye, to examine his own features and characteristics. Of all men, the preacher should be the last, to become blind to, or forgetful of, his own imperfections. If the *preacher* of the word, be not a *doer* also; if he resembles a man be-

holding his natural face in a glass, who turns away, and forgets what manner of man he is; if he who undertakes to pull the mote out of his brother's eye, does not first cast the beam out of his own eye; he will only become the blind leader of the blind, and both himself and his followers, must fall into the ditch together. With what colour of consistency, or hope of success, can the preacher contend against practices, in which he participates himself? To what purpose will he declaim against vice in the pulpit, if he be found, either directly or indirectly, to countenance it in his private life? Can he decry, the pleasures of the world, and still habitually indulge in these pleasures? Or, can he condemn a malicious and uncharitable spirit, while he is manifesting the same spirit, in all his walk and conversation? Ah, no! His master has not given him one gospel to preach to you, and another to practice himself. Hence arises the necessity of the preacher's faithfully examining his own features, in the same mirror which he holds up to you; of searching out all the defects and blemishes, in his temper, disposition, and conduct; and of keeping in constant remembrance, those frailties and imperfections, which forcibly call upon him for continual vigilance and watchfulness. You remember the cutting reproach cast upon the scribes and pharisees, in this exhortation of our Saviour:—"The scribes and the pharisees, (said he to the multitude) sit in Moses' seat: All, therefore, whatsoever they bid you observe, that observe and do; but do not after their works: For they say, and do not." God forbid, that such reproach should ever be deservedly cast upon the preacher of the gospel! that it should ever be necessary to charge you to follow his precepts, but to avoid his example! that it should ever be found safe to observe his preaching, but dangerous to imitate his practice!

And now, heavenly Father, grant both to thy ministers and thy people, such a measure of thy grace, that they may guard against every species of self-delusion; that they may not be forgetful hearers, but doers of the work; and that they may be forever blessed in their deeds. Amen.

History of the Church in Newtown.

(Continued.)

Mr. Beach proceeds to give the following masterly exposition of the passage last quoted, from 2 Cor. vi. 1.—The sentences included in brackets are added by the transcriber.

"Now grace would be no grace, in the gospel sense, if it did not put us under a possibility of becoming good men, and in the end, of obtaining eternal life. And if that common grace, which God affords to all christians, did not render their salvation possible, we might as well be without it, as receive it. It is very certain that "*no man can come to Christ, unless the Father draw him.*" But then it is as certain, that if any man be not *drawn* so as to come to Christ, it is owing to his own negligence or opposition; [for Christ says, *if I be lifted up from the earth, I will draw all men unto me; and yet declares, ye will not come to me that ye might have life:* Thus] the Father draws many towards Christ, who yet never do actually come to him [in the way of salvation: This is briefly illustrated, by] Ezk. xxiv. 15. *Because I have purged thee, and thou wast not purged, therefore thou shalt not be purged any more—* Which, without peradventure, denotes that God had done his part, but it failed through their neglecting to do their part, [i. e. neglecting to improve the common grace, *given to all men to profit withal;* the fault then, is in the creature.] So Hosea

xiii. 9. *O Israel thou hast destroyed thyself.* How can a sinner's destruction be of himself, if he can't help it, and if God never put it in his power, to be any thing else, but a wicked and miserable creature? We don't say of a man who dies of mere age, that he destroyed himself, because by the utmost ease and temperance, he could not have lived longer. But when a man, through debauchery and excess, ends his life in youth, and by taking a proper course, might have reached old age, of him we say truly, he destroyed himself: So all wicked men are self-murderers, because God has put it in their power to turn and live, but they choose the ways of death. When God, Ezk. xxxiii. 11, swears that he has no pleasure in the death of the wicked, but chooses that he should turn and live: How can this be true, that he don't choose that men should remain wicked, and perish, if he withhold from them that grace, without which they can no more turn, than a dead corpse can raise itself to life? If God gives men such a nature, that they can't help but be wicked, and then denies them that grace, without which they can no more change their natures, than exhaust the sea, I can't imagine how it can be true, that God does will and choose that they be holy and happy, when he has entirely put it out of their power to be so. He doth not truly will an event, who does not will the necessary means: and if God is not willing to give all men sufficient grace, I can't conceive how he can truly be said to be willing and desirous, that they should turn and live. And to say we lost our power in Adam, [is saying very true, but this] does not help the matter; because we could not prevent his fall, and could not have had our choice when Adam was created. I am persuaded, that no man who had a just regard to his own interest, would willingly have reposed such a vast

trust in the hands of Adam, or of the best angel in heaven, as to be obliged to be eternally happy or miserable according to the choice he should make. St. Paul says to christians in general, Phil. ii. 12. *Work out your own salvation with fear and trembling; for it is God that worketh in you both to WILL, and to do, of his good pleasure,* i. e. of his mere grace and compassion. God who is the compassionate Father of Spirits, lends us all his kind and helping hand; and his holy spirit in an insensible manner, accompanies the administrations of the Gospel.* And

* The subject of *organic* inspiration, both as it respects the inspired writers of the Holy Scriptures, and the operations of the Spirit in the conversion and sanctification of the sinner, the reader is referred to a book, entitled, *The doctrine of Grace Or the Offices and operations of the Holy Spirit.* By the late Bishop of GLOUCESTER—See Also Bishop HORNE's *Sermon on the Unspeakable Gift.* The former shows, that if even the inspired "writers, were but the mere organ's of the spirit, the phraseology or turn of expression, had been one and the same throughout all the sacred books written in the same language; whereas we find it to be very different and various, always corresponding to the conditions, tempers, and capacities of the writers." The latter introduces the following quotation from the pious Bp. Andrews. after showing the distinction between the *apostolic*, *ecclesiastical*, and *sanctifying* gifts of the spirit:—"from the laver of regeneration, to the administration of the *Vialicum*, this good spirit helpeth us, and poureth his benefits upon us, having a grace for every season. When we are troubled with erroneous opinions, he is the spirit of truth: when assaulted with temptations, he is the spirit of holiness: when dissipated with worldly vanity, he is the spirit of compunction: when broken with worldly sorrow, he is the Holy Ghost the comforter, it is he who, after having regenerated us—confirms us by the imposition of hands; renews us to repentance when we fall away; teaches us all our life long, what we know not; puts us in mind of what we forget; stirs us up when we are dull; helps us in our pray-

the reason why any are not converted and saved, is because they don't concur and co-operate with grace. For when God works in us, he does not work irresistibly; for in that case, we could not forbear to work out our own salvation; but the Holy Ghost works so in us, that we may choose whether we work with him or against him. We can at the same time either quench or cherish the Holy Spirit; we can either comply with or resist the Holy Ghost. And according as we do either of these, so we shall be saved or damned. So that if we are converted, it is of grace; and if we remain wicked, it is because we abuse grace, when we could do otherwise. Neither God's grace nor our endeavors, alone, will save us; both must go together; if either be wanting, we shall perish. God's grace will never be wanting to us, if we be not false and treacherous to ourselves. Faith, and every other virtue is the gift of God; yet so at the same time as to be the effect of our own choice. Though God gave us our being, without our care or concurrence, yet he will not give us faith and repentance so. God enables and excites us to believe; he strengthens and assists our faculties; and though he inclines, yet he does not force us to believe and obey the gospel. For if that were the case, faith and repentance would be no virtues, no way praise

ers; relieves us in our infirmities; consoles us in our heaviness; gives songs of joy in the darkest night of sorrow; seals us to the day of redemption; and raises us up at the last day, when that which is sown in grace shall be reaped in glory, and the work of sanctification in spirit, soul and body, shall be completed." Thus the grace of God, like the gentle and distilling dew of heaven upon the herbage of the field—silently descends into the human heart; the blessed spirit revealing nothing new, but verifying the promise of our Saviour, that the Holy Ghost, the Comforter, should bring all things to our remembrance.

worthy or rewardable. Though man is a fallen creature, yet there is in every one a power of self-determining, or obeying, or refusing; by which man can comply with, or reject the suggestions of the Holy Spirit. And were not this self-moving principle in man, [derived, not from the first, but the second Adam, who is *the true light that lighteth every man that cometh into the world*] man would be no moral agent; but a mere engine, which cannot move, but only as it moved. And consequently, there would be no difference between God's governing of the natural and moral world. Then the winds and the seas would be as capable of being called to an account, and judged, as proper subjects of reward and punishments, as men are.

"Whereas God governs the natural world by the laws of nature; but men and angels he governs by moral laws, to which he has annexed rewards and punishments: and if once you take away freedom of will from man, you degrade him from being a moral agent into an intelligent machine.*

"Man has such a liberty or power over his own actions, that when the Spirit of God excites him to consider the things of his eternal peace, he can either apply his heart to them or turn away to the vanities of this world: and according as we choose the one or the other, so we are like to be eternally happy or miserable. Adam had a power to stand when he fell. And those angels who apostatized, had the same power to have kept their state, as they who persevered. So now, all the sins committed in the world, proceed from the abuse of that liberty, that God has endued mankind with. It is a

* On the subject of moral Agency, the reader will find much to his edification, in the answer of the late Dr. DANA, of New Haven, to President EDWARD'S *Enquiry on the freedom of the will*.

vain thing to argue against experience: Every man, though ever so much inclined or tempted to sin, feels in his heart a liberty to forbear, when he commits it. God never suffers us to be tempted above what we are able. 1. Cor. x, 13. And indeed if we did sin by necessity, our consciences would never reproach us for any wickedness: Nor could we be justly punished, by God or man, for crimes that we could not avoid. In that case sin would be an unhappiness, (like sickness of the body) but it could not be our fault, in the opinion of any righteous judge.—Without supposing that sufficient grace is afforded to all, I can't possibly understand the sense of that exhortation. Isa. v. 31. *And now, O Inhabitants of Jerusalem, and men of Judah, judge I pray you betwixt me and my Vineyard. What could have been more done to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?* Now, if God had denied these sinners that grace, without which they could not yield him an acceptable obedience, how could he challenge them to tell what he could have done more for them, than he had done? How easily could they have answered, that he had not done the main thing for them, without which all the rest was mere nothing; and he had no more put it in their power, to bring forth grapes, than to create a new world? And how could God speak of it, as matter of admiration, that they brought forth *wild grapes*, if at the same time he denied them that grace, without which it was impossible to bring forth better grapes? For my part, I dare not, I cannot so blaspheme the ever blessed God, who is love itself, as to imagine that he will be angry with me, and much less that he will torment me to all eternity, for not making *myself a new heart and a new spirit*, if he has no more put it into my

power to do it than to raise the dead. But they who suppose men continue wicked, because God is not willing to give them grace to repent, reason thus: *If the reason why some are saved, and others perish, be, because some concur with the grace of God, and others resist it, then man is his own saviour, and saves himself.* I answer, this is a very unjust and unreasonable charge. For what we say, is this, without God's grace we can do no good thing; but yet God will not force his grace upon us, so as to convert us in spite of all opposition; but we must concur with it; and if we do not, it will become ineffectual, as showers of rain upon rocks and sands. [The Almighty ruler of the universe co-operates with all his creatures, according to their respective conditions.—The inanimate parts of creation he moves and impels by determinate laws:—but man the noblest work of his hands in the visible creation, has made not only a free but moral agent; he has given him liberty, a self-determining principle; and will have that faculty exercised, in correspondence with the exertions of his own goodness. He would, therefore, that all men should be saved; but he will have that salvation to be the effects of his grace and our own endeavours. He will have our salvation to proceed from him as the first cause of all that is good. He is the giver of all good gifts; but his gifts profit not those, who make no efforts of their own to receive them, and render them effectual. As man's natural life is to be supported by the use of food;—as God has ordained that *man by the sweat of his face* should eat his bread: so the soul immortal, is to be supported with bread from heaven. Hence, the Almighty created and preserves the natural and spiritual world; the one for the body, and the other for the soul. The industrious farmer, therefore, who *sows in hope* may with equal propriety be

charged as being the saviour of his own body, as the believing christian who strives to work out his own salvation, is the saviour of his soul.

In providing thus for the supply of our natural wants in this mortal life, notwithstanding God hath made the earth abundantly productive of all things necessary for our subsistence, and comfortable to our being; and causes the Sun to shine, and sends down the rain from above, in gentle and distilling showers, to nourish the fruits of the earth, and bring them to maturity: yet he will have the labor of the husbandman bear a considerable part, in tilling the land, and otherwise co-operating with the natural causes which he hath ordained. And yet, can the husbandman pretend, that by his labor only, without the grace of God's blessing, he has produced a harvest; or does it follow that he has merited the fruits of the field, because he has done what was his duty to do towards procuring it? In like manner, in providing for the wants of our immortal part, though God hath made the soul capable of being faithful in virtue and goodness—causing his divine light to shine on the mind, and warm the affections of the heart, and continually sends down the dews of his divine grace; still, we shall bring forth no fruit on which our souls may subsist in immortality, unless these exertions of his mercy and love are seconded by our own endeavours.—Yet after our utmost endeavours, we could not obtain salvation without the aid of God's grace: and when, by this assistance we do not attain to the felicities of heaven, yet are we at an infinite distance from having merited those felicities, and eternal life is still the gift of God's free and unmerited grace. After all this, must we be reproached, as pretending to be our *own Saviours*, merely because we don't believe man is as helpless as a stock or

stone, and can it contribute the least towards his salvation? Whoever dreamed that alms were not a gift, or free, unless they were forced upon a man? If a beggar be required to put forth his hand, and accept of alms; doth that acceptance merit the alms, so that he is not beholden to the giver, but must be said to relieve himself? Now all that we do towards our salvation, is, to accept of the grace of God when offered: and if we do accept of it, we shall be saved; but if we do not, we shall perish. And we are no less beholden to Christ for our salvation, though our acceptance and concurrence be a necessary condition of our obtaining it, than if he forced it upon us by an irresistible act. And now, let any man judge, whether this be not more to the honour of God's free grace, and the glory of his infinite mercy, than to teach, that, though he converts the small number of the elect by an Almighty Act, while they are as passive as dead men; yet, as to the bulk of mankind, he, having given them such a wicked and diabolical nature, that they can no more cease to sin, than to breathe; yet he has so little compassion for them, that he never provided them any remedy; they have no Redeemer, no Sanctifier; but are left in as helpless and hopeless a condition, as the Devils who fell by their own personal act, while these were undone by Adam's sin, to which they never consented; yet for this sin, or the necessary and unavoidable effects of it, they must be tormented to all eternity. If you object, wicked men are said in the holy Scripture, *to be dead in sin; and if they be dead, how can they concur with the holy Spirit; or do any thing towards their conversion.* "I answer, such metaphors, must not be over-sketched: If wicked men's being dead in sin, do imply that they can do nothing towards their salvation, then when good

men are said to be *dead in sin*, it must denote, that they cannot commit the least sin. Rom. vi. 2.

And though St. Paul saith, 1 Cor. iv. 7, *Who maketh thee to differ from another? And what hast thou, that thou didst not receive?* This does not relate to the graces, but to the extraordinary gifts of the Spirit, which, in that age, were frequent; and in receiving of which, men were passive; as our blessed Saviour observes, it was not they that spake, but the Holy Ghost in them spake, and did miracles. But it is we who believe, repent, and love God, though we do it by the Holy Spirit's assistance. In the Parable of the Sower, Luke viii. 15, of four sorts of ground, but one was fruitful. Now what made the difference? The sower and the seed were the same. But the difference arose from the soil, as our Lord explains it; but that *on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with Patience.*

I grant, that as God is the benefactor of the world, and may do what he will with his own, so he sometimes gives greater advantages, and more grace to one than another. And in consequence of this distinguishing grace, some will be more glorious to eternity than others.—And yet that man for whom God does the least of all, has no reason to be discontented, or complain, because God gives him but one talent; which, if he will faithfully improve, will make him happy; though not glorious to that degree, as such peculiar favourites of heaven, as *Abraham* and *St. Paul*. But at the same time, if we suppose two men of the same natural abilities, and under the same advantages, and operations of the Holy Ghost, the one may so improve his power of consideration, as to become a wise and happy man, and an eternal compan-

ion of the blessed Angels: while the other, by regulating his reason, and abandoning himself to be governed by his fleshy appetites, may make himself so vile a monster, as to be fit for nothing but the portion of devils; which difference arises from men's using or abusing grace."

For the Churchman's Magazine.

ON THE FOLLY AND DANGER OF PROCRASTINATION.

There cannot be a greater error in our calculations for happiness in *this* life, than to put far from our minds the consideration of religion, and delay a preparation for eternity, 'till death knocks at our door with the unwelcome message, "Set thine house in order, for thou shalt die, and not live."

Whatever may be our pursuits in life, and however heedless we may be of futurity in the general tenor of our thoughts and actions, there are seasons, when, in defiance of every effort we can make, death, judgement and eternity will force themselves on the mind, and give birth to corroding reflections in the soul.—We may, it is true, stifle these monitions of conscience, and in proportion as we dip more deeply into vice, and pursue, with greater ardor, the guilty round of forbidden pleasures, it becomes the more necessary to our peace, to silence them altogether. But this is a labour far more difficult than a life of piety and virtue; for, "The wicked are like the troubled sea, whose waters cast up mire and dirt," and for such, "*there is no peace.*"

It is not the will of our heavenly Father, that any of his probationers for eternity should thus abuse his goodness, and trifle with his long suffering and forbearance, 'till his Holy Spirit shall cease to strive with

them ; for, " He is not willing that any should perish, but that all should come to repentance." He does not indeed, by the exertion of Almighty power, *compel* us to accept his proffered kindness ; since, without the freedom of the will, vice can hardly be deserving of punishment, or virtue of reward. But he encourages us by the gracious promise contained in his holy word—he allures us by the comfort and consolation to be derived from his sacred ordinances, to take refuge in their sustaining power ; for in them, we have " meat indeed, and drink indeed." And where is the Christian, who has made the experiment with proper dispositions—who has rested his hopes on the broad basis of the Redeemer's promises, and done his work sincerely, though imperfectly, that has not been both nourished and cherished by him !

When therefore, we see a man, and especially one of an inquisitive and intelligent mind, who, after receiving early Baptism in the Christian Church, has lived 'till old age in a land of Gospel light, and constantly within the reach of Gospel ordinances, regardless of the great duty enjoined by the Saviour, of commemorating his passion and death in the blessed sacrament of the Supper ;—when we behold him wasted with sickness, while the shaft of death is suspended over him, and his weeping family surround his dying bed ; and hear him beseech the minister of Christ to deal out to him those sacred elements on which he had so often turned his back in the day of health, though affectionately invited to approach the Lord's table, and " take the Holy Sacrament to his comfort :"—we rejoice indeed, that even at the eleventh hour, he seeks the fold of the Divine Shepherd ; and while we are constrained to lament his former delay, and loss of comfort through the pilgrimage of life, it stamps on the

mind in characters never to be effaced, the importance of coming early, and continuing steadfast in the observance of his holy ordinance. If it is thus earnestly sought as the last expedient of ratifying our peace in Heaven, when death is about to arrest us in our mortal career, (and we can never know how soon, or how suddenly we shall receive his summons) what madness is it to procrastinate the time to a dying hour !

HE, who bowed his head on the Cross, and suffered the bitter pains of an ignominious death to purchase eternal life, and eternal happiness for us, hath declared *himself* to be " the living bread which came down from heaven ;" and that, " if any man eat of this bread, he shall live forever." And, that there may be no room to doubt of its efficacy, he adds, " Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

This solemn declaration of our Lord and master, is of serious import to those, who carelessly or wilfully neglect a service so easy, so reasonable, and full of comfort. The season of health, and enjoyment, and of worldly prosperity, is the fittest to demonstrate our gratitude, and *willing* obedience to HIM, from whom all our blessings flow ; and if *love* will not constrain us to the performance of this duty at such a time, we should examine ourselves in that dread hour, when driven to it by the dismay of approaching death, whether *fear* is not the predominant motive. On such occasions, we have witnessed the embarrassments of Clergymen, particularly of those who are young in their profession. At such a time, it is indeed one of the most difficult branches of their duty, to *speak a word in season*. But, the difficulty should not prevent them from making the effort. It is generally expected, and we may venture to say,

always proper, that they should avail themselves of such opportunities to deal out good and wholesome advice ; and though it may be difficult at first to apply it to the wants of all, practice will make the duty both familiar and easy. A sense of his high calling should raise the ministry of Christ above the fears of his own sufficiency, and make him, like the holy Apostle, confident that his "sufficiency is of God." And, while he is careful on the one hand, not to make sad the head of him whom God hath not made sad, lest he cause a dying penitent to leave the world in distraction and despair ; so on the other, he will proclaim comfort and peace on no other conditions than penitence and faith.

But, it is not the dying man alone who needs advice. *His* season of probation is just at its close, and the solemnity of the scene may be profitably improved by a judicious divine, to press deeply on the mind of surviving friends, the necessity of that habitual preparation, which can only be relied on with safety—that watchfulness, which alone can secure us against surprize.

Y.

REVIEW.

THE TRIALS OF MARGARET LINDSAY. *By the Author of "Lights and Shadows of Scottish Life."*—N. York, 1823.

The propensity to imitation, which is the source of all our improvement in early life and which gives example its great influence over us when more mature, makes us endeavour to be like those distinguished persons we read of either in history or fiction. Hence the great influence of religious fiction from the pen of an able author. Persuasion speaks loudest from the pulpit. Reason

may utter her cool precepts through the medium of the press. But religious fiction or biography possesses the strong influence of example, and exhibits "the beauty of holiness" "drawn out in living characters." An instructing narrative, through which flows the pure spirit of Christianity, accompanied with deep feeling, beauty of style, and an obvious moral, is, with young persons particularly, a very strong incitement to virtue. Such a narrative is "*The Trials of Margaret Lindsay.*"

As the title intimates, the story consists chiefly of the misfortunes which befel its heroine, a young, simple, beautiful, pious and interesting female. She was the oldest of four children of Walter and Alice Lindsay, humble inhabitants in the vicinity of Edinburgh. The second, their only son named Laurence, followed a sea life, and was not heard of for many years. Of their two youngest, Esther and Marion, the one lost her sight, and the other had her intellect disordered by a fever. After many years of affliction and in some degree of happiness, the united influence of bad example, corrupt principles, and the allurements of sinful pleasures, changed the feelings of the father ; so that abandoning his family he gave himself up to the most degrading vices.

The deserted family now found it impossible to remain longer in the dwelling they had hitherto occupied. Procuring therefore a low-rented house in an obscure part of the town, they opened a reading and sewing school for the children of their humble neighbours.—The great influence of a consciousness of having performed our duty, and a trust in an overruling providence in making us contented and happy, amidst the fluctuations of fortune, is here strikingly illustrated by the author, in the conduct of the mother and daughter. They became universally beloved and respected throughout the lane in

which they dwelt, and they felt not only a satisfaction, but a pride, in their industry and usefulness. Laurence at this time returned from sea, and proving to be a virtuous and promising youth, their fortune seemed now more favorable than at any former time. But this calm was of short continuance. Soon after Laurence's departure again to sea, they received a letter from Walter Lindsay, who was on his death bed at Glasgow. They both witnessed the closing scene of his life. The memory of this, with her other sorrows, did not suffer the mother to survive long, and a fever, which spread its ravages through the lane, having swept away Esther and Marion; Margaret was left almost without a relative. Her amiable character however procured her the friendship of Miss Wedderburne, and she was received by that young lady's mother, a woman of rank, into her family as governess of her two youngest children. The friendship of these worthy ladies, together with her own piety and innocence soon restored her to tranquility, and she became cheerful and happy. But here her beauty and worth unfortunately fastened upon her the affections of Mrs. Wedderburne's only son. Unwilling to wound the feelings of her benefactress, whose pride could not stoop to call one of her humble birth daughter, or sister; she found it necessary to leave her present home unknown to the son, and conceal herself from him, until time should weaken the strength of his attachment. She chose for this purpose the house of her aged and avaricious grand-uncle in Clydesdale, of whom she had before heard little. Yet to him she now applied in her need, confident in the ties of consanguinity. He received her kindly, and she soon became heiress to a considerable fortune, and was happy in the fear of God and esteem of all her acquaintance. But the trials of Margaret

Lindsay were not yet at an end. She married a man whose early life had been stained with crime; and she had not been long a bride, before a wretched wandering female claimed Ludovie Aswald, for that was the man whose wife Margaret had considered herself, as her own husband. Thus torn in a moment from conjugal affection, peace, and almost from respectability, she found this the severest of all her trials. Ludovie Aswald had disappeared. His wife soon died. Margaret was with difficulty restored to tranquility by the friendship of Miss Wodderburne.—The wretched man returned at last in humiliation and sorrow, if not in true repentance; and Margaret passed several years with her husband, as happy as remembrances like hers would permit. Early hardships and remorse having taken a firm hold upon Ludovie Oswald's constitution, brought him to an early grave. Margaret, whose sorrows had hastened on premature age, was blessed in the affections of two lovely children, and of her brother Laurence and his wife the sister of Ludovie Oswald.

Such are some of the principal outlines of this story which as told by the author is interesting and pious. Were it our object to remark upon the literary merits of this work, numerous excellences might be mentioned. Its pathos, richness of imagery, the vivid distinctness of some of its scenes, and the real nature in many of its trains of thought and feeling bespeak it the work of no ordinary author. The beneficial effects of the romantic and super human excellence of some of its characters go far towards excusing his passing the bounds of nature in this respect. Divine wisdom seems to have decided that the character we imitate should be perfect. He has given us, in the life of our Saviour, a pattern "without spot and blameless," that as our standard of excellence is higher than our nature reali-

zes, our exertions may correspond to the arduousness of the object.

The religious tendency of this work is however of most importance, and it is this we are chiefly to consider. The principal maxim inculcated throughout is, that piety is the best means of promoting peace, and that vice even in this life is the road to misery.

The happy medium which the author has preserved between, confining the unhappiness which arises from vice to the individual offender, and representing them as equally severe upon the guilty and innocent, while it makes us look upon wickedness as the parent of misery, renders us dissatisfied with the temporal rewards of virtue, and we naturally look forward to a future and more impartial retribution. The effects of Walter Lindsay's depravity while it was severely felt by his family, fell far heavier on his own head; and though Margaret suffered much in consequence of her husband's early crimes, it was his own constitution which was thereby enfeebled, and his own life which was eventually shortened.

Whatever the effects of becoming a free thinker may commonly be upon our conduct, the progress of depravity in the case of Walter Lindsay, and its consequences to himself and others seem naturally and strikingly represented, and prove the author to be well aware to how small beginnings the most appalling crimes owe their existence, and how anxiously each symptom of growing depravity should be observed and guarded against. The heart of this lost man seemed formed by nature for social virtue, and severe were the conflicts between his vicious propensities and better feelings. Had he been told, a few years, or perhaps a few months before his great deed of depravity, of the future enormity of his conduct, he would no doubt like Mazaël have shrunk with horror

from the thought; but, he found that the path of perdition, though its descent be gentle, is sure to lead at last to the lowest and darkest of scenes. The return to virtue after a course of sin is opposed, not only by the strength of habit, which is increased by each new transgression, but by the painfulness of reflection, which prevents us from forming resolutions of amendment, and as our author has observed, "perhaps there is a diseased pleasure in the troubled emotion of guilt, which keeps the falling spirit so closely attached to it, that it loses the power of a reasonable happiness, and then adheres sullenly or fiercely to the error of its ways although it knows they lead to infamy and death."

The efficacy of prayer is illustrated throughout the whole work. To this remedy Margaret resorted under her severest trials, and almost always found it efficacious. It indeed rarely fails of giving comfort to a troubled spirit, and is not the least among those circumstances which render the station of door keeper in the house of God preferable to a dwelling in the tents of ungodliness. Besides the influence of the Holy Ghost the comforter whom the Father has promised to give to all such as call upon him faithfully, we have many reasons to expect consolation, by calling upon him in our affliction. One of the principal benefits of friendship is the relief which the mind experiences by an unreserved disclosure of all its agitating thoughts and emotions. So necessary is this unburthening of the heart, that persons deeply skilled in the philosophy of the mind, have thought that where a person cannot communicate his feelings to others, he had better utter them aloud to some inanimate object or even to empty air, than suffer them to be smothered within. The proverb that, "a faithful friend is the medicine of life," is founded upon the salubrious consolations which the

mind experiences from thus laying as it were the burden of a troubled spirit, for a short time, upon the shoulders of a faithful friend. But, how much greater relief are we to expect from pouring out our souls to that being, who knoweth our most secret thoughts, whose power is omnipotent, whose mercy infinite, and whose most acceptable sacrifice is a broken and a contrite heart.

Doubtless we are all sinners—but there is a hallowed sunshine in the most innocent and virtuous hearts where happiness delights to dwell. It is spoken of in scripture as that peace which the world can neither give nor take away. The darkness of temporal affliction may encircle it around, but like the fiery pillar which guided the Children of Israel through the nights of a pathless desert, this inward illumination acquires new splendor from the surrounding gloom. It was this which cheered Margaret Lindsay amidst all her trials. We see her patiently bearing her successive misfortunes, and young and desolate as she was, soon recovering her former cheerfulness, while those more guilty, but otherwise less unfortunate, sink beneath their load of misery. The calmness of her soul was not that of insensibility; it experienced a temporary agitation, but like the waters of some small peaceful lake which have been thrown into commotion by a passing storm, soon subsided into its former stillness and serenity. Though we can not and ought not to be wholly insensible to the miseries of life, yet it is easy to see how innocence like hers should greatly lighten the weight of affliction. Every person has a class of objects peculiarly dear to him. The hero has his glory, the miser his gold, the sensualist his luxuries, and the Christian his virtues. That which the last most values is from its nature beyond the reach of time and chance: while misfortune taking from the rest of men their

pearl of great price, their dearest treasure, leaves them to extreme disappointment and wretchedness. But the benefits of innocence in this respect are not merely of a negative kind. They not only blunt the edge of sorrow, but increase and give acuteness to our pleasures. There is a holy satisfaction in virtue, a generous and humble ardor of feeling arising from the remembrance of past rectitude and a consciousness that not even a debasing wish dare intrude into the sanctuary of our souls, which is the purest essence of temporal happiness, it breathes of heaven, and we may well suppose was what principally supported Margaret Lindsay under her severest trials.

These are some of the thoughts suggested by a perusal of this excellent work. The story is moral in all its parts, and we are pleased to see so able an author, wielding the powerful weapon of fiction on the side of religion.

For the Churchman's Magazine.

Messrs. Editors:—

When I first learned that the work of which you have the more immediate direction, was patronized, and even brought into existence by a vote of Convention, I supposed of course, that every *Clergyman* in the Diocese would be active in promoting its general circulation; and that so far as the influence of an individual would prevail, no Episcopal family within his cure, who could pay the very moderate price of \$1 25 a year, would be content without the monthly visitation of the *Churchman's Magazine*. I supposed further, that in every parish, incidents might occur which the Rector would make profitable for his own flock, and the Church at large, by adopting them as the basis of short and instructive essays;—and the high respect which

I have always entertained for the piety and zeal of our clergy, left not a doubt on my mind but such opportunities of doing good, would be eagerly embraced by them. Hence, I was led to believe, that, so far from the want of any *original* matter of merit, the principal labour of the Editors would be to select that which might be most useful for publication; and I even fancied the *pride of authorship* might often be wounded, from the necessity of deferring, if not wholly omitting many valuable communications of correspondents, for the sole reason that the work was too limited to contain them all.

With so much literary aid, and such an extended patronage as might be expected to result from it, I persuaded myself that, after the first year, the *profits* of the work would afford a handsome compensation for at least *one* respectable Missionary; and the field, even in this Diocese is broad enough to employ half a dozen most profitably, if funds were not wanting for their support.

But, how Messrs. Editors can I express my regret, that the subscription hitherto has done little, if any thing beyond paying the actual expense of printing? And, to judge from the portion of *selected* matter, we are compelled to doubt whether the literary contributions have not been equally sparing.*

My brethren of the Church—these

* The conjectures of the "Aged Layman" are perfectly correct. *Very few* literary communications have been received, and the Editors are *compelled* to fill up their pages in a great measure with selections from other papers. It is to be hoped that these will be found in general to be judicious, and adapted to the taste of most of our readers; but it must be a most mortifying discovery, that in a Diocese containing more than forty clergymen, and many pious and literary Laymen, we can collect no more than fourteen or fifteen pages of *original* matter monthly, for such a work as the Churchman's Magazine.

ED.

things ought not so to be! In point of numbers, the Episcopalians in this State are surely competent to support a little work of two sheets monthly: and, are we willing to submit to the humiliating reflection that there is a deficiency either of talent or zeal to effect it? I should think lightly of the Churchman, who would not repel such an insinuation with disdain.

The influence of a Clergyman must always be considerable in his Parish; and where he is beloved and respected by his flock, it is generally very commanding. It is therefore greatly to be lamented if in any instance, such influence should be exerted to restrain acts of public munificence, from the narrow, stinted, selfish motive, that *all* his parishoners *can* give, should be bestowed on their minister. He may indeed *need* all, and *more than all* that can be drawn from them, while actuated by views so contracted; and it would not be contrary to the common course of things, if, after closing the purse against every other disbursement of a charitable nature, it should ultimately be closed against himself.

What we are in the habit of doing frequently, we do more readily, and with the greater ease. And though at first view, it may seem paradoxical to say, the more we give, the more able and willing we shall be to continue giving—yet, in a limited sense it is most true: and so far as regards the small contributions which we make for purposes of charity and benevolence, we may safely rely on the promise of HIM, who said—"Give and it shall be given unto you," that our means will not be thereby impaired. I should lament if we had in our Church any ministers who *doubted* on this subject; and therefore it is, that I would urge it on the Clergy particularly to promote a more extended circulation of the Magazine among their parishoners; and to make the work more in-

teresting and profitable to them, by their own contributions of suitable matter to fill its pages. Every clergyman should study to know, and relieve the wants of his own people; and advice conveyed indirectly through the channel of a religious publication, may sometimes be more useful than direct appeals from the pulpit.

If those who are qualified to *write* will devote an hour or two in each month to aid in the formation of a work calculated to enlighten the mind on religious subjects, to mend the morals, and promote the growth of piety:—and if those who are *willing to read*, will appropriate annually a smaller sum than most men spend monthly without any profit, we shall not only see the Magazine in the family of every Episcopalian in the Diocese, but we shall find Christians of other denominations seeking a more correct knowledge of a “sect” which through ignorance and prejudice has been “every where spoken against.”

I hope the period is not so far distant, but that these anticipations may yet be realized in the short remains of life which may be expected by an

AGED LAYMAN.

THE CHURCH'S ADVICE TO HER CLERGY.

From the Christian Remembrancer.

“*Take heed to yourselves*, that you want not that grace you offer others; that, when you save others, you perish not as cast-aways yourselves. Feel the power of that religion you preach, and preach the power you feel. Be what you persuade others to be.

“*Take heed to yourselves*, and consider what manner of men you ought to be in all holy conversation and godliness.

“*Take heed to yourselves*, that you pull not down with a wicked life, what you build up with an holy doctrine. If there be no such thing as religion, preach it not; if there be, live it: if a loose life may be allowed, do not preach against it; and if it may not be allowed, do not live it; be not deceived, and deceive not others. Preach exactly, and live exactly, as you *think* all the week how to *speak* upon Sunday, so *resolve* upon Sunday how to live all the week.

“*Take heed to yourselves*, and walk wisely towards them that are without, that whereas they speak evil of you, they may be ashamed, considering the nature and end of your conversation.

“*Take heed to yourselves*. You have many eyes upon your infirmities, you have many spectators of your faults to find, to aggravate, and to publish them: God forbid that you should do evil in the eyes of the whole world, the good part whereof watcheth on your virtues, to imitate you; the evil part watches on your vices to traduce you: you are as lights upon a hill, “walk as in the light.”

“*Take heed to yourselves*, if not for others, yet for your own souls. Preach not of heaven, and fall short of it; preach not of hell, and fall into it: of grace and duty, and yet live without them.

“*Take heed to yourselves*. Vigilant is your tempter, great are your trials, many are your temptations, much the opposition you will meet; for weighty is your work, you destroy the power of Satan; you engage the powers of hell.

“*Take heed to yourselves*. You have the same nature with others, but you commit not the like sins with others; the sins that dwell in you, are the same with other men's; the sins that are committed by you, are greater than other men's. Watch then over your evil nature; take

care that you transgress not against knowledge, wilfully ; against your trust, unfaithfully ; against your profession, hypocritically ; against others, very offensively ; against the honour of God and his ways, very dangerously.

"Take heed to yourselves, that you may be blessed in your undertaking ; let your ways please God, as you hope God will bless your ways, if not for your own, yet for other men's soul's sake take heed to yourselves ; speak from your hearts to their hearts ; be not entangled by sin, that you may be able to speak against sin ; do as you preach, that the world may see you *mean* as you preach."

CLERICAL MEMBERS OF THE CHURCH
MISSIONARY SOCIETY.

To the Editors of the Churchman's Magazine.

In looking over the Reports of the American Bible Society, I perceive the names of a large number of Ministers, who have been constituted members of it for life, by the contributions of the *ladies* of their parishes. Many thousands of dollars have been added to the funds in this way, which, in the absence of some specific object, would never have reached the Society and Treasury. It occurred to me, that it only required a hint to the fair readers of your Magazine, to induce many of them to constitute their Pastors, either *members for life*, or *patrons of the Domestic and Foreign Church Missionary Society*—thirty dollars being required for the first object, and fifty for the second. Having made the suggestion I proposed, I abstain from pressing the matter further, being willing to leave it to the piety and often proved zeal of the sex.

That this Society is destined to

become an efficient auxiliary to the christian cause and that of our Apostolic Church, I verily believe ; and it gratifies me to find such strong and frequent recommendations of it in your pages. Be assured that it will require "line upon line, and precept upon precept," to carry it home effectually to the bosoms of your readers. Yet there is no reason for being discouraged. Patience and perseverance will do the work.

"Though he desponds that sows his grain,
Yet doubtless he shall come
To bind his full-ear'd sheaves, and bring
The joyful harvest home."

The clergy have only to enter heartily into the interests of the institution, to cause it to spring up *at once* into eminence and usefulness.

A FRIEND TO MISSIONS.

A CAST-IRON CHURCH.

ST. GEORGE'S Church, (Liverpool) is an object of considerable architectural interest for its taste, and as having been nearly the first cast-iron Church erected in the kingdom. The whole of the frame-work of the windows, doors, pillars, groins, roofs, pulpit, and ornamental enrichments, are of cast iron. The length of the church is 119 feet ; the breadth 47.—It is ornamented by a splendid cast window of stained glass. The tower, raised to the height of 96 feet, and standing on a hill, the site of an ancient sea-beacon, is elevated 345 feet above high-water mark, and commands one of the finest views in the kingdom, comprehending the town and shipping of Liverpool, the estuary of the Mersey, the level surface of Lancashire, as far as the eye can trace the prospect, with the craggy hills of Wales towards the west, and

towards the north-east the distant mountains of Cumberland and Westmoreland. The contemplative christian, viewing so many of our churches thus characteristically situated, will be inclined to see in them an apt emblem of what the ministers of Christ themselves should ever be, "guides and way-marks in the path to bliss;" or, in still more authoritative language, "cities set on an hill which cannot be hid."—*Ch. Observ.*

RETREAT FOR THE INSANE.

By his Excellency Oliver Wolcott, Governor and Commander in Chief in and over the State of Connecticut,

A PROCLAMATION.

Whereas the General Assembly of this State, at their session begun and held at New-Haven, on the first Wednesday of May, in the year of our Lord one thousand eight hundred and twenty two, passed an Act or Resolution, constituting certain persons, citizens of this State, a corporation, by the name of "THE PRESIDENT AND DIRECTORS OF THE RETREAT FOR THE INSANE," wherein the Governor of this State was authorized and requested to grant a Brief, annually, for five years, soliciting contributions for the benefit of said Institution, and to issue Proclamation accordingly:

I do therefore, in pursuance of the provisions of said Act or Resolution, issue this my Proclamation, giving notice, that on any Lord's day, in the month of September next, contributions may be received for the above purpose, in the several religious societies and congregations in this State; and that those who are disposed to promote the object of the said Act or Resolution, will then be favoured with an opportunity of car-

rying into effect, the benevolent intentions of the General Assembly. And the ministers and clerks of such societies and congregations are requested to deposit such contributions in any of the incorporated Banks in this State, to the credit of David Watkinson, Esquire, of the town of Hartford, Treasurer of said Institution, or to pay over the same to him personally, as may be most convenient, to be by him appropriated to the objects specified in said Act or Resolution.

Given under my hand at Litchfield, this first day of August, in the year of our Lord one thousand eight hundred and twenty-three, and of the Independence of the United States of America, the forty eighth.

OLIVER WOLCOTT.

By his Excellency's command,
THOMAS DAY, Secretary.

The subscribers, having been appointed, by the Board of Directors of the Retreat for the Insane, to address their fellow-citizens, on the subject mentioned in the Proclamation of his Excellency the Governor, respectfully solicit the attention of the benevolent people of the State to the following statements and remarks.

The design of establishing an Institution, for the relief of this afflicted portion of the community originated with the Medical Society of the State. Medical men have ascertained, long since, that private practice can do but little to remedy mental disease:—while public Institutions, in which moral and medical treatment can be united with the benefits of experience and external accommodation, have been found eminently successful.

The following things seem to be indispensable, in the successful treatment of the Insane.—That they be placed under the care of persons towards whom they have no aversions;

that they have as much liberty as can be consistent with the safety of themselves and others: that they have some suitable employment; that they be removed, as far as may be, from gloomy and offensive objects, particularly from those by which their minds have been oppressed. In a well regulated Institution, these advantages are fully provided, and they have been found, on experiment, to produce the most salutary effects. Under a judicious regimen, in favorable circumstances, the wildness of lunacy becomes no less curable than ordinary diseases.

The design of the Medical Society to establish a Retreat for the Insane, has met with the cordial approbation of all classes of people. When laid before the General Assembly, it obtained a prompt attention and ready patronage. It being apparent that considerable expense must be incurred in the establishment and early support of the Institution, beyond the liberal means obtained by subscription, it was proposed that an annual appropriation be made from the Treasury of the State, for a number of years, as had been done for a similar purpose in other states. But under a persuasion that the object would be highly popular with the people of the state, that no public charity could be more so, it was concluded to be safe and most expedient to appeal to the liberality of the people. A grant of five thousand dollars was made from the Treasury, with a permission to receive public contributions, under Proclamation of the Governor for five successive years.

The subscriptions which have been made by individuals, a considerable part of which is paid, amount to something more than nineteen thousand dollars. The Directors have made a very favourable purchase of a site for the Retreat, containing seventeen acres of excellent land,

with a good dwelling house and out houses, for twenty-seven hundred and seventy-five dollars. It was thought expedient to procure such a tract of land, that, in addition to proper places for exercise, the patients might attend to gardening and ordinary husbandry, if disposed, which may be salutary to themselves, and beneficial to the Institution. A large stone building is erected and is expected to be finished by the close of the present year. The building is plain, all unnecessary expense is studiously avoided, the sole object being the comfort and relief of the Insane.

The Directors flatter themselves that the avails of their surplus funds and the annual contributions, will more than meet the current expenses of the Institution. They hope to be able, from these sources, to support some indigent patients gratuitously, and others at a small charge. Lunatics, that are town paupers, can probably be supported at the Retreat at the same expense as in their respective towns, or less, with a prospect, in most cases, of a restoration to comfort and usefulness.

The Directors entertain a confident hope, that, under the blessing of Divine Providence, and by the liberality of the good people of the state, they may be enabled to provide for this most afflicted class of our fellow-men, a *Retreat*, from the distressing agitations and fears with which they are oppressed, from the improper treatment they too often receive, from innumerable temptations and dangers, to a mansion of paternal care, quietness and peace.

The Directors assure their fellow-citizens, that the early success of this important Institution, is eminently dependant on their liberality, in the proposed contributions.—Should a successful experiment of five years convince the public of the utility of the object, other sources of

income may be expected. At present, they must rely, in a great measure, on the one now in view.

As an evidence of the utility of this Institution, we may mention the unanimous sentiment of Physicians. More competent to form an opinion, from daily observation as well as their profession, than any other class of men, no other portion of our citizens evince an equal sense of its importance, or so great confidence in its success. And though the contemplated Retreat, must, in some degree diminish their practice, yet, knowing the inefficacy of ordinary applications, and the miseries to which deranged persons are subject, they are promoting the establishment with activity and great liberality.

To their respected and beloved brethren in the Ministry, the subscribers present their earnest request, that they would take into serious consideration, the subject of the present address. That, while various objects of important charity call for their attention, they would look at the condition of the distressed Lunatic, shut out, during the continuance of his malady, from all gospel privileges, from all christian comfort and hope. And while they reflect, that no class of the afflicted were ever more sure to gain the notice of the compassionate Saviour, than those deprived of their reason, it would seem that they can hardly serve him more acceptably, than by encouraging and recommending an object, which affords to such, the best prospect of relief.

N. S. WHEATON,
THOMAS ROBBINS,
ELISHA CUSHMAN.

pense entirely, has printed or translated the Scriptures, wholly or in part, in 37 languages or dialects; and has aided Foreign Societies or individuals in the printing or translating of the Scriptures into 103 languages or dialects more. Of these, 41 have been re-prints from authorized versions—6 re-translations—50 in *languages and dialects in which they were never printed before the institution of the Society, and 34 new translations in progress!!*

ORDINATIONS.

On Thursday, the 5th of June, Mr. John M. Jones, of Beaver township, Guernsey, Ohio, was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Chase.

On Sunday, the 8th of June, in St. Paul's Church, Chillicothe, the Rev. Philander Chase, jun. Minister of St. James' Church, Zanesville, was admitted to the holy order of Priests; and on Sunday, the 29th of the same month, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, (Miss.) was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Chase.

CONSECRATION OF CHURCHES.

On the 14th June, St. Stephen's church in Wilkesbarre, Penn. by the Right Rev. Bp. White.

On the 17th June, a new church in the town of Mamaroneck, Westchester, N. Y. by the Right Rev. Bp. Hobart.

British and Foreign Bible Society.—This Society, at its own ex-

THE MANIAC.

BY BERNARD BARTON.

To see the human mind o'erturn'd,
 Its loftiest heights in ruin laid,
 And reason's lamp, which brightly burn'd
 Obscur'd or quench'd in frenzy's shade ;
 A sight like this may well awake
 Our grief, our fear—for nature's sake.
 It is a painful, humbling thought—
 To know the empire of the mind,
 With wit endow'd, with science fraught,
 Is fleeting as the passing wind ;
 And that the richest boon of Heaven
 To man is rather LENT than GIVEN.
 To-day he sits on Reason's throne,
 And bids his subject powers obey ;
 Thought, Memory, Will—all seem his own,
 Come at his bidding, list his sway ;
 To-morrow—from dominion hurl'd,
 Madness pervades the mental world !
 Yet think not, though forlorn and drear
 The Maniack's doom, his lot the worst :
 There is a suffering more severe,
 Than these sad records have rehears'd :
 'Tis his whose virtue struggles still
 In hopeless conflict with his will.
 There are, before whose mental eye
 Truth has her chastest charms display'd ;
 By gaudier phantoms flut'ring by,
 The erring mind have still betray'd ;
 Till gathering clouds in awful night,
 Have quench'd each beam of heavenly light.
 There are, whose mental ear has heard
 The "*still small voice* !" yet prone to wrong,
 Have proudly, foolishly preferr'd
 The sophist's creed, the syren's song ;
 And stake, upon a desperate throw,
 Their hopes above—their peace below.
 There are, in short, whose days present
 One constant scene of painful strife ;
 Who hourly for themselves invent
 Fresh conflicts ; 'till this dream of life
 Has made their throbbing bosom ache :
 And yet, alas ! they fear to wake.
 With their's compared, the Maniack's doom,
 Though abject, must be counted blest ;
 His mind, though often veil'd in gloom,
 At times may know a vacant rest—
 Not so while thought and conscience prey
 Upon the heart which slights their sway.
 O Thou ! whose cause they both espouse,
 In mercy bid such conflict cease ;
 Strengthen the weakening sinner's vows,
 And grant him penitence and peace—
 Or, else, in pity, o'er the soul,
 The dark'ning clouds of madness roll.

THE
CHURCHMAN'S MAGAZINE.

III.]

OCTOBER, 1823.

[No. 10.]

For the Churchman's Magazine.

THE DUTY OF WATCHFULNESS.

The present condition of belief is spoken of in Scripture as a state of warfare. All the corrupt inclinations of our nature, and all machinations of the prince of darkness, are represented as arrayed against us, and we are exhorted to all the panoply of heavenly defence. This figure is well adapted to impress us with an adequate sense of the arduous nature of our calling, and of the numerous dangers by which we are

Many duties common to the soldier and the Christian might be mentioned as useful subjects of contemplation. The following remarks are confined to that of watchfulness.

The command to "watch and pray" may be considered as a summary of those directions by which we are guided to a blessed immortality.

If we examine our feelings, our conduct and its motives, with attention, pray sincerely to be preserved from evil, to be led into good, and live consistently, we may hope to hear the exclamation, "Well done, thou good and faithful servant." The duties of watchfulness and prayer, are perhaps, equally important: They are both indispensable to our salvation, and are greatly neglected; but the neglect of watchfulness is a superior claim to our pre-attention. We read of holy

men of old, who prayed thrice a day, and watched continually; and we know many modern professed Christians who pray twice a day, while their conduct plainly shows they watch but a very small part of their time.

If the present life terminated our existence, the motives to watchfulness would still be numerous and strong. The passions, pleasures, and inclinations of our nature are so nearly the same in all, that self-knowledge is necessarily connected with some knowledge of human nature. Cicero directs those who would be orators to study their own hearts, that they may know the hearts of others. Every writer on metaphysics must make his own mind the principal field of observation in his process of induction. It is a strict examination of the disposition and workings of his own mind, which enables the historian to determine the motives, which influenced the legislators, kings, and demagogues of antiquity. The poet by his own passion excites corresponding emotions in his readers. In short, whoever would influence, teach, please, or even make his way quietly through the world, must exercise so much watchfulness, as occasionally to turn his thoughts back upon themselves, and examine the inward workings of his mind, and the motives of his conduct. With what anxious solicitude then should he peruse the tablet of his heart, who believes that in it is recorded his eternal destiny.

Though our sins are many and various, yet the peculiar temperament, age, condition or education of each individual, exposes him more immediately to those of a certain class, called by St. Paul, "the sin which doth so easily beset us." A sanguine temperament exposes us to all the dangers of fanaticism, misguided zeal, and a rash confidence in our own opinion; a melancholy, to discontent, suspicion and misanthropy. Choleric persons may be obnoxious to the violence of ungovernable passion, and a phlegmatic constitution may render us unfeeling and selfish. The thoughtless ardor of youth may betray us into rashness, or hurry us on to dissipation. The pursuits of riper years may incline us to jealousy and malice, or lead us to intrigue and circumvention. A life spent in the acquisition of wealth may render us covetous. Greatness and prosperity may introduce vanity, self-confidence, and pride. Poverty may occasion murmurings, and dishonesty. A temporary devotional spirit may lull us into security, or fill us with spiritual pride, and a negligence of a public profession of Christianity may be construed by us into humility. Habit, example, precept, and in short, all the circumstances and casualties of life, exert an influence upon our characters, and help to constitute the peculiarity of our besetting sin. This is not all. The dangers to which we are exposed, are not only numerous, and on every side, but are continually varying. Our advance in age, and the necessary change of circumstances around us, work a corresponding alteration in our minds, and by consequence, in our peculiar temptations. Sometimes they steal upon us by slow, uniform, and almost imperceptible advances; at others, they have no sooner taken one distinct form, than they begin to assume another. The most vigilant

and unceasing watchfulness can alone discover to us an enemy so secret and dangerous. It is not sufficient, that, by a strict and unwearied attention to our conduct, and its motives, we obtain a knowledge of our characters, at any given period; but, this attention must be continued through life. Every change of external circumstances should be anxiously observed, and every new danger provided against. Well, therefore, are we exhorted, "watch and pray that ye enter not into temptation."

The order of words in this direction, seems intended to correspond to the order of these duties.—We can hardly conceive of prayers being performed with a proper spirit of devotion, without being preceded by watchfulness. How is it possible, without a knowledge of ourselves, of our wants, and infirmities, to ask for what is necessary, or to ask for any thing with due earnestness? We should deride the inconsistency of his conduct, who should frequently petition his prince for favours, without knowing what it was that he wanted, what would be injurious, or beneficial to him: or what was his real rank in the community: Still more inconsistent is his conduct, who, without consideration of his sins, his wants, or his blessings, applies daily to the throne of grace, for those things which are necessary to his soul's good. He may indeed utter those words, which would convey to another person, a general idea of his wants. But he who needs not the medium of language to discern the secrets of the soul, is not deceived. He is not to be "honoured with our lips, while our hearts are far from him." His final decision will, doubtless, show us that such prayers are an abomination in his sight. There is little probability that any person who has lived without prayer, will voluntarily commence private devotion, with

out some previous attention to his character and conduct; but the force of youthful habit may cause a long continuance of secret prayer, and our station in society may be such, that a show of devotion becomes necessary for our respectability and success in life. Prayer from such a motive, when it impresses others with a belief of our sincerity, may be productive of good in its influence as an example, and is preferable to a total neglect of this duty; but it can obtain for us neither the assistance of the Holy Spirit, nor the advantages which real devotion is in itself, calculated to produce. He who earnestly prays the Lord to give him true repentance, to forgive all his sins, negligences, and ignorances, and to endue him with the grace of the Holy Spirit, will, from mere consistency, endeavor to live accordingly. But whoever utters them, in the manner he necessarily must who neglects watchfulness, will find his heart or his conduct little benefitted. One important reason for preferring a form of prayer to an extemporary effusion, is, that we know better what we have asked for, are led to a more definite trust in the mercy of God, and are more strongly prompted to regulate our lives according to our devotion. This argument applies with increased force to the duty of watchfulness. If that prayer is less efficacious on which we can not previously contemplate, and which we cannot afterwards review: how worthless must that be, on which the attention is hardly fixed, even at the time it is pronounced. He who keeps an eye of anxious watchfulness over all the motions of his mind, knows and feels his wants, and in sincerity, he offers his petition for divine assistance. He is the experienced mariner who sees a tempest in the cloud that spots the verge of heaven, and anticipating the distant danger, makes timely provision for his safe-

ty. He solicits the assistance of him, whom the winds and the storms obey, and confident in the guidance of such a pilot, sails fearlessly along the troubled ocean of a sinful world.

It is natural for us to desire an equality with others. Hence infidels, and others destitute of religious principle, wish to appear equally virtuous with professed Christians; and unwilling to conform to the requisitions of the gospel, are glad to sink the followers of our Saviour to a level with themselves. They are ever ready to point out and magnify the errors and failings of pious men, and to exhibit them not only to the disgrace of individuals, but of Christianity itself. Since the time of Mr. Hume, the adversaries of our religion have ceased from all candid and open opposition, and have indirectly assailed it with hints, sneers, irony, and ridicule. How ought we then to "be perfect even as our Saviour was perfect?" and strive not only to avoid sin, but to prevent our "good being evil spoken of." But we are too prone to act as though no jealous eye of man, or any heart searching glance of Omniscience followed us. Let all then be watchful. Let him who pours out the overflowings of a zealous heart, in prayer, that God will grant spiritual grace to all nations, but who "is angry with his brother without a cause," watch. Let him who "fasteth twice a week" but giveth nothing "to feed the poor" watch. Let him who professeth that he is Christ's, while the levity of his deportment disagrees with his profession, watch. Let him who giveth much in charity, but who hath not turned his thoughts to the natural depravity of his heart, watch. In short, whatever may be our attainments in piety, temptations to sin are ever near and require of us a watchfulness the most strict, vigilant, and unceasing.

P.

Constitution of the Theological Society of the General Seminary, adopted at New-Haven on Monday, the 30th of September, 1820, and revised at New-York, on Monday, the 23d of December, 1822.

Article 1. This society shall be denominated *The Theological Society of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

Art. 2. The object of this society shall be, as determined by the Statutes, (chap. x.) viz. : "for the purpose of discussing questions, delivering theses or sermons, declamation, and exercises in reading, and for other objects connected with literary and theological improvement; and particularly for such religious exercises as are calculated to excite and cherish evangelical affection and pious habits."

Art. 3. This society shall be composed of the students of the above-mentioned seminary.

Art. 4. One half of the members shall constitute a quorum.

Art. 5. One of the professors shall preside at each meeting of the society, agreeably to such arrangements as may be made by the faculty.

Art. 6. At the first regular meeting of the society in each session, there shall be chosen, by ballot, a vice-president and secretary, who shall enter upon the duties of their offices at the next regular meeting after their election; and the society shall have power to supply any vacancies in these offices at any regular meeting.

Art. 7. The vice-presidents shall preside at all meetings of the society in the absence of the professors. And, if the vice-president also be absent, the society shall elect a chairman.

Art. 8. The presiding officer shall take the question on all motions, appoint all committees, deter-

mine all questions of order; and, if he think proper, may give his opinion on all subjects of debate immediately after their discussion.

Art. 9. It shall be the duty of the secretary to record all the proceedings of the society, keep all its books and papers, and act also as treasurer.

Art. 10. The society shall meet as provided for by the Statutes, (chap. x.) weekly, on Saturday, or on such other day as may be appointed by the by-laws.

Art. 11. Every meeting of the society shall be opened and closed with offices of devotion, appointed by the faculty.

Art. 12. The second regular meeting in each year, and every second subsequent meeting, shall be appropriated to such religious exercises as are calculated to excite and cherish evangelical affections and pious habits. For this purpose, after appropriate devotions prescribed by the faculty, a member shall read a dissertation on some religious topic of a practical nature; on the subject of which, the members shall be invited to make remarks, with a view to their advancement in the graces and virtues of the Christian life, and in the dispositions and habits required by the holy calling for which they are preparing. And the other meetings shall be appropriated to declamation, the reading of a thesis on some theological topic, and the discussion of some question in divinity.

Art. 13. By-laws may be made at any meeting of the society, by a majority of the votes of the members present; but the by-laws shall be submitted to the faculty at their next meeting, and, if disapproved of by them, shall be thenceforward repealed.

Art. 14. Amendments to this constitution may be proposed, either by the faculty, or by the society, and when adopted by either, shall

be reported to the other ; and, on being adopted by two-thirds of each, shall be considered as a part of this constitution.

From the Christian Journal.

MISREPRESENTATIONS OF ARMINIANISM.

IN a late number of the Christian Journal, I was led to notice the obloquy heaped upon *Arminianism* by a certain class of writers. It was no part of the object then before me to show that this obloquy is undeserved. This, however, can easily be done : it is no "heresy;" it is no "monster;" both which names have rather urgently been applied to it. They who know what Arminianism is, know that it embodies all the great and distinguishing doctrines of the gospel. This I am now to prove. But lest a question be raised as to the impartiality of a defence coming from a soldier of the anti-Calvinistic ranks, I shall use the unexceptionable remarks of a son of the kirk of Scotland. The article "*Arminianism*," in the New Edinburgh Encyclopedia, is the authority I quote.

While on the subject, it will not be irrelevant to adduce the farther testimony of this article in relation to two other points, besides doctrinal purity, in which Arminianism is interested.

That the author of this article in the Encyclopedia is a Calvinist, is evident from the whole tone of the article. Though he treats "*genuine unadulterated Arminianism*" very respectfully, he gives his opinion, that it is "*less scriptural, and less logical than Calvinism.*" But I proceed to the subjects before me.

First. A full and complete *justification* of Arminian doctrine is furnished by this writer ; who, on the whole, is sufficiently impartial. I

ask the attention of the reader to the following extract. I would also desire him to compare it with the misrepresentations of this creed which are current in our day, and in our land : such as "the three envenomed monsters of Arminian, Socinian, and Papal errors." A large quotation is given, in order to afford a pretty full view of one of these "monsters."

"Arminianism is to be considered as a separation from Calvinism, with regard to the doctrines of unconditional election, particular redemption, and other points necessarily resulting from these. The Calvinists held, that God had elected a certain portion of the human race to eternal life, passing by the rest, or rather dooming them to everlasting destruction ; that God's election proceeded upon no prescience of the moral principles and character of those whom he had thus predestinated, but originated solely in the motions of his free and sovereign mercy ; that Christ died for the elect only, and therefore that the merits of his death can avail for the salvation of none but them ; and that they are constrained by the irresistible power of divine grace to accept of him as their Saviour. To this doctrine, that of Arminius and his legitimate followers stands opposed. They do not deny an election ; but they deny that it is absolute and unconditional. They argue, that an election of this kind is inconsistent with the character of God, that it destroys the liberty of the human will, that it contradicts the language of Scripture, and that it tends to encourage a careless and licentious practice in those by whom it is believed. They maintain, that God has elected those only who, according, not to his decree, but his foreknowledge, and in the exercise of their natural powers of self-determination, acting under the influence of his grace, would possess that faith and holiness to which sal-

vation is annexed in the gospel scheme. And those who are *not* elected are allowed to perish, not because they were not elected, but merely and solely in consequence of their infidelity and disobedience ; on account, indeed, of which infidelity and disobedience being foreseen by God, their election did not take place. They hold that Christ died for *all* men in the literal and unrestricted sense of that phrase ; that his atonement is able, both from its own merit, and from the intention of him who appointed it, to expiate the guilt of every individual ; that every individual is invited to partake of the benefits which it has procured ; that the grace of God is offered to make the will comply with this invitation, but that this grace may be resisted and rendered ineffectual by the sinner's perversity. Whether true believers necessarily persevered, or whether they might fall from their faith, and forfeit their state of grace, was a question which Arminius left unresolved, but which was soon determined by his followers in this additional proposition, that saints may fall from the state of grace in which they are placed by the operation of the Holy Spirit. This indeed seems to follow as a corollary, from what Arminius maintained respecting the natural freedom and corruption of the will, and the resistibility of divine grace."

The reader may compare the above with the 17th article, and see, with the help of a very moderate theological skill, that that article is not Calvinistic.

Secondly. To expose another misrepresentation of Arminianism, I would bring to the reader's notice the common practice of naming every point and every shade of sound gospel doctrine, Calvinism ; and beg him to contrast this *misnomer* with the subjoined extract.—If we object to high Calvinism, there is always offered us some lower form of doc-

trine which is called by that name. If we urge against it, that it maintains absolute election and reprobation, Christ's dying for only a few, irresistible grace, and the like, we often hear those tenets disclaimed ; yet, when we ask the name of the creed thus pruned, it is still denominated Calvinism. We further inquire, Why call you it by this name ? Because, forsooth, it declares the corruption of man, the necessity of the Spirit to change him, and of the Saviour to be his redemption and his righteousness. Thus the opinion is spread, and that pretty industriously that all who believe these truths are Calvinists.—On this point, however, hear the testimony of our article in the Encyclopedia.

"It may now be proper to mention some tenets with regard to which Arminianism has been much misrepresented. If a man holds that good works are necessary to justification ;* if he maintain that faith includes good works in its own nature ; if he reject the doctrine of original sin ; if he deny that divine grace is requisite for the whole work of sanctification ; if he speak of human virtue as meritorious in the sight of God ; it is very generally concluded that he is an Arminian. But the truth is, that a man of such sentiments is more properly a disciple of the Pelagian and Socinian schools. To such sentiments pure Arminianism is as diametrically opposite as Calvinism itself is. The genuine

* Not *final* justification at the bar of God, for there we are judged according to our works ; but that justification which is synonymous with coming in *this life* to a state of grace. Works done before being in the grace of Christ say our articles, are not acceptable. They cannot be accepted till we are in this grace : of course they do not contribute to *this* justification. The "faith" immediately mentioned appertains also to the *coming* into a state of grace ; for *after* being in that state we "show our faith by our works."

Arminians admit the corruption of human nature in its full extent.— They admit that we are justified by faith only. They admit that our justification originates solely in the grace of God. They admit that the procuring and meritorious cause of our justification is the righteousness of Christ.* “ They admit, in fine, that the work of sanctification, from its very commencement to its perfection in glory, is carried on by the operation of the Holy Spirit, which is the gift of God by Jesus Christ. So sound, indeed, are the Arminians with respect to the doctrine of justification,” “ that those who look into the writings of Arminius may be disposed to suspect him of having even exceeded Calvin in orthodoxy.”

What a terrible “ monster” such a creed must be ! what a “ heresy !” How glaring its deficiency in those delectable points which distinguish “ genuine” Calvinism !

Thirdly. The last misrepresentation of Arminianism I am to notice is, the taking from it the honour of promoting a spirit of union among Christians, and ascribing that honour to Calvinism. Schemes are agitated, at the present day, of a half-union, or comprehension, or intermixture of different denominations,

* We omit a passage here, which ascribes to Arminius the tenet, that “ justification implies not merely present forgiveness of sin, but acceptance to everlasting happiness.” The words quoted from Arminius express by no means so unqualified a certainty of final bliss, “ *collationem juris in hereditatem vite eterne*,” the grant of a right in the inheritance of eternal life. A grant of a right is not always a guarantee of actual possession. The pope, and the kings of Spain, granted, to certain adventurers, a right to parts of America ; but it rested with the latter to overcome the natives and make good their right. So in the justification mentioned, we obtain the grant of a right in the heavenly country ; but we must conquer many enemies before we can gain possession of it.

with as wide a latitude of opinion as is consistent with holding the Catholic doctrines, the Trinity, the Atonement, &c. : and on these schemes the opponents of Arminianism pride themselves vastly. They offer the whole range between high and low Calvinism, so called, as affording a wide enough liberty of doctrine. I am at present only concerned with the popular mistake of connecting this liberalising plan with the Calvinistic name.—It was actually a project of Arminius, long ago ; as another reference to the Encyclopædia will prove.

“ The same temper of mind which led him to renounce the peculiarities of Calvinism, induced him also to adopt more enlarged and liberal views of church-communion than those which had hitherto prevailed. While he maintained that the mercy of God is not confined to a chosen few, he conceived it to be quite inconsistent with the genius of Christianity, that men of that religion should keep at a distance from each other, and constitute separate churches merely because they differed in their opinions as to some of its doctrinal articles. He thought that Christians of all denominations should form one great community, united and upheld by the bonds of charity and brotherly love ; with the exception, however, of the Roman Catholics, who, on account of their idolatrous worship, and persecuting spirit, must be unfit members of such a society.” He did not mean to insinuate that a difference of opinion was of no consequence at all ; that they who thought one way were just as right as they who thought a contrary way ; or that men have no occasion to be solicitous about the religious tenets which they hold. He did not mean to give up his own system as equally true, or equally false with that of Calvin.” “ But he endeavoured in the first place, to assert liberty of conscience and of

worship; and then upon that fundamental principle, to persuade all Christians, however divided in opinion, to lay aside the distinctions of sect and party, and in one united body to consult that tranquility and peace which is so agreeable to the Christian name. This we conceive to have been the object of Arminius," "and to constitute the true glory of Arminianism."

And here I cannot but remark,—if this plan of Arminius, with his sound and moderate doctrines, proved abortive, who can hope for a better issue to the projects now holding out their attractions to the religious world?

In conclusion, I would ask more toleration for the name Arminian. I am far from wishing that name to be identified with our denomination; since our articles are older than the theology of this teacher, and are expressed in language somewhat different, and not quite so definite in some constructive particulars. The standards of our church cover a little broader ground than the Arminian creed; and it would be an injury to narrow them, by our assuming that name. This commendation, however, may be justly claimed for Arminius; that his theology is far more accurately scriptural than that of Calvin.

MILES.

From the *Missionary Register*.

New Code of Laws for the Georgian Islands.

The remodelling of a state, hitherto heathen, on Christian principles, under all the freshness and vigour of impression from those principles being just received, is an object perfectly new in this latter age of the world. What has however taken place in this respect, in some of the smaller islands of the Pacific, is but

the prelude, we trust, of what will ere long follow on a far larger scale in other heathen lands.

The new code of Otaheitean laws was enacted by the late king and the chiefs, in concurrence with the people, and were immediately printed, and posted up in every district; so that the people, having in general learnt to read, have become well acquainted with their civil and social duties.

Introduction to the Code.

Pomare, by the grace of God, king of Tahiti, Moorea, and all surrounding lands, &c. &c. to all his faithful subjects, greeting, in the name of the true God. God, in his great mercy, has sent his word among us. We have embraced this word, that we may be saved. We desire to regard the commandments which he has given us. In order therefore, that our conduct may become like the conduct of those who love God, we make known unto you the following laws of Tahiti.

Nineteen heads of the Code.

1. of murder. 2. Of robbery.
3. Of depredations committed by swine. 4. Of stolen property. 5. Of lost property. 6. Of buying and selling. 7. Of Sabbath-breaking. 8. Of stirring up war. 9. Of a man with two wives. 10. Of wives that were cast off before the reception of the Gospel. 11. Of adultery. 12. Of forsaking wife or husband. 13. Of not providing food for the wife. 14. Of marriage. 15. Of raising false reports. 16. Of the judges. 17. Of trying cases. 18. Of the courts of justice. 19. Of the laws in general.

Article 16 contains the names of the judges, 400 in number. Articles 18 and 19, prescribe, that courts of justice shall be erected all around Otaheite and Elmeo—that they

shall be used solely for the administration of justice—that a printed copy of the laws shall be posted on every such house of judgment—and that the chiefs in the several districts shall support the execution thereof. Murder is made punishable by death.

Modifications in these laws, will, of course, continually be found necessary, in order to adapt them to the new and untried state of society for which they are designed. The intelligence of the missionaries will, doubtless, be applied to this object, as it has been already beneficially employed in framing the code.

Specimens of three laws.

We subjoin these three specimens, that our readers may the more fully enter into the condition of this new and interesting community.

Law on buying and selling.

When a person buys any property, let him consider well before he gives his property in exchange for the property of another. If he exchanges property with another, and has taken the exchanged property away, and shortly after wishes to have his own returned, his wish shall not be granted, unless the other party is agreeable. If any damage be found on the property, which had not been discovered at the time of exchanging, it may be returned; but if the damage was known at the time of exchanging, it shall not be returned. If a person exchanges property for a person who is sick, the sick person shall be allowed to see the property received in exchange; and if he does not like it, it shall be returned. Persons must not undervalue nor cry down the property of others: it is very bad. The persons who are buying or selling, let they themselves buy and

sell without the interference of those who have nothing at all to do with the matter.

Law against Sabbath-breaking.

It is a great sin in the eye of God to work on the Sabbath day. Let that which agrees with the word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated, nor any work done, nor must persons go any long distance, on a Sabbath day. If they desire to hear a missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the word of God be the cover for some other business: let not this be done: it is evil.—Those who desire to hear missionaries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence shall be warned; but if they be obstinate and persist, they shall be compelled to do work for the king. The judges shall appoint the work.

Law against raising false reports.

If a person raises a false report of another, as of murder or blasphemy, stealing, or any thing bad, that person commits a great sin: the punishment of those who do so, is this: he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path of one or two miles in length, and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair:

let them be high in the middle, that the water, in wet weather may run down on each side. Should the relations of the person who is required to make a path wish to assist him, they are at liberty to do so — The chiefs of the land where the man is at work, must provide him food; he must not be ill-treated; he must not be compelled to work, without ceasing, from morning 'till night; but when he is tired, let him cease, and begin again next day; and when he has finished what he was appointed to do, he has fulfilled his punishment. The judges shall make known to persons raising false reports, the punishment which they shall undergo.

The missionaries remark, that the good effect of this law in particular, has been very apparent.

SUNDAY SCHOOL ADDRESS.

The Gospel Advocate for the past month, contains an Address, delivered by the Rev. Dr. Jarvis, in St. Paul's Church, Monday, June 30, 1823, P. M. at the Anniversary of the Sunday School; to which is added, an address from the Altar to the Children of the School. We feel great pleasure in copying the following interesting extract from the former, together with the entire Address to the children; and to recommend them to the particular attention of our readers.

But, my brethren, while I look forward to the permanent operation of this Sunday School, as a most powerful instrument for the promotion of sound religion, you will permit me to observe, that its success will depend, almost entirely, upon the promptness, the zeal, and the stability, with which you may second my endeavours. If the parents will not encourage their children to learn their lessons, or if there

shall be any reluctance to undertake the labour of instructing, you will at once perceive, that my exertions will have a very limited influence. Allow me, then, to ask your attention to some few remarks on the importance of catechetical instruction to your children.

"That habits," says a sensible writer,* "are most easily and strongly contracted in infancy, appears plain from the universal sense and practice of mankind; who, in all things initiate their children, in their tender years, where they intend they should arrive at any tolerable proficiency. Experience demonstrates the propriety of this conduct. In learning of languages, in reading, in writing in bodily exercises, or manual arts how ready, how graceful, and complete are they, who have been bred to them from the first stages of life? How imperfect and uncouth are those who have not begun their progress till arrived at the maturity of age? The same distinction holds in morals. Our habits of thought and action, of love or hatred, forgiveness or revenge, gentleness or impetuosity, sincerity or dissimulation, when once established by early and long continued custom, do so take possession of the soul, and so strongly run on their confirmed course, that we shall in vain endeavour to divert them from it; after all our labour, they will overwhelm our endeavours, they will bear down every mound which fruitless art can erect; and, in spite of us, return to the channel which they at first possessed.

"This farther consideration must be added, with regard to vicious or virtuous habits; that we cannot live in a state of indifference between these; as we often may and do, with respect to habits of other kinds.

* Sermons on various subjects, by John Brown, D. D. vicar of New-castle, p. p. 8—12.

Thus, though you have not ed the arts of reading, writing, ing, riding, yet it is possible, robable, that no contrary habit have taken place, so as to be sistent with, or destructive of : you still have it in your pow- acquire them, though in a more fect degree. But it is far oth- e with regard to the mind of and the operations of his

These will inevitably catch diate impressions from every inding object : and thus *inclis* and *opinions*, of one kind or will certainly be implanted and root, in spite of all possible aken to prevent them. If a is not taught to love truth, and ak it, he will inevitably learn a lie, whenever his passions or xerests shall prompt him : if he not a habit of being benevo- his infancy, he must gain a of being selfish ; if he be not ally taught humility and obe- ; he will probably grow obsti- nd proud. In a word, his pas- and desires cannot long remain rpid state of indifference and rity ; if he acquire not virtue infancy, the condition of hu- ature inevitably leads him to e that which is *destructive*

Brethren, is not this equally ith regard to religion ? If your n do not obtain *religious* hab- y will obtain habits which are ctive of all religion. There on this subject, no neutrality. respect, he that gathereth not brist, scattereth. He that is his Saviour, is against him. mensely important is it, then, u begin early to form the reli- abits of your children ! Ha- some kind they will have : ou hazard the salvation of amortal souls, by leaving them such as may be the result of ital circumstances, and from nowledged propensities of the

human heart, such as are most likely to make them "lovers of pleasures more than lovers of God."

If the dangerous experiment of leaving children to form their own religion in after years, could be in any case harmless, it would be in that of your daughters. There is a tenderness in the character of woman, a quickness of feeling, a moral sense, if we may be allowed the expression, which often supplies the place of reason, and leads, with much greater rapidity than is usual in the other sex, to a proper course of action. Her habits are those which tend to nourish reflection. The peculiar dangers to which she is exposed, lead her to realize more fully, the uncertainty of human life, while the retirement of her domestic employments is peculiarly well fitted to nourish a spirit of fervent piety.— But all these excellent qualities have their attendant dangers. Woman is more susceptible to impressions made upon her feelings, and those impressions may be either right or wrong.— The apostle has therefore cautioned females, with peculiar emphasis, to guard against the seductive influence of those false teachers who creep into houses and lead them captive. To guard her against these wiles, woman must be informed ; and if, to all her tender sensibilities, she adds an accurate knowledge of Christianity, she will be secured against all the insidious arts of error, and her influence will irradiate and fertilize that whole creation, of which she is the luminous centre. Ye parents, will ye not provide for her this knowledge in her earliest years ! Will ye not begin, at the first dawn of reason, to imbue her soul with that sovereign antidote which will guard it against even the most subtle poison of impurity or error !

Trace the footsteps of your daughter, 'till she herself becomes a mother, and you will perceive, still more clearly, the importance of your pres-

ent care. "As we call our first language," observes the eloquent bishop Horne, "our mother tongue, so we may as justly call our first tempers our mother tempers. As the health and strength, or sickness and weakness of our bodies, are very much owing to their methods of treating us when we were young; so the soundness or folly of our minds is not less owing to those first tempers and ways of thinking, which we early received from the love, tenderness, authority, and constant conversation of our mothers."* Behold, then, the immense importance of your present influence, over the minds of your daughters! You are sowing seed which will produce a harvest of spiritual benefit to mankind, when the hand which scattered it is mouldering in the dust. You are "planting the acorn which is haply to thrive and expand in another generation, and to scatter from its prolific branches, a new succession of germs, 'till the individual becomes a forest."[†]

I have said, my brethren, that if the dangerous experiment of leaving children to form their own religion be in any case harmless, it would be so in that of your daughters. I trust that what has been said, will show you that it is ruinous, even there.—I beseech you, then, to consider what it must be with regard to your sons! On this subject, I need only appeal to a well known fact; that the number of religious men is vastly inferior to that of religious women. Who is the first to confess the exceeding sinfulness of sin, and to lie prostrate in the lowly guise of a penitent at the footstool of Divine mercy? It is woman. Who is the first to appeal to the atoning blood of Jesus; the first to fly for refuge to that sa-

cred altar, from which the symbols of Divine reconciliation are dispensed? It is woman. Who is the first to bind up the broken heart, to visit the abodes of misery, to perform the various offices of charity and mercy, by which tears are stanch'd, and the radiance of heaven is seen to be reflected from earth? The tongues of men and angels unite in the responsive acclamation, it is woman. And is it so, my brethren? Then what will become of the immortal souls of so many men who never think of their sins, who never fly for refuge to the cross, who never, amid the sordid occupations of the world, can find time to utter one prayer, or perform one benevolent deed!—O parents, parents, think of the value of that fleeting period of boyhood which is all that you have for the formation of religious habits in your sons. Talk not, I beseech you, of the hardship of employing Sunday in learning lessons. They are all the week engaged in preparation for the world, and only for the world. If they learn not now the principles of their religion; if they acquire not now the habit of daily and constant prayer; if they learn not from their youth to read and understand those scriptures which will make them wise unto salvation; if they acquire not a deep sense of the deceitfulness and corruption of their hearts; if they learn not that the blood of Jesus is the only fountain which can cleanse them from all sin; if they are not persuaded in their hearts that the only way in which they can love God, is to obey all his commandments, without reserve; if they feel not the importance of receiving the Christian sacraments, as a part of that obedience, and as means of making their calling and election sure; if all this be not done before they go out into the world; I ask you to reflect upon the danger to which they are exposed, of passing through life,

* Bishop Horne's Sermon on the Female Character.

† Wile's Correlative Claims and Duties.

heedless of Christian duty ; I ask you to reflect upon the danger to which they are exposed, of standing upon the brink of eternity, ignorant of God, ignorant of heaven, ignorant of hell, ignorant of the very nature of their own souls ; afraid to look back upon the past, or onward to the future ; unable to free themselves from the grasp of the king of terrors, and leaping with averted face, or with the resolution of despair, into the fathomless depths of the world to come.

MY DEAR CHILDREN,

I may well address you, in the words of our Saviour to the most eminent of his apostles, "what I do, thou knowest not now, but thou shalt know hereafter." It is impossible for you at this early age, to know all the important consequences connected with your attendance upon the Sunday school. Of this, however, you may be very certain, that your parents love you, that your instructors love you, and that I love you. It is the desire of our hearts to do every thing for your good ; and we know nothing which will more effectually contribute to your good, than that you should learn the course of instruction provided for you in this school ; that you should be made to understand the holy scriptures : and that you should be taught to pray. You may not be able to know how much good all this will do, and you may think, that on Sunday you ought to be allowed to amuse yourselves after church, instead of studying your lessons. But hereafter, when you grow up, you will be able to know the value of what you are now learning. You will then see that nothing could have been worse for you, than to let you have your own way, and to let you spend Sunday in idleness. And you will then love your parents and friends for taking such care of you when you were unable to take care of yourselves. I

have been very much pleased with your behaviour, while you have been in the Sunday school. Most of you have got your lessons very well, and deserve much praise. But especially do you deserve to be praised for your good behaviour ; and if you continue to be good, your Saviour will love you and take care of you. He once said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven ; and he took them up in his arms, put his hands upon them, and blessed them." Remember that your Saviour is looking at you at this moment, and that he always looks at you, and knows every thing you are doing, saying, or thinking. Do what is right, say what is proper, think what is good, and he will hereafter bless you.

There are some of you, my dear young friends, who are old enough to know something of the importance of religious knowledge, and to you, therefore, I shall now address myself. You, also, may feel that it is some restraint to be obliged to get lessons to recite on Sunday. You are on all other days very busily occupied in your lessons. Why are you thus occupied ? Is it any pleasure to you ? Is it not, on the contrary, very tedious to have so much to learn ? Yet you know that all this will fit you to be men and women ; fit you for society and for the world. Think in the same manner of your Sunday lessons. They are designed to make you men and women in the sight of God ; to fit you for the society of angels and of just men made perfect ; to fit you for the world which is to come. You are by nature sinful, and I will give you a proof of it which you can bring home to your own hearts.—When your parents tell you to do something, instead of doing it instantly, because they have commanded it, you stop and ask why you must do it, or whether you may not do

something else which you like better. In a word, you would rather have your own will than obey theirs. In the same manner are you, and all mankind, naturally disposed to act towards your heavenly Father. You are therefore sinful; but Christ Jesus, your Saviour, came into the world and died for your sins; and if you are truly sorry for them, and endeavour to do God's will, you may rest assured that God will receive and bless you. To make you sensible of these truths, to teach you what the will of God is, and incline you to obey it, is the great object of this Sunday school.

The lessons which you learn at your common schools, to fit you to be men and women, may all be rendered of no avail. I need not tell you that life is uncertain, and that you may die long before those lessons can be of any use to you. Not so the lessons which you learn at the Sunday school. They, if they have a proper influence over your hearts, will fit you to be happy after death. The good you may derive from them, no accident can diminish, no adversity can take away. Remember, then, I beseech you, the importance of learning and practising the great duties of your religion. You are now to be dismissed during the summer months, but do not dismiss from your thoughts the lessons you have learned. Endeavour to keep them in your memory; and return to the occupations of the school, with a determination to learn and to practice the will of your heavenly Father, and thus to become wise unto salvation. To his merciful protection, I commend both you and your instructors, and I pray that "the blessing of God Almighty, the Father, the Son, and the Holy Ghost, may be upon you, and remain with you for ever." Amen.

History of the Church in Newtown.

(Continued.)

"4. After we have lived a life of obedience to the Gospel, and are crowned with eternal glory; that is God's gift. Although we had never committed the least sin in the course of our lives; but had obeyed God to a tittle; yet should we be very far from having merited that *exceeding and eternal weight of glory*: And much less can our imperfect services attended with so many sins, be equivalent to so great a good. *Can a man be profitable unto God?*—yet there are some qualifications requisite, in order to make us the proper subjects of this vast favor. The Holy Scripture speaks of a certain worthiness for heaven, that must be found in every one who is admitted into it. Luke xx. 35: *They who shall be accounted worthy to obtain that world and the resurrection from the dead.* Rev. iii. 4: *They shall walk with me in white; for they are worthy.* [This worthiness is not inherent, because it is obtained by faith that works by love, manifested by obedience to Christ.—Thus, when St. John beheld a great multitude, which no man could number of all nations, kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands—an inquiry was made, *who are these?* And the answer was, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.** They washed THEIR robes—corresponding to the command of God to *Naaman to wash and be clean.*] In a rigid sense, no man is worthy to walk with Christ, and to sit down with him on his throne.

* Rev. vii. 9—14.

But this worthiness consists in a meetness, fitness, and a due temper and disposition for the joys of Heaven. And though eternal life is the gift of God; yet they who have not meetness never can be admitted to it. Though God bestows eternal happiness freely, *without money and without price*; yet it is not so free as to be without conditions. And it is the unchangeable decree of heaven, founded in the nature of things, *that without holiness no man shall see the Lord*. For no man can be happy in heaven, but such, who by a sober, righteous, and godly life, are prepared and *spiritualized* before-hand to the manner of living in heaven.

All prudent men, in bestowing their charity, have a regard to the qualifications of the persons they give alms to. They propose to give to the worthy; but to reject the unworthy; because their charity would be lost on them. And yet their alms are no less a free gift. So God gives eternal life freely; and yet it is to none, but *such who by patient continuance in well-doing, seek for glory and immortality*. And in this, God's free grace, and our gospel-obedience, harmoniously concur and agree. You know in the parable of the king's making a marriage-feast, Matt. xxii. 1, the Supper was a free gift, the invitation was free, and no man paid any thing for his admission; and yet, *when the king came in, and found there a man who had not on a wedding garment,* he*

* Among the Orientals, white robes were worn, on all public festivals, and those who appeared without them, were disregarded and frequently received severe punishment. Our Saviour here alludes to and illustrates Zeph. i. 7, 8. The Lord hath prepared a sacrifice, he hath adorned his guests. And it shall come to pass in the day of the Lord's sacrifice, and I will punish the princes and the King's children and all such as are clothed with STRANGE APPAREL.

said unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king to his servants, bind him hand and foot, and cast him into outer darkness.

Now this wedding garment is a temper of mind and a life agreeable to the gospel, which like an ornament or wedding garment to the soul, makes it fit to appear before God, in the company of saints and angels.* And besides, this gift is

These garments were furnished by the master of the feast, and it was the custom of those who were bidden to a feast, to first repair to the wardrobe, and receive a garment for the time being. This rendered the person without the wedding garment, so very highly criminal; he might have had it only for asking.

* Adam Clarke, has a beautiful commentary on the above parable:—1. That man was made in *union* with God. 2. That sin entered in, and separated between God and man. 3. That as there can be no holiness but in union with God, and no heaven without holiness, therefore he provided a way to reconcile and re-unite man to himself. 4. This was effected by Christ's uniting himself to human nature, and giving his spirit, (i. e.) this wedding garment, to all who seek and *ask, believing*. 5. That as the marriage *union* is the closest, the most intimate, solemn and excellent, of all the connections among mortals, and that those who are thus united in the Lord are one flesh: so that mystical *union* which exists between God and the soul through Jesus Christ, by the eternal spirit, is the closest, most intimate, solemn, and excellent that can be conceived; for he who is thus joined with the Lord, is one spirit. 6. This contract is made *freely*; no man can be forced into it, for it is a union of *will to will heart to heart*, and it is by *willing* and consenting, that we come unto God through his Son. 7. That if this marriage do not take place here, an eternal separation from God, and from the glory of his power, shall be the fearful consequence. 8. That there are *three* states, in which men run the risk of living without God in the world and losing their own souls. 1st. *Effeminacy*—a mind occupied with nothing but quietly

bestowed after the manner of rewards, though not of merit, yet of grace. Matt. v. 12. *Rejoice and be exceeding glad, for great is your reward in heaven.* Col. iii. 24. *Whatever ye do, do it heartily as to the Lord, knowing of the Lord ye shall receive the reward of inheritance.*

Therefore that notion, so confidently taught, is not just, viz. That our good works are of no value in the sight of God, but must be renounced as dross and dung: For our good works are stiled in Scripture, Heb. xiii. 16, *Sacrifices which God is pleased.* And our virtue is called, 1 Pet. iii. 4. *The ornament which in the sight of God is of great price.* And if our good works were of no account in the sight of God, he would not reward them with so great a recompense. The plain truth is, God deals with us as a kind father with his children, to encourage their industry, in the morning he promises them if they will faithfully labour for him that day, at night he will reward each of them with an hundred pounds: Now this sum is both a gift and reward too. It is plain, these children have not by one day's service, deserved so great a reward; and besides, they owed this obedience to their Father: so that this promise to give them so much, was not of debt, but of mere

to enjoy life, riches, private pleasures, and public diversions. *They made light of it.* 2nd. That man wholly taken up in the accumulation of wealth: One went to his field, another to his merchandize. 3rdly. That of a man, who is openly unjust, violent and outrageously wicked, who is a sinner by profession, and not only neglects his salvation, but injuriously treats all those who bring him the gospel of reconciliation:—And they took the remnant of his servants, and intreated them spitefully and slew them.—The fire and the faggots, the block and the gibbet of former ages, are changed into the more fatal weapons of destruction, so liberally wielded at present, by slander and calumny.

grace and favor; and when he had promised and they had complied with the conditions, veracity and justice, obliged him to make the promise good; and when he performed it, it is a reward of bounty. So in the case before us, it is of mere grace that God has promised eternal life to those who obey Christ. And it is impossible for our mean services to be an equivalent to eternal life, as wages are to works. But now, that God of his infinite mercy has been pleased to make those exceeding great and precious promises, upon being faithful unto death, he will as punctually reward us with the crown of life, as if we had merited it.

Thus I have shown, that when we have done all that God commands us, we are unprofitable servants, and that our salvation, from the beginning to the end, is owing entirely to God's free grace, and the infinite mercy of God, whose free gift is eternal life through Jesus Christ our Lord: [and that, as our article expresses it,* *We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by Faith; and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort.*]

“What remains, then, but that we give thanks to Almighty God for all his mercy and grace bestowed upon us—and that we pray, and forgive our enemies, who slanderously report, that we expect salvation by our own works. And let us daily thank and bless God, for continuing, unimpaired the divine constitution of the church—[the ark of safety, and keeper of the faith once delivered to the saints.] The benefits and privileges of the Gospel Church are offered to us frank and free, without money and without price: but whoso-

* Art. II. On Justification.

ever believeth not in the Son of God, is condemned already—that it is *not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.*

These things being so, let me intreat you in Christ's name to perform the christian and moral duties. I doubt not but you all design to be happy ; and I hope you all expect to be so only through Jesus Christ. You have heard and know, what this person requires of you in order to salvation : even to repent, for all past sins [and pray for divine grace,] *that you bring forth fruit meet for repentance, that you deny ungodliness, and worldly lusts, and live soberly, righteously, and godly in the world.* And he has told you except you do it, that you can never be saved. Therefore, as ye tender your immortal souls, let me advise, nay let me instruct you, to break off your sins by repentance, and a thorough conversion to God. Think not to say within yourselves, God is infinitely merciful, and that Christ's merits are all sufficient ; for though they are so, you will never be the better for them, unless you repent, believe and obey the Gospel [the last being the only evidence that you have repentance and faith.] We therefore, with St. Paul, *beseech you, to be workers together with God, that ye receive not the grace of God in vain. Be not deceived, God is not mocked, whatsoever a man soweth that shall he reap.* Put not off so necessary a work any longer, if heretofore you have done it. *Delays are dangerous.* [Your everlasting happiness may now hang suspended on the brittle thread of life : Procrastinate not in so momentous a concern. Defer not your repentance till to-morrow. You know not what a day may bring forth ; for what is your life ? even a vapor that appeareth for a little time and then vanisheth away. Now is the accepted time, now is the day of

salvation—To-day, if ye will hear his voice, harden not your heart.— Seek with all your might : Be absolute : Be decisive. Set your face steadily towards Zion. Press forward in the path of duty. Turn not to the right hand or to the left. Attempt not to serve God and Mammon. Walk in all the ordinances and commandments of the Lord blameless. Labor for that meat which perisheth not—for that bread that shall endure unto everlasting life.] Give no rest to your eyes, nor slumber to your eye lids, until you are truly sorrowful for your sins, and stedfastly resolved against them ; so as in future by the assistance of God's grace and holy spirit, you may deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present world ; so an entrance shall be ministered unto you abundantly into the kingdom of our Lord Jesus Christ, to whom, &c."

Thus, reader, you have in detail, the great and distinctive doctrines of grace, as revealed in the Holy Scriptures, and uniformly taught in the church of God both under the law and under the Gospel. And you will do well to review it, and treasure up the precious truths it contains : They will guard you against errors, that would deceive, if it were possible, the very elect.

No sermon had ever been published in this country, that produced such an universal excitement. It was circulated throughout the colonies ; and while it gave peace and consolation to many who had been driven almost to despair, under the gloomy doctrines of Calvinism ; it raised a formidable party, who with all the rancor and virulence, peculiar to men who believe, that *God for the praise of his glorious grace, hath fore-ordained men and Angels to everlasting death,** accused not

* This sermon was published about the time that George Whitfield passed thro' the country a second time, the effects of which, we have noticed above.

only Mr. Beach, and churchmen in general, with heterodoxy, but anathematized many of their own brethren, as Arminians and half-infidels. In no part of the country were the doctrines of Geneva logic, carried to a greater pitch, than in Newtown and the adjacent villages. *Divine prescience—total depravity—election and reprobation*—were the burthen of all sermons in the meeting-houses, which sent thousands into the church.—Great was the alarm among the congregational preachers. Among whom, at this period, was the Rev. David Judson, of Newtown, Rev. Ebenezer White, of Danbury, and the Rev. Dr. Bellamy, of Woodbury, whose native powers, and acquired talents, were all called into action. The press teemed with pamphlets; and the pulpit thundered irresistible grace and final perseverance. But great was truth; and large accessions were daily made to the church.—To check this, about this period, there was formed an *Association of Gentlemen*, through the influence of the above named characters. They soon united in calling into their aid, the Rev. Robert Sanderman, and a Rev. Mr. Glass, from Scotland—two men distinguished for their learning, but more so as metaphysicians, and scholastic divines. This prepared the way for the introduction of Socinianism and universalism into this country: and their awful effects at this day, will be the subject of the next number.

From the N. Y. Evening Post, Sept. 26.

Departure of the Rt. Rev. Bishop Hobart, on a voyage for the recovery of his health.

Rarely has the departure of an individual from our shores for the old world, been attended with circumstances of a more interesting nature than those connected with the em-

barkation on board the packet ship Meteor, on Wednesday, of the Right Rev. Bishop Hobart. His acknowledged talents, exalted character, benevolence of heart, and amiable manners, have justly gained for him the respect, affection, and confidence of the community at large.

As was, therefore, to be expected, a general solicitude upon the subject has been manifested, ever since it was known that his declining health had rendered necessary a determination to visit Europe.

At the appointed hour, the wharf from which the steam boat was to take the passengers on board the packet, was thronged with a large number of our most respectable citizens, who had come to take leave of this distinguished prelate. The clergy, generally, who were among the number, including all the Episcopal clergy of the city who were not prevented from attending, and several laymen, accompanied him, in the boat, to the ship; where, having partaken of refreshments provided by the polite attention of Capt. Gardiner, they bid their friend and father a heartfelt farewell, commending him to the protection of the *Eternal God who alone spreadeth out the Heavens, and ruleth the raging of the Sea*. Many blessings and prayers follow him.

On taking leave of the Bishop, the Rev. Dr. Harris, in the name of the clergy present, handed him a letter, which contained the following sentiments:

"To the Rt. Rev. John H. Hobart, D. D.

Steam Boat Nautilus, Sept. 24, 1823.
Right Rev. and Dear Sir,

The subscribers, clergymen of your diocese, in accompanying you to the ship to bid you farewell on your departure for Europe, are called upon by the feelings excited by the occasion, to express to you, in this way, the emotions of respect and affection with which they part from you. Our warmest prayers

are offered to the Father of Mercies, through the merits of our Saviour Jesus Christ, that He will be pleased to have you in His holy keeping—to conduct you in safety to the haven where you would be—to defend you from all dangers to which you may be exposed—to restore you to health—and again to bless your diocese with your wonted, active, zealous and faithful labours.

We pray for the Church over which you preside, and for ourselves, and all who shall be associated with us in the management of its concerns, that we may have grace to preserve it from declining from that degree of unity, prosperity and purity, to which your administration has, through the divine blessing, been so largely instrumental in raising it; and we beg to assure you that our exertions shall not be wanting to this effect; but, as in your presence, so also in your absence, we shall deem it our happiness to be co-workers with you in building up the Kingdom of the Redeemer.

Our prayers, also, Right Rev. Sir, shall not be wanting in behalf of your family, that they may be preserved in health and safety, and again, and long, enjoy the blessing of your union with them.

Finally, Right Rev. Father, farewell! The Lord of heaven and earth bless you and keep you, and favourably regard the prayers we offer, that we may meet you again, long to enjoy the blessings of your counsels in our labours in the church on earth; and that we may be united with you in the everlasting services of the church in heaven.

We are, Right Rev. Sir,

With great respect,
Your affectionate sons in the gospel,
William Harris,
H. Peneveyre,
Benj. T. Onderdonk,
J. M. Wainwright,
Henry U. Onderdonk,
Henry J. Feltus,

William Berrian,
William Creighton,
Thomas Brientnall,
George W. Doane,
George Uphold,
Samuel H. Turner,
Manton Eastburn,
Richard F. Cadle,
Cornelius R. Duffie,
Lewis P. Bayard.

[Two of the clergy of the city were prevented from accompanying the bishop by sickness.]

The subscribers, clergymen of other dioceses, being present at the above-mentioned occasion, beg leave to express their hearty concurrence in the sentiments of respectful and affectionate regard contained in the preceding address.

John C. Rudd, of New-Jersey,
Wm. Thompson, of Pennsylvania,
James Montgomery, of Pennsylvania,
William Barlow, of South Carolina,
Henry P. Powers, of New-Jersey,
William L. Johnson, of New-Jersey."

Among the gentlemen who accompanied Bishop Hobart to the Packet, was a delegation from the Auxiliary New-York Bible and Common Prayer Book Society, appointed by the managers of that Society for the purpose of accompanying him, and of handing to him an address.

Among the numerous tokens of regard received by the Bishop previous to his departure, the following very gratifying one, and so creditable to the respectable body by whom it was paid, deserves to be especially noticed:

"The Trustees of the Congregation SHEARITH ISRAEL, have the pleasure to enclose to Bishop Hobart, a letter of introduction to the Rev. Doctor Solomon Herschell, Grand Rabbi of the Jews in London; and they tender to the Bishop their best wishes for the restoration of his health, and his speedy return to his family and his friends."

The introductory letter referred to

above, states, that the Right Rev. Bishop Hobart had, by his "learning and the liberality of sentiment towards the chosen people, which has distinguished his ecclesiastical career, obtained a high claim to the respect and friendly consideration of our brethren THE HOUSE OF ISRAEL, and we have great pleasure in recommending him to your kind and friendly attention;" and concludes with their "best wishes and prayers for the prosperity and welfare of all ISRAEL confided to your care."

The Bishop returned the following answer:

NEW-YORK, Sept. 24, 1823.

Gentlemen:

I have scarcely time at the very moment of my departure for Europe, to beg you to accept for yourselves and the respectable congregation whom you represent, my acknowledgments for your attention, the more distinguished and gratifying, because unsolicited and unexpected. Be assured, you have not estimated too highly my sentiments of respectful and kind liberality towards the brethren of "the House of Israel," and with my best wishes and prayers for your and their happiness *here* and *when* they shall be gathered to their Fathers,

I remain, Gentlemen,

Your sincere and faithful

Friend and servant,

J. H. HOBART.

Rev. Mr. PEIXOTTO.

N. Philips, }
M. L. Moses, } Committee, &c.
M. M. Noah, }

From the Christian Observer.

The importance of the prophetic parts of Scripture may be naturally presumed, independently of direct demonstration of their value, from the large space which they occupy in the revealed word of God. Reck-

oning from Moses to Malachi, a succession of prophets flourished in a regular series for more than one thousand years; besides other manifestations of God's will and inspired predictions of future events, before the time of the former, and after that of the latter, including in the first period the paradisaical and patriarchal ages, and in the last New Testament prophecies, which are by no means less important or remarkable than those of the Old. What God has thought thus worthy of inditing and preserving, as a very considerable portion of his revealed word, must surely well deserve the attentive study of all Christians; and especially of those whose leisure and opportunity of information allow of their acquiring a large and intelligent acquaintance with this extensive department of holy writ. The following may be mentioned as among the uses of the prophetic parts of Scripture.

I. In the first place, and chiefly, *they confirm the truth of Divine Revelation.*—Should the faith of the Christian be assailed by the sophistries of scepticism or infidelity, there is no one evidence of the Divine inspiration of the Bible to which the resort is more easy, and the force of which is more conclusive, than that of its minute and numerous prophecies. Reason teaches that none but the Omniscient himself can infallibly know the events of futurity, and that none but persons inspired by him could certainly predict them. An unenlightened age might be imposed upon by a pretended prediction built upon knowledge with which they were not themselves acquainted, as Columbus is said to have astonished the Native Americans by announcing an eclipse of the sun. But moral events, the fluctuations of nations and empires, and the distant occurrences of unborn ages, are so completely hidden from human foresight, that not even

a rational conjecture can often be hazarded. The most shrewd observer, the most calculating philosopher, must confess his utter ignorance. He only who made all worlds, who directs all hearts, and who interposes in all events, effecting all that is good, yet, by an inscrutable mystery free from the act or promptings of all evil, can foretell the rise, the fall, and the many-coloured lot of nations or individuals. A probable guess might indeed prove in some particular instances correct; but such a solution will not account for the long and accurate tissue of Scripture prophecy; in which are foretold occurrences of the most minute character, in common with others of the most magnificent; events personal, and events national; events many centuries distant, and events near at hand: events local, and events extending to the very limits of the world; and all connected with such a detail of particulars, and such an unbroken chain of facts, that no human sagacity could by any possibility be equal to the foreknowledge of their occurrence. The Old Testament prophecies respecting the Messiah, with their fulfilment in the New, were there no others, are of themselves amply sufficient to confirm the most wavering faith. The whole scheme thus unfolded, part by part, through successive ages, must have been all present at once to the Omniscient mind. The dismembered materials of the prophetic edifice, delivered to mankind fragment by fragment, *apparently* without symmetry or order, were all at length found to belong to each other, part uniting with part, member with member, till the whole was exhibited complete in the advent, life, death, resurrection, and ascension of the long-predicted Saviour of the world.

One peculiarity by which the prophecies become so powerful a means of confirming our faith in the truth of the sacred Scriptures, is, that they

are not only a standing, but a *growing* proof of their infallibility. For the truth of a miracle we must depend upon the testimony of the relators, combined with corroborating circumstances; but prophecy has been a miracle for all ages. Its predictions not being so clear as, on the one hand, either to frustrate or to precipitate their own accomplishment, or, on the other, to interfere with the freedom of human actions, have, by their successive fulfilment, added in every period of time new testimonies and illustrations for the establishment of our faith. In the present age, the actual state of the Jews, for example, is an irrefragable argument for the truth of the inspired records; an argument not at all weakened by the objection of the infidel, that any nation similarly circumstanced, and intermarrying only in its own community, would preserve equally strong internal marks of peculiarity and identity. For the question is not, by what physical or moral causes these effects may have been produced: but how came it to be foreknown many hundreds and thousands of years ago that such causes or such effects would come into existence? how could anomalies which excite wonder even when actually and familiarly beheld be minutely prophesied of many ages before there was any shadow of natural reason to anticipate their occurrence? Surely the finger of God is in this.

2. But another important use of the inspired word of prophecy is doubtless to exhibit to our view an enlarged idea of the providential arrangements of Almighty Wisdom, especially in reference to the economy of human redemption. Without prophecy we might have been at some loss to ascertain clearly what is the great purport of the universal history of our race; what final consummation the infinite Disposer of events intended to result

from the arrangements of his all-wise providence. But in this respect prophecy furnishes an infallible clue to history. Both point one way; both tend to one end. The whole series of human annals is a development of the Divine glory; particularly as connected with the redemption of mankind, and the final glorification of the church of Christ in heaven. That first prophetic promise, "The seed of the woman shall bruise the serpent's head," was not only a prelude to numberless other disclosures of future occurrences, but a key to the solution of the greatest events which have been accomplished on this terrestrial stage. When we follow the march of successive ages, and, especially, when we trace the long line of predictions of holy writ, under the guidance of that inspired declaration, "The testimony of Jesus in the spirit of prophecy," we gain such an enlarged view of the providence of God of the purposes of his moral government, and of the means by which he effects his designs, as cannot but greatly tend to excite reverence and admiration. No drama worked up by the art of man, can possibly present so interesting and wonderful a succession of parts, and such apparently elaborate intricacies of design, all clearly tending in the end to the main results, as are witnessed in unfolding the web of scriptural fact and prophecy. Every successive portion adds new beauty and stability to all the rest, till the top stone is completed with shouting "Grace, grace unto it." All the converging rays of light centre in Him "of whom Moses and the Prophets did speak: they exhibit, with constantly increasing lustre, the glories of his person, the wisdom of his providence, and the riches of his grace. To study prophecy aright is to be introduced, as it were, to the secret councils of Jehovah, and to watch their gradual accomplishment in the

seemingly fortuitous events of successive ages; all disclosing with accumulating testimony, the character of his providential arrangements; illustrating his attributes; exhibiting his relation to mankind; and confirming both the doctrinal and perceptive announcements of his infallible word.

3. Another use of prophecy may be to excite in believers in every age, dispositions suitable to the character of those predictions which seem more particularly to concern their own times or circumstances, accompanied by a corresponding conduct. In former ages, the prediction of personal or national calamities was to be followed by fasting and humiliation: sackcloth was to be girded on the loins, and ashes sprinkled on the head, in token of the deepest grief and penitence. So again, when our Lord's disciples should behold the approach of the predicted ruin upon Jerusalem, they were to divest themselves of every incumbrance, and to flee to the mountains for protection. And, to mention but one example more, when Daniel understood by books that the seventy years' captivity prophesied of by Jeremiah was nearly accomplished, it is said that "he set his face to seek the Lord God by prayer and supplications;" and Gabriel was, in consequence, commissioned to explain to him the import of the prophecy. In the present day, it would be too much to suppose that the time, and other particulars of unfulfilled prophecy, especially of shortly impending events, are so accurately known as to form a scriptural rule of conduct in the ordinary affairs of life. It would be quite unwarranted and visionary for any individual or body of men to arrange matters of political or commercial intercourse by the assistance of some humanly-devised scheme for the interpretation of prophecy: indeed, those who have

professed the most intimate acquaintance with forthcoming events, have not been often seen so far to rely upon their opinions as materially to act against ordinary probabilities in matters of secular concernment. They have not expatriated themselves from a fair and flourishing land, because their conjectural interpretation of prophecy foretold that a vial of wrath was in store for its inhabitants, or neglected to avail themselves of the tenures and securities of temporal acquisitions, though on the supposed verge of events which would render them unavailing. But, though such a minute application of prophecy would be absurd and presumptuous, there is a general point of view in which, even in the present age, and to the end of time, unfulfilled prophecy may scripturally influence our dispositions and conduct. With regard, for example, to the final triumph of Messiah's kingdom, there exists no doubt of its certainty among those who credit the predictions of Scripture. The accomplishment of that event, *may* therefore, and *should*, be a subject both of prayer and of confident anticipation; it *should* also gladden the heart of the Christian, and stimulate him to the most ardent efforts for the universal promulgation of the Gospel. But even here prophecy is not the immediate warrant or direct encouragement for missionary exertions. The duty rests upon such express grounds as the command of Christ to his disciples, "Go ye into all the world and preach the Gospel to every creature." Prophecy, however, renders every effort to promote the object more powerfully interesting: it appears in the shape of a promise attached to a command. Thus, *generally*, it should connect itself with our prayers and actions; but beyond this the application would be dangerous. A Christian, looking to the great and undeniable end of the prophecies

will feel it his duty and his privilege to assist with all his power in effecting this glorious consummation; but he would act unwisely and without warrant if he suffered his more doubtful speculations respecting subordinate points, to influence his conduct; if, for example, conjecturing that Gentile missionaries are to be the appointed instruments for propagating the Gospel, he should be careless for the salvation of the Jews; or that Jews are destined to that office, should refuse his efforts for the conversion of the Gentiles.

With these necessary cautions, unfulfilled as well as fulfilled prophecy, in its clear and general scope, is a highly important and interesting subject for the inquiries of the Christian mind, even where there is not opportunity for deep learning and research. In the darkest hour of personal or national affliction, it will be consoling to look beyond local and temporary events, and to view, in its scriptural brightness, the whole scheme of unperturbed and imperturbable prophecy. Infidelity may enjoy a partial and short-lived triumph, as was lately the case in a neighbouring land; vice and profligacy may abound, as is too much the case at all times and in all countries; the Christian church itself may appear in a state of carelessness and apathy; yet the word of prophecy remains sure, nor can all these opposing obstacles eventually frustrate its accomplishment. Even these very impediments were themselves foretold, and their exact occurrence adds new weight to the inspired predictions. And thus also as respects the success of institutions for the extension of the kingdom of the Messiah; should clouds and darkness be suffered in any instances to hang around them; should their efforts be impeded, or even miscarry, the Christian, while he laments the partial failure, may still animate his mind with the certainty of the divinely-foretold results. "The ben-

then may rage, and the people imagine a vain thing ;” but still, “ I have set my King upon my holy hill of Sion :” “ I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Whoever may fall, the work does not cease ; whatever individual instruments may fail, the vast machinery rolls on unbroken and unimpeded. The conversion of the Jews, the coming in of the Gentiles, the consummation of the Redeemer’s mediatorial kingdom, and the eternal glories of the future world, are subjects of promise and prophecy which may well animate the most languishing efforts, and stimulate the coldest heart. Should even doubts or difficulties arise, we may look back at past prophecies, and see how they were often fulfilled amidst numerous obstacles, and by the most unforeseen ways ; and thus encourage our hearts, and derive vigour to our faith, as respects the accomplishment of every future blessing.

The following remarks will have pointed out some of the important practical purposes to which the devout study of the prophecies may be advantageously devoted. Many others will occur to the considerate reader, which the limits of this paper will not admit of being dwelt upon in detail. It will be seen, for example, that prophecy is often an excellent test for trying the spirits of men ; whether they will humbly submit to believe what God declares, however difficult or incomprehensible it may appear according to the ordinary probabilities of human reason. Again ; prophecy is often useful, as pointing out the causes and object of the dealings of God with mankind ; and particularly in the almost innumerable predictions which relate to the Divine displeasure against individuals and nations on account of sin. A prince, a statesman, a legislator, a magistrate, and even

a private subject, cannot read a more useful and affecting memorial than the numerous predictions of Scripture on the subjects of civil concernment besides the instruction and edification of a still higher kind which results from the devout study of those prophecies which relate to objects of infinite and eternal moment. The prophecies are also further beneficial for the purpose of leading us to compare spiritual things with spiritual. “ No Scripture,” and least of all the word of prophecy, “ is of private”—that is, of *its own* as Bishop Horsley translates it,—“ interpretation.” Every part needs to be collated with all the rest, and to be examined by the light of the general analogy of faith. Now this very employment, if conducted with humility and prayer, will be found its own reward. Even should the particular prophecy which called forth the effort be considered at last inscrutable, yet the incidental benefit will often be considerable ; as the young men in the ancient fable who carefully dug their paternal inheritance over and over again in search of a hidden treasure, though they were disappointed in their immediate research, were yet amply rewarded by an abundant harvest, on which they had not calculated. And to add but one use more of the devout study of prophecy, it will not be without important benefit if only it teach us to be humble and not to trust vainly to our own understandings ; a result strictly appropriate from the striking exhibition which prophecy affords of the infinite wisdom and mysteriousness of the Divine purposes and the ignorance and feebleness of short-sighted man. But upon this and some kindred points, it will not be necessary to touch at present, as they will naturally present themselves in my concluding paper, in which I shall endeavour to suggest a few directions and cautions for studying the prophecies with advantage.

M. P.

CHURCH LANDS IN VERMONT.

Following report relates to a which has excited much in- throughout the Union. We stpone to the next number, narks of the Committee. wo papers will be found to a full and satisfactory expla- f this subject.

REPORT OF THE AGENTS.

ie Convention of the Episco- rch of the State of Vermont, vened at Middlebury, the ned Agents and Attorneys Incorporated Society estab- : London for the propagation Gospel in Foreign Parts, for ng the possession of their the State of Vermont, and iating the avails thereof for ort of the Protestant Episco- rch in said State, in compli- th the request contained in solution of the 24th inst. ly give to the Convention owing information relating to ds:—

he Charters of most of the ips in this State issued by the or of New-Hampshire, one each Township was grant- e Incorporated Society estab- t London for the propagation Gospel in Foreign Parts. ter the issuing of the Char- d before the Towns were y settled, the Revolution in- d, by which the Territory be- dependent of Great Britain. ter the Treaty of Peace, to the 20th May, 1785, the So- nowing they were vested operty in the late American s, and that their title thereto ured to them by the Treaty passed the following resolu- "Resolved, That the Secre- write to some one or more s of the Church of England of the States of America, in

which the Society has any property, to take all proper care in securing said property, and further to inform such persons, that it is the intencion of the Society to make over all such property to the use of the Episcopal Church in that Country, in whatever manner or form, after communica- tion with the several Governments, shall appear most effectual for that purpose." A copy of the foregoing resolution having been transmitted to the principal Episcopalians, in the United States, measures were imme- diately taken by the Church in the State of New-Hampshire, to procure the lands belonging to the Society in that State, consisting of a Right in most of the Towns, granted in the same form as were the Townships in this State. And they soon after pro- cured from the Society a conveyance to Messrs. Adams and Sheaf, or rather procured a Power of Attor- ney to them, authorizing them to re- cover possession of the Lands in the name of the Society, and to appro- priate the Rents and Profits to the support of the Church in that State. Suits were afterwards commenced by said Agents, to recover possession of the Lands in the State Courts, and in the Court of the United States, and recoveries had in both. It does not appear by the Journals of the Convention in this State, that any thing was done by the Church, to- wards procuring the Lands from the Society until the Month of Septem- ber, 1794, when the Convention ap- pointed a Committee to make appli- cation to the Society for the Lands, consisting of the Rev. Bethuel Chit- tenden, the Rev. Daniel Barber, the Rev. J. C. Ogden, Messrs. Eleazer Baldwin, Truman Squier, Matthew Lyon and Ebenezer Marvin. It ap- pears that this Committee made ap- plication for the Lands to the Socie- ty through their Agent, Col. John A. Graham, but were unsuccessful.

It does not appear that any further step was taken by the Church, to

obtain said Lands, until the meeting of the Convention at Arlington, in the year 1805, when the Convention directed their Standing Committee to take further steps to obtain the Society Lands in Vermont; and appointed on said Committee the Rev. Bethuel Chittenden, the Rev. Abraham Bronson, Daniel Chipman, Truman Squier, Martin Roberts and Anson J. Sperry, Esqs. This Committee also made application to the Society for their Lands in this State, but failed in their application as appears by a letter from the Secretary of the Society to Bishop Moore, through whom the application was made bearing date Nov. 30, 1808. The reason why this application was unsuccessful, is perfectly obvious from the following extract from said letter. "There have been indeed a variety of applications from the State of Vermont, so different in their object and design, that the Society could not comply with any of them, desirous as they are to extend the cause of religion to the utmost of their power." No further steps were taken to obtain the Lands, until the year 1811, when the Rev. Abraham Bronson and Anson J. Sperry, Esq. delegates from this State, to the General Convention of the Protestant Episcopal Church of the United States, holden at New-Haven, in Connecticut, in the month of May, obtained a resolution of the Convention, directing Bishop White, the Presiding Bishop of the House of Bishops, to write to the Society in London, in behalf of the Convention, and inform them, that the Church in Vermont was regularly organized and under the care of the Bishop of the Eastern Diocese, and that a Board of Trustees of Donations to the Church had been incorporated in Massachusetts, and that it was the opinion of the Convention that their Lands in Vermont might safely be conveyed to such Agents and Attorneys as might be

recommended by said Board of Trustees, and approved of by the Convention of Vermont. In pursuance of the above resolution, such letter was written by Bishop White, and on the recommendation of the leading Church people in Vermont, the said Trustees in Boston on the 5th day of June, 1815, recommended the present Agents, and this recommendation was approved of by the Convention of this State holden at Arlington on the 28th day of the same June. The Agents thus appointed, by order of the Convention, immediately transmitted all the papers and documents relating to the application to the Society for the lands, to the Hon. and Rev. Charles Stewart, who then resided in the Province of Canada, and was about to visit London. This extraordinary man, was one of the Scottish Nobility, who had taken Orders in the Church, and whose piety and zeal in promoting her interest, had prompted him to cross the ocean, and to place himself in that part of the Province of Lower Canada which borders on this State, and there spend his time and his income in forming Churches, and in visiting the families in that new-settled country and giving them moral and religious instruction. The influence of such a man, the Agents were sure, would remove that jealousy and suspicion, which the society had imbibed, in relation to the Church in Vermont. In this they were not disappointed. A power of Attorney was executed by the Society bearing date the 5th day of December, 1816, authorizing the Agents and Attorneys, "to sue for and recover possession of said Lands, and for and in the name of said Society to lease them or any part of them, to such person or persons, and for such term or number of years, and at and under such yearly and other rent, as they, or a majority of them should think fit and proper, and also to sue for, recover and receive all rents, in-

comes and profits which then were or should become due and owing to said Society.

The power given to the Agents to appropriate the rents and profits is as follows, to wit. "There shall be appropriated such parts and shares of such incomes and profits as the Agents and Attorneys shall judge just and proper to the use and benefit of such person as may be elected and canonically consecrated to the office of Bishop over the said State of Vermont, and to the use and benefit of his successors in the office of Bishop in said State, and the remaining incomes and profits of said Lands to be appropriated to the use and support of a Clergyman and his successors of the Protestant Episcopal Church in each of said Townships, when a Church shall be formed therein, and the worship of God performed according to the Liturgy of the Protestant Episcopal Church in the United States of America. And in such Towns where no Church shall be established as aforesaid, the remaining income, rents and profits to the support of Clergymen, building of Churches, defraying the expense of suits for the recovery of said lands, and the incomes and profits thereof, and for such other uses and purposes as the said Agents and Attorneys shall judge will best conduce to the welfare of the Church in said State of Vermont, and to do all other acts and things concerning the premises, as fully, in every respect, as the said Society can or could do. And one or more Attorneys under them for the purposes aforesaid, to make, and again at their pleasure revoke."

After the receipt of the foregoing power of Attorney, the Agents waited until well advised respecting the title of the Society, before they commenced any suit for the recovery of the Lands. When satisfied that the fee of the Land was in the Society, and that they must recover possession

of them in a Court of Law, the Agents caused an Action of Ejectment to be commenced before the Circuit Court of the United States, against the Town of New-Haven, and William Wheeler, their tenant on a lot laid to the Society Right in that Town. The object of the Agents in commencing the suit against the Town of New-Haven, in preference to any other Town, was, that they were sure the suit would be defended to the utmost, and carried to the Supreme Court of the United States for a final decision, that all further litigation might be prevented. In this they were not disappointed. The Town of New Haven employed counsel to defend the suit, and while pending in the Circuit Court, made application to the Legislature, who appointed an Agent to defend the suit and made a liberal appropriation of money to defray the expense. The counsel for the Society and the counsel employed by the State on the part of the defendants, united in taking such a course with the suit, that a final decision might be had therein by the Supreme Court of the United States, which should satisfy all parties in relation to the title of the Society to these Lands, and thus prevent further litigation. With this view it was agreed that a special verdict should be drawn up, embracing all the material facts; and it was further agreed, that, if, on the argument of the case, before the Supreme Court, it should appear that any material facts on either side had been omitted, they should be added to the special verdict. Mr. Hopkinson of Philadelphia, argued the cause for the Society, and Mr. Webster of Boston, for the defendants, and both were satisfied that the special verdict embraced all the material facts in the case. The cause was argued in the winter of 1822, and taken under consideration by the Court until the last term of the Supreme Court, when

judgment was rendered for the plaintiffs by six Judges, one Judge dissenting.

The Agents are therefore confident that all further litigation would be useless, and that it will not be necessary to resort to any further actions of Ejectment.

On the 30th of April last, the Agents met at Middlebury, to take measures for leasing the lands, and although satisfied that they could recover all the prior rents which had been paid to the Towns, yet under all the circumstances it was unanimously agreed to lease them to the present tenants, without requiring the payment of the rents which had become payable before the decision of the Supreme Court was made known. That the buildings and betterments made on the lands by the tenant, should be considered as his, and the land be leased to him at a rent proportioned to the value of the land, without reference to the buildings and betterments made by him; but this on condition that the Tenant surrender his lease from the Town, so as to cut off all claim of his against the town.

Agents were also appointed in the different counties authorized to execute leases in the name of the Society, and it is confidently believed that leases will be taken of the lands, and no further sum expended in hopeless litigation.

In relation to the probable income of the lands, the Agents cannot at present give any satisfactory information. We believe that the annual income will amount to Four Thousand, and that it will not exceed Five Thousand Dollars.

ABRAHAM BRONSON,
DANIEL CHAPMAN,
ANSON J. SPERRY.

Middlebury, June 26th 1823.

NOTE.—It is necessary to remark that the only remaining Agent, the Rt. Rev. Alexander V. Griswold, was unable to attend the State Convention, and that his signature is, therefore necessarily wanting.

An abstract of the Journals of the Convention of the Protestant Episcopal Church, of the Diocese of Connecticut, held at Meriden, June 4th, 1823.

The Convention was attended by the Rt. Rev. Dr. Brownell, about 40 Clergymen, and 45 Lay Delegates.

The Rev. B. G. Noble declined being considered a candidate for reelection to the office of Secretary. The Rev. Menzies Rayner was elected Secretary, and John Lawrence Lewis, Esq. Assistant Secretary.

The Rev. B. G. Noble, from the Committee on the Constitution, reported, that Certificates of its adoption had been received from 48 Parishes.

Agreeably to the 45th Canon of the General Convention, the Rt. Rev. T. C. Brownell delivered his annual Address. See page 215.

The fifth annual Report of the Board of direction of the Society, for the promotion of Christian knowledge.

The Board of direction of the Society, for the promotion of Christian knowledge, beg leave to report:

That since the last annual meeting of the Convention, their funds have been exclusively devoted to the support of Missionaries in such parts of the Diocese, as seemed to require the aid of their labours. These have been employed chiefly in the eastern and western sections of the State, and have been already successful in reviving parishes which were in a state of temporary depression, and in gathering new congregations where none had hitherto been formed. With a view of extending the benefits of their labours, the Board think it advisable still to confine their appropriations to Missionary objects, unless it be a small sum for Prayer-Books, to be put into the hands of the Missionaries for the use of new or destitute congregations. It will appear by the re-

port of the treasurer, herewith presented, that the contributions for the Society have been more general, than at any former period; and that much aid has been received from the Auxiliary Societies which have been formed in many parishes.—While the Board express the ardent hope, that these contributions may continue to increase, they would earnestly urge a farther extension of the Auxiliary Societies : for to these, composed in many cases of the young and active members of the Church, they confidently believe they may look, for a steady and regular income, which, in time, will be sufficient to meet the important objects of the institution.

The subject of the Constitution was referred to the Rev. Dr. Bronson, and the Rev. B. G. Noble

The consideration of the Canons reported in 1821, was deferred until the next Convention.

The Committee appointed to provide funds for printing the Journals of the State and General Conventions, made the following report :

That they find the sum to be raised, is about \$200, and that no measure seemed to them so equitable as that of assessing each parish, according to its ability, to be estimated by the salary given to its Rector or Minister. They therefore recommend, that each parish be assessed at the rate of fifty cents on every \$100, which said parish pays its Rector, and that the Clergyman, or in case of vacancy, the Wardens of each Parish, be requested to transmit to a treasurer, to be appointed by this Convention, the sums thus assessed on their respective parishes.

The Committee appointed to set-

tle with the parishes in the Diocese which had not paid their assessment for the Bishop's Fund,

Report ; That in pursuance of the authority given to them at the last Convention, to appoint an agent to visit the parishes, and to make a settlement of the arrearages of said assessments, they appointed the Rev. Stephen Jewit to attend to the business. Discretionary orders were given to the Agent, to make an equitable settlement under the present circumstances of the parishes, and he has been indefatigable in his negotiations, by letters and repeated visits. The result of his exertions and those of the Committee, is as follows : In notes from several Parishes, \$215 ; in cash, \$647. The whole amounts to the sum of \$862, which will be accounted for with the treasurer of the Bishop's fund. The Agent is in a train of negotiation with several of the remaining parishes, and with the approbation of the Convention, the Committee will continue their exertions to complete the settlement.

Respectfully submitted.

PHILO SHELTON,
ASHBEL BALDWIN, } Committee.
S. W. JOHNSON,

The Rev. T. Bronson, D. D., the Rev. Asa Cornwall, and the Rev. Harry Crosswell, were appointed the Standing Committee for the ensuing year.

No Report was received from the treasurer of the Society, for the promotion of Christian knowledge ; but it is understood that the disposable fund for the ensuing year, is about \$600.

An abstract of the Missionary reports will be found in a future number.

Churches	Towns	Rectors, &c.	Baptisms		Total	Marriages	New Com.	Total Com.	Families	Funerals
			Infants	Adults						
Christ	Norwich	S. Paddock	21	7	28	5	11	69	63	17
St. Lukes	Nastenbury	N. B. Burgess			8		4	33	50	5
	Litchfield	T. Marsh								
		I. Jones			28	17	17	142	128	17
St. Pauls	Sharon	G. B. Andrews							81	
St. Johns	Kent	do.			18	5	36	133	57	22
St. Andrews	New Preston	do.							55	
	Salisbury	do.								
	Canaan									
	Cornwall								126	
	Goshen									
	Oxford	Garfield			16	7		68		15
Christ	Guilford	D. Baldwin						69		
St. Johns	North Guilford	do.			14	9		38	100	10
Union	Killingworth	do.						32		
Trinity	New Haven	H. Croswell	73	5	78	17	31	446		57
St. Andrews	Meriden	R. Ives			11			60	50	2
	Berlin				2					
	Woodbury	S. Gilbert	21	6	27	7		58	60	6
	Roxbury	do.			5	4		40	40	7
	Washington	do.	9	4	13			16	20	4
	Bethlehem	do.	7	3	10			18	18	
St. Pauls	Wallingford	J. Keeler	7	1	8	2		41	28	3
	Ashua	H. R. Judah			22	3		60		
Christ	Stratford	A. Baldwin			14	15		110	96	34
St. Johns	New Milford	B. Benham			12	7		53	60	8
	Brookfield	do.			24	7		76	75	2
St. Johns	Essex	P. G. Clarke	13	3	16	4	6	30	35	
St. Johns	Warehousepoint	W. I. Bulkley	1	2	3		8	33		5
Christ	Woodbridge	C. Prindle			9	4		70	90	9
St. Peters	Hebron	Wm Jarvis	8	1	9	1		25	55	3
St. Stephens	East-Haddam	do.				3		35	50	2
Trinity	Fairfield	P. Shelton			15	4		70		5
St. Johns	Bridgeport	do.			15	4	20	100		5
Christ	Hartford	N. S. Wheaton	15	3	18	6	16	157		15
St. Peters	Huntington	M. Rayner			16	10		100		11
	E. & W. Haven	I. Perry			14	4	3	68	97	7
St. Pet. & Mat.	Plymouth	R. Rossiter			20	7		180	71	14
Trinity	Newtown	D. Burbans			31	16		300		39
Christ	Middletown	B. G. Noble			9	4	6	120	96	10
	Bridgewater	B. Northrop			7		1	21	30	1
Trinity	Brooklin	L. B. Hull			3			13	12	3
St. Matthews	Wilton	O. P. Holcomb			14	6				9
St. James	Derby	S. Jewette			11	9	31	60	80	6
Union	Humphreysville	do.			2	4	2	50		5
St. Pauls	Norwalk	R. Sherwood						160	120	
St. Peters	Cheshire	T. Bronson						60	96	

For the Churchman's Magazine.

The idea that we have no interest in, and therefore are bound to make no exertions for the spiritual and eternal welfare of those persons

with whom we associate in this life, is contradicted both by reason and the precepts of divine revelation. We are constituted by nature for the full enjoyment of all the sweets of social intercourse. The religion which

we profess evinces its social principle, by inculcating that interchange of friendly offices, which is so necessary to human happiness. Our social enjoyments depend chiefly upon the moral purity and rectitude of our associates. Error in religious principles and viciousness of life, not only mar these enjoyments, but they have a powerful tendency to weaken our mutual confidence, and to diminish, if not in the end to interrupt the satisfaction of social converse. In this life we are ever exposed to sin and error, both from our natural imperfection, and from the influence of example and temptation. Hence arises the necessity, that they who are associated together by the ties of nature and religion, of affection and principle, should exercise a constant and watchful solicitude over each other, lest any one, an object of tender love on account of some interesting relation, should fall into error and sin. Hence, also, it becomes their duty to encourage each other in the profession & practice of the truth, and when one has been so unhappy as to fall into sin, to make zealous and faithful exertions to bring him back from the error of his way.

This duty is most clearly implied in James v. 19, 20. The ground on which we are encouraged to perform it, is thus mentioned in terms which must recommend it to the practice of every christian who has any correct idea of the value of immortal souls, or who duly appreciates the mutual confidence and satisfaction, resulting from the moral and religious rectitude of those with whom we associate. *Brethren if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins.*

The duty which the apostle has thus inculcated, however painful in particular instances, is most interest-

ing in its nature; and when we contemplate what may be its consequences in time and in eternity, one which to the pious and benevolent mind must ever be most delightful. The motive by which he encourages christians to perform this amiable office, is the assurance that God will smile upon these exertions with his favour and blessing.

This duty, though it now rests chiefly upon the authority of the sacred volume, may be said to have its origin in our relation to each other as men and as christian brethren. Its importance may be further evinced by the consideration of our natural imperfection and tendency to self-delusion, by the various dangers and temptations which beset our path and by the inevitable decline of moral and religious rectitude, when it is neglected. These considerations would seem to render it unnecessary to prove, that it is our duty to exert ourselves for the conversion of those who are living in sin, or who, having embraced the truths, have departed from it, were it not that by far the greater number of christians, even of those who, we have every reason to believe are sincerely so, in fact make no exertions and appear to feel no great solicitude on the subject. They are content that others, and even their dearest friends, should go on sinning against God day after day and year after year, if they can only satisfy their conscience, with respect to their own state and character. They appear not to be actuated by any love of souls, or any solicitude for their salvation. They look upon their future and immortal interests with a frigid indifference. Though they know them to be living without God in the world, and therefore, to be treasuring up for themselves wrath against the day of wrath, yet no one warning voice is raised, nor one animated exertion made. Is this consistent with the spirit of our religion?

Is it compatible with the value which we ought to place upon the privileges and blessings of the Gospel? Is it reconcilable with our own actual interest in the great salvation which it proclaims to the world? How is it possible for genuine Christians to see their fellow creatures, their brethren, and even those who are most dear to them, regardless of the state of their souls, living in error and the daily commission of sin; thus travelling on the road to eternal perdition, without feeling themselves called upon to make every exertion to convince them of their folly and danger, and to convert them from the error of their ways.

This duty was practised with great diligence and fidelity by the patriarchs and prophets of former days. And the primitive Christians, animated by the spirit of the Gospel, and urged by the reproaches of their enemies, and by their constant exposure to difficulties and dangers, exercised a godly jealousy over each other, mutually endeavouring, in the discharge of this duty, to correct each other's faults, and to preserve the integrity of their faith and virtue. If Christians will not, at the present time, bear the free and faithful discharge of this duty, with the spirit and temper that they did in the early age of Christianity, when it excited gratitude, strengthened the cords of affection, and cemented the love and unity of the followers of our blessed master, much is undoubtedly to be attributed to its long and general neglect, and to the pride, the self-conceit, and the false principles of the present age. When one of our number errs from the truth, does it excite, on our part, any deep and active solicitude? Do we endeavour to convert him from the error of his way, and restore him to soundness of faith and rectitude of practice? Do we entreat him to turn and live? Do we intercede

for him at the throne of grace? Were this duty to be performed by Christians generally, its benign tendency would be perceived and owned. The careless and slothful would be awakened. The impenitent would be alarmed, the flame of piety and devotion would be enkindled anew, and perpetuated with increasing ardor. The doctrines of salvation would be a more favourite theme, as well in the social circle as in retirement; and the world and its follies would occupy less of our thoughts, and be less a topic of conversation in our daily intercourse. We should witness more enlightened zeal and devotedness to the cause of Christianity; general and devout observance of the Sabbath, more instances of growth in grace and godliness, and fewer errors and faults among the professors of Jesus Christ.

B. C.

Ordination.—On the 24th August, in Christ Church, Philadelphia, Mr. BOWMAN of Wilkesbarre, was admitted by the Right Rev. Bishop White, to the holy order of deacons.

Consecration.—In August last, St. James' Church, near Stanton, Del. was consecrated to the worship of Almighty God, by the Right Rev. Bishop White, of Pennsylvania.

Bishop Brownell acknowledges the receipt of 50 dollars in the month of December last, and the further sum of 50 dollars in August of the present year, from the Ladies' Society in Middletown, to be appropriated to Missionary purposes within the Diocese.

THE
CHURCHMAN'S MAGAZINE.

Vol. III.]

NOVEMBER, 1823.

[No. 11.]

For the Churchman's Magazine.

ON BENEVOLENCE, ADDRESSED PARTICULARLY TO COMMUNICANTS.

Of all the moral perfections, that which most gilds over the chequered scene of human life is benevolence. By benevolence I do not mean, merely that compassionate temper, which regards the children of poverty and distress, nor that disposition which is satisfied with the performance of a few deeds of charity. It is a more expansive principle:—one which sheds a mildness and benignity over the whole temper and conduct. It is not a mere sentiment on which the fancy may dwell with delight, and whose usefulness is expended in the beauty of those ideas which it suggests and in the elegance of language with which taste may clothe those ideas. The benevolence which christianity recommends is not only an expansive, but an operative principle, which sheds a benign influence on all around it. There is no other excellence, which does so much to assimilate man to his maker;—whose sun riseth equally on the evil and on the good; and whose benevolence beams from every part of this creation.

Of all the divine perfections, that which represents God under the idea of a benevolent and amiable as well as glorious Being, the Father as well as the governor of the universe, in our view, is most lovely and excellent. In a being of infinite wisdom and Almighty power, benevolence,

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which abstractly considered means good will, or a desire to promote the welfare and happiness of God's creatures, cannot be distinguished from his goodness and mercy, and may be regarded as comprehending both of them; for nothing can prevent his benevolence from exerting itself; and benevolence, as an operative principle, includes all our ideas of practical goodness and mercy.

The eternity and immensity of God, fill our thoughts with amazement—his infinite power and wisdom with admiration; his omnipotence with feelings of adoration; but if considered separately from his benevolence with apprehension and terror, his dominion and majesty, in conjunction with his perfect and impartial justice, are worthy to call forth our highest praises, but to sinners they appear rather awful and venerable than the object of desire and love; his holiness and purity are inexpressibly beautiful and amiable perfections, but of too bright a glory for imperfect and accountable creatures to behold with delight. It is benevolence, which prompts him to acts of goodness and mercy, which perfects the idea of God, and represents him to us under the lovely character of being the best, as well as the greatest being in the universe.

Benevolence, in a moral sense, consists in a readiness and desire to distribute the happiness we enjoy; in kind and amiable feelings and conduct; and in a disposition to promote the peace, the comfort, and the

welfare of all who are within the reach of our influence. It is totally incompatible with that spirit which has gone forth into the world—It is opposed to hatred, envy and malice. It cannot dwell in the same bosom with enmity, with bitterness, with strife, with a disposition to calumniate and injure, or with a temper, which for self-interest and personal gratification, would sacrifice a neighbour's reputation and happiness.—To the heart thus actuated genuine benevolence is a stranger, and before it can shed its heavenly influence over its affections and principles, it must experience that change which can be wrought only by the grace of God. One of the most striking exhibitions of that change, is the benevolence, or good will, which is displayed in our temper and conduct. The great imperfection and frailty of our nature, may under the influence of sudden provocation, lead us to acts, which may indicate ill-will and a temper incompatible with true benevolence. Indeed for ought I see, to avoid this entirely is nearly impossible, such is the influence of sudden emotions and of the injuries which create them. Amidst those evils which have so large a share in all the miseries of human life, and which may seem for a moment to over-cloud the most amiable and benignant temper, benevolence, soon beams forth her kind forgiving and peaceful radiance. The genuine Christian soon laments his own indiscretions, is ever ready to make reparation for wrongs and injuries, and does forbear, and forgive, and conduct with a conciliatory spirit, even in the midst of protracted enmity and injury. His greatest desire is to promote peace and harmony, and happiness among his associates, and to be an instrument of the greatest good to his fellow travellers in the journey of life. But in that heart which is not uniformly lighted up by divine grace, the spirit of benevo-

lence is unstable as water and evanescent as vapour. It may burst out into temporary acts of kindness and love, but it soon subsides into that temper and conduct which, if not directly the opposite of true benevolence, is more congenial with our natural tendencies.

You my Brethren, who feed at this altar on the banquet of a Saviour's love; who have experienced the consolations of that benevolence which led the Son of God to bleed and die for the salvation of sinners; and who profess to be actuated by the principles and precepts of the Gospel, ought to exhibit in your conduct towards each other and towards mankind in general, that benignity of temper and that beneficence, that loving-kindness, long suffering and forgiveness which form the character of the truly benevolent man.

In that admirable summary of Christian doctrine and practice, the Church Catechism, benevolence, or which is the same thing, good-will towards all men, is enumerated as one of the leading qualifications for receiving the Holy Eucharist. It is what we as Christians owe towards all men, and what, as brethren, is especially due towards each other; for we are made heirs of the same hope, sons of the same family, members of the same body, being not only washed in the same baptism, but fed at the same table. It is the design of this blessed Sacrament; not only to enable us to make a grateful memorial of the Saviour's love, and to shew forth our interest in the benefits of his death, but to remind us of that spiritual union which should be exhibited in our conduct towards each other; and to arrest the progress of those passions which are enkindled by the malignity of human nature; and which would lead us, were it not for the salutary pauses in the career of interest and folly which this solemn and holy service affords, to undermine and destroy the good

name, the usefulness and happiness of each other. It exhibits to us the most amazing instance of benevolence, and represents to us our interest in its benefits, and recommends to our imitation an example, which would overlook and forgive the frailties of our brethren, and diffuse peace and happiness throughout the world. It is designed to afford some resemblance of that union and love and fellowship, and of that pleasure and satisfaction, which we, as christian brethren, hope to see perfected and to enjoy; when we mingle with each other around the throne of God.

But do we, as partakers at the table of our Lord, manifest to the world that we are solicitous that the design of this sacrament should be accomplished in us and in our brethren? Are we jealous over ourselves lest our behaviour should cast a shade over the hopes of Zion, a reproach upon the altar of our God, and a source of grief, and perhaps of wrong and injury to our brethren? Do we cherish towards each other that benevolent disposition, which would heal our wounds, forgive our injuries, and unite us in the bonds of Christian affection; or do we cherish envy and hatred, and malevolence, and constantly inflict those injuries to which these passions prompt? And is this the temper of mind and the conduct with which we would go to the altar of the Saviour, to strengthen our hopes of the divine favour and acceptance, to seal our vows of faith and obedience, and to confirm our title to everlasting life, by receiving the emblems of Christ's body and blood? In this frame of mind, can we meet our brethren, around the altar of love and forgiveness? Will he whose omniscient eye surveys our hearts, receive, forgive and bless us? Without deep repentance, without an entire change in these particulars, how shall we dare to meet him at his table, whose last legacy to his followers was peace, whose whole life was

one continued scene of benevolence, and whose constant command and intreaty was that we should love one another, and that our whole behaviour should receive its character from the operation of that principle of benevolence which led him to bleed and die for our salvation!

Let each of us examine himself on this most important point of Christian practice. Let us earnestly repent of every departure from true benevolence either in our feelings or conduct, and let us resolve, amidst every difficulty, to preserve that equanimity of temper, that kind and benevolent disposition, tenderness and affection towards each other, of which we have such a bright example in the conduct of our dear Redeemer.

Brethren who feed on the banquet of a Saviour's love, should be knit together in love. And if they are not, can they participate with profit and edification, or without detracting, in the sight of the world from the dignity and sacredness of this solemn institution of religion.

Let us approach the table of our Lord, with solemnity and reverence. Let our hearts be deeply imbued with all its benevolent principles and affections. Let us seal then our vows and promises of faith and obedience, and let us ever strengthen in all the restraints of religion, all the motives of the Gospel, and all the principles of piety and virtue.

B. E.

To the Editors of the Churchman's Magazine.

GENTLEMEN,

Taking it for granted, that your miscellany is open to all the advocates of religious truth, and that you would not willingly inculcate any thing, that is not in harmony with the principles of the church to which we belong, I have been at some pains to examine a doctrine, taught

in your number for July, and with your indulgence I submit to your readers the result of my enquiries. I was led to this investigation by a declaration of your correspondent on Conversion in page 202. In the following words—"To be regenerate, literally signifies to be born again, which birth takes place when we are ingrafted into the Christian Church by the rite of baptism.—We are then born into a new state. This new birth or regeneration is but once, but a person may possibly be converted more than once.

That baptism is a regeneration or new birth, is so opposite to my humble views of religious truth, and so dangerous a doctrine to the souls of men, that no apology is necessary, on my part, for attempting its refutation.

In the prosecution of this subject, I shall examine 1. the Holy Scriptures; 2d the Articles; 3d the Liturgy; 4th the Homilies; and 5th the sentiments of the Reformers of our church.

From an investigation of these several authorities, we may not only be satisfied as christians, but as churchmen, that regeneration and baptism are not synonymous terms, but that regeneration is expressive of a change vastly different from that "which takes place when we are ingrafted into the christian church by the right of baptism."

1. The Holy Scriptures contain all things necessary to salvation, and if they teach that baptism is effectual to the regeneration of the recipient, then our faith must yield a quiet submission to their dictates, even though our experience may not at first give its assent, for we frequently see the nominal christian, who has been baptized by a lawful minister, as completely abandoned to the works of satan, as the most stupid and the most unenlightened heathen. This might be considered as evidence of a want of regeneration, but I will not avail

myself of this argument, for my cause does not stand in need of it.

The term, *palinganisia*, which a distinguished scholar of our own church and country, considers as synonymous with "*anastasis*" is to be found in two places only, in the New Testament. The first is in Mathew xix. 28. "Ye that have followed me, in the *regeneration* when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones &c.

This phrase cannot be applied either to baptism or the new birth, or the commencement of the christian life, for it relates to a future event when Christ will display his power in giving exaltation to his disciples.

The other is in Titus iii. 5 "Not by works of righteousness that we have done, but according to his mercy he saved us by the *washing of regeneration*, and renewing of the Holy Ghost."

This passage has been variously interpreted, and on this account it deserves a more minute investigation—It is generally agreed, that the *washing of regeneration*, signifies the commencement of the christian life, and the renewing of the Holy Ghost the continuance of that life. Regeneration is a new birth, and washing is a cleansing, and an appropriate figure to represent the new birth.

Scriptural use has sanctioned beyond controversy the propriety of *washing* as figurative of a spiritual cleansing, thus, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Ps. li. 2. Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow v. 7. Wash you, make you clean, put away the evil of your doings from before mine eyes, Isa. i. 16 Wash thine heart from wickedness that thou mayest be saved Jer. iv 14. Washed us from our sins in his own blood. Rev. i, 5.

The salvation of which the Apostle speaks is the *washing or cleansing*

of regeneration, a new and spiritual birth, a resurrection from a death of sin, to a life of holiness. The renewing is that renewing of the Holy Ghost, by which this new man in Christ Jesus is kept alive. That may be renewed which has had a beginning. It may have decayed or fallen, or it may be weak or feeble, and need continual supplies of spiritual nourishment, for its renovation, and its increasing strength.

This passage is easily understood, when we consider the *washing of regeneration* as a new and spiritual birth. There is life and energy in this view of the passage. If we are saved, we are saved by the cleansing of a regeneration, and the renewal of the Holy Ghost, "which he shed on us abundantly through Jesus Christ our Saviour, that being justified freely by his grace, we should be made heirs according to the hope of eternal life." Great things are implied in this *washing of regeneration*, nothing less than the beginning of a state of salvation, which does not, cannot take place in the heart of the unbeliever, still remaining in unbelief, which did not take place in the heart of Simon Magus, though he was baptised, by an authorised minister, in a manner as primitive and appropriate as any man can be at this day.

Suppose we interpret the washing of regeneration as baptism only, and say that we are saved by the washing of baptism and the renewing of the Holy Ghost. That cannot be renewed which never had a beginning, therefore the impenitent, who may have been baptized, can have nothing like a renewal, for he has had no beginning of a spiritual life.

The Apostle lays down these conditions as absolutely essential, when he declares that "we are saved by the washing of regeneration and the renewing of the Holy Ghost," as if he had said, there can be no salvation without them. This I can un-

derstand by contemplating the washing of regeneration as a spiritual change, a resurrection from sin to holiness, but it is too formal when applied exclusively to a rite, that was administered to Simon Magus, when he was in the gall of bitterness and in the bonds of iniquity.

If this interpretation be correct, the term regeneration in its scriptural sense, is never synonymous with baptism, and the latter can be used only as the *sign* of the former. If the *washing of regeneration* must have a literal interpretation to establish the doctrine of baptismal regeneration "this is my body, this is my blood" may as well have a literal interpretation to establish at once the doctrine of transubstantiation.

It is not necessary to adduce all the Scriptural evidence of a regeneration or new birth, as a spiritual change of the soul, for surely a new creation in Christ Jesus unto good works, or a new birth that is productive of good works, is a doctrine that reigns throughout the Bible. The regenerating spirit of God lays a foundation for acts of obedience to the law of God, and no act acceptable to him is performed by man, until this regeneration takes place in his heart, changing him from a love of sin to a love of holiness.

This is sometimes said to be a dispute about terms, mere logomachy. But until it shall be shewn that terms are not means of conveying ideas, and sometimes very erroneous, if not fatal ones too, I shall think it necessary to contend for the faith once delivered unto the saints, and for the words in which that faith has been revealed for the instruction and reformation of mankind.

2. Having taken a rapid view of the scriptural evidence of regeneration, I proceed in the next place to the consideration of the Articles of our Church so far as they relate to the doctrine in question.

The reader will understand, that

the Articles were composed by wise and good men, with the utmost care and attention, and that they were intended to be as plain, and as free from ambiguity as language could make them. They were not designed as sectarian, but to comprehend the leading articles of faith as they were embraced by the Church of England, and established by the law of the land. The men who composed them were not only learned in the holy scriptures, and in the original languages, but several of them were Martyrs for the faith which they taught. We may well look for precision and accuracy in such a composition as Articles of faith, written by such men as Cranmer and Ridley, Hooper and Latimer.

I think it may be satisfactorily proved that these Articles do not admit of an absurdity so great, as to call baptism a regeneration. Where should we look for this doctrine but in the article on baptism? It is however, unfortunate for the argument of your correspondent, that our definition of baptism, contains a virtual denial, a complete refutation of his doctrine, when it teaches us that *baptism is a sign of regeneration or new birth*. Every man of common sense knows, that a sign is different from the thing signified, and that the one is never used for the other, but in a figurative sense. Is it not plain to the understanding of every man, that when our Article defines baptism the *sign* of regeneration, it virtually denies that it is the regeneration of which it is the sign? What is the sign but the representation of a thing? By a fair interpretation of our article then, the doctrine of your correspondent is as completely annihilated as if it were only a vagary of his imagination.

The 25th Article gives us a definition of the Sacraments collectively, and teaches us that "in such only as worthily receive the same, they have a wholesome effect or operation."

This amounts to an explanation of a clause in the 27th, "whereby as by an instrument they that receive baptism *rightly* are grafted into the church." To receive baptism *rightly* is to receive it *worthily*, so that they who do not receive it *worthily*, cannot receive it *rightly*.

Baptism then is a sign of a regeneration, and a very appropriate sign of that spiritual cleansing that takes place in the soul, when it is born again or created anew in Christ Jesus unto good works. This appears to be the fair interpretation of the Articles of our church, and I do not know by what means they can convey a different idea to the mind of any man who reads them with attention.

(To be concluded in our next.)

For the Churchman's Magazine.

THE EFFECTS OF LITERATURE ON MORALITY AND RELIGION.

Religious worship has prevailed among men of almost every age and nation. This may have proceeded from a consciousness of their own impotence and need of divine aid; or from some more immediate law of our nature; or it may have resulted from the natural evidence for the existence and agency of the overruling providence of a Supreme Being, and a consequent conviction that worship is his due. However this may be, the fact proves that man is formed for religious devotion, and that even in a state of nature we are disposed, from the instinctive feelings of the heart, or from the conclusions of unassisted reason, to call on some divine power to assist our weakness and imperfections. The unsophisticated language of the heart tells us that in God is our refuge, and that man must have struggled hard in suppressing the natural and better

feelings of the heart, who in the hour of sorrow and disappointment does not look upward from earth, and who never trembles at his power whose voice is the thunder, and whose breath the tempest. The religion which originates in this way, is wholly dependant upon literature for the elevation of its character. As it springs from the minds of the multitude, like their government, it becomes adapted to their taste, and degree of intelligence. A fierce and barbarous people possess a religion gloomy and mystical. The luxurious and effeminate, one which gives indulgence to their appetites. The Mythology of the ancients was of a mixed nature. Their hecatombs, to appease the anger of their gods, and many other of their rites and ceremonies, were calculated to impress the imaginations of the ignorant, with an alarming apprehension of the wrath of their deities; while others, as those in honour of Bacchus, were of a licentious nature. The doctrine of Mahomet corresponding to the dispositions of those for whom it was intended, in its prevailing character is sensual.—Such is the religion of men unaided by divine revelation. As in its origin, the excellence of its morality is proportioned to the degree of intelligence in those who embrace it, so afterwards, it changes in correspondence with the literature of communities and individuals. It was the light of literature and science which shone in the minds of Plato and Cicero, not only discovering to them the absurdities of heathen superstition, but showing to them a philosophy, which in elevation of doctrine, and purity of morals, we might almost think, was slightly tintured with divine wisdom. Though philosophy produces such happy effects upon unrevealed religion, it can do little towards supplying the place of a revelation from heaven. All the arguments for a future state, which the light of nature

affords to the most enlightened mind, amount to a bare probability in its favour; and many of the attributes of God, and the doctrine of a future retribution are thus left wholly to conjecture. It teaches us that there is a God, the great creator and governor, frees us from much superstition, vain terror, and false casuistry, but can tell us little of the way to happiness in a future state.

The influence of literature and science upon revealed religion, though not so commanding as in the kind we have just been considering, is important in many respects. Though Christianity is essentially independent of time and place, and remains unaltered amidst political convulsions and changing of systems, yet literature is its proper field, the soil of intelligence is that where it flourishes best, and brings forth fruit an hundred fold. Whether christianity must be preceded by civilization we shall not at present consider, but reason and experience conspire to show, that Christianity unaccompanied by literature, like the sun in a clouded sky, though its light may be clear, shines with less than its usual brilliancy. The savage of our western wilderness, as he feels its influence, may cease from his thirst of vengeance, and the aged mussulman forego his intended pilgrimage; but it is at the fire side of intelligence and refinement, that it breathes a sanctified spirit to the soul and stands the presiding genius of domestic felicity. Nor is a general diffusion of literature more necessary to the exhibiting of Christianity in its true beauty and dignity, than in securing it from error and the corruptions of fanaticism. The history of our holy religion sufficiently shows how nearly its purity is connected with general intelligence. The darkness which during so many centuries hung over literature and the sciences cast its shade also over Christianity, and the light which dissipated the former

caused religion also to shine in its pristine glory.

Nor is it less so with individuals than with communities. The effects of literature upon the religion of society, is in fact, merely the aggregate of its effects upon single members; and as a civilized community is best fitted for the general diffusion of Christianity, so is an enlightened mind best adapted to its individual reception. There is a dignity of mind, an elevation of sentiment, arising from intellectual pursuits, that in its influence on the character is inferior only to religion, and which, when united with the genuine effects of Christianity, forms the perfection of our nature. He whose intellect is well cultivated, has been familiar with the great and the beautiful in nature and art, has admired the union of beauty and utility in the summer landscape, and the waters of the ocean, has paused over the soft verdure of spring, and the pomp of the wintry tempest. The glories of the rising day, the silent calm of evening, the rustling of November's leaves, and the voice of the midnight thunder, have conspired to endow him with magnanimity. He has wandered back in thought to years beyond the flood, and in imagination like the creating spirit, has moved upon the face of the chaotic deep.—He has followed the course of time, when amidst the revolutions of ages, empires rose and fell, has seen the same spot of earth occupied successively by regal palaces and the abodes of dragons; and has moralized over the instability of earthly greatness, as he followed the march of Xerxes with his millions, or gazed on the fallen glories of ancient Rome. The regions of fiction are also equally familiar to him. He has conversed with the bards of other days; has wandered with them among the stars, and mingled in the councils of their gods; has sometimes ventured to penetrate the recesses of ocean's

caves, and has even mused among the gloomy inhabitants of Pluto's realm. With such objects he has been familiar, and, as he contemplated their greatness and variety, his soul has taken a corresponding elevation from the subjects of its acquaintance. He has learned the insignificance of what many esteem most valuable, by comparing it with the great and excellent. Nor has he merely indulged his imagination in the survey of what is pleasing. The principles of taste and all the operations of the mind have also been the subjects of his thoughts. He has turned his view inward and considered his own nature, what it is that delights in the material world, and in association, in thought, and in diction. The powers of his imagination, the faculty of perception, and the process of judgment and reasoning have occupied his attention, and while his curiosity was thus gratified, his powers of mind strengthened by exercise and his stock of knowledge increased, his soul has, by this self-acquaintance, been inspired with more purity and elevation. An acquaintance with the material world has also called forth his admiration for that Being, of whose workmanship and care he is himself a part. He sees the same law by which the most trifling objects fall to the ground, preventing stagnation in the murmuring rill, and majestic river, contributing to the arts by its agency in various kinds of machinery, binding inanimate objects on the surface of the earth to their respective stations and preserving order in the whole system of heavenly bodies. The influence of latent and specific heat, in its whole extent, from the principle of warmth and motion in the invisible insect, to the variety of forms and properties which it gives to earth air and ocean, and all that they produce and cherish, is equally a subject of his wonder and astonishment. Amidst objects of such greatness, beauty, and interest,

he must be magnanimous. What soul that has thus walked abroad in the magnificence of nature, can entertain sentiments that are insignificant or vicious, or be interested in pursuits that are sordid or sensual? If a familiarity with the good and great in society moulds our dispositions to theirs, if the sight of an extensive landscape, gives elevation to the soul, surely he who is familiar with the beauty and grandeur of literature and science, and is not elevated in his thoughts, pure in his desires, and made more perfect in his nature, must be to the rest of mankind, what the regions of polar ice are to the more temperate parts of the world; which though they reflect the rays of the sun with dazzling brilliancy receive no warmth from his beams. We do indeed sometimes see persons of cultivated intellect whose luxuriant imagination and acuteness of mind, has contributed to the literature and science of their age; meanly enslaved to avarice or excessive pleasure; but this should be regarded as a striking instance of the deep depravity of our nature, and no more chargeable to literature, than the sins which in this world are committed by the most pious, should bring reproach upon Christianity.

"There is no other name under heaven given among men whereby we must be saved than that of Jesus Christ of Nazareth," and we must all alike seek his salvation. Neither shall the wise, more than the mighty deliver himself. But the intelligent mind is more congenial to the true spirit of Christianity than the ignorant, not only because his thoughts and feelings are more in unison with the precepts of the gospel, but because he is also better able to estimate its character, and to exhibit it without enthusiasm or indifference. He who has examined the dogmas of ancient philosophers, and seen their effect as exemplified in the

lives of their professors, and has compared them with the system of morality which was taught by the unlearned son of a carpenter of Judea, and which shone in the conduct of its Teacher, his first disciples and subsequent followers, will form some adequate idea of its excellence, and acknowledge the certainty of its divine origin. While he sees the boasted wise men of ancient Greece, at one time, maintaining that man ought never to be moved by passion, and again, that pleasure is the chief good, and this humble peasant of Judea telling us, "be ye angry and sin not," and giving us "a new commandment, that we love one another": Or as he compares the doctrine which maintains that it is mean to forgive an injury with the precept, Be not overcome of evil, but overcome evil with good; he realizes our need of divine revelation, as well to give us correct views of our duty towards each other, as to teach us what we owe to our maker, and rejoices in a certainty of the excellence of the doctrine, "once delivered to the saints." Neither is the learned equally exposed to bigotry or fanaticism with the illiterate. He who has followed the process of reasoning in those philosophers, who have discovered the relative motions of the heavenly bodies, investigated the faculties and powers of the various departments of the human mind, or analyzed and disclosed the properties of the various forms of matter by which we are surrounded, is in little danger of mistaking the absurdities of vulgar belief, for real orthodoxy, however it may be strengthened by its association with parental wisdom, or by the force of early education. He would not easily believe the mental agitations, which, arise from the influence of bodily excitement or depression, or the delusions of a disordered imagination, to be the sensible operations of the Holy Spirit. Nor would he form an enthusiastic

devotion to any favorite doctrine, act in opposition to the general spirit of our religion.

As literature is thus favorable to religion, in elevating the character, and as it were preparing the ground of the heart for the reception of the seeds of piety, in enabling its possessor better to estimate the excellence of our holy religion, and in freeing us from bigotry and fanaticism, a powerful argument arises for a learned ministry. Besides the necessity of literature to a correct knowledge of the scriptures, and the maintenance of that rank in society, which will secure their due influence, that a clergyman should possess great elevation of sentiment, a just sense of the excellencies of our religion, and an ability to judge correctly of the doctrines of scripture and of the character of the human heart, is of the first importance. The two latter qualifications, prevent his being a blind guide, and the former gives him a commanding influence over the minds of men, which could not be otherwise obtained. There is a charm in a dignified elevation of soul, to which inferior minds unconsciously submit, and which when united with true piety and active zeal in the Christian minister places him as much above the mass of men in purity and loftiness of character, as his profession is more divine than the common pursuits of life. In his presence, vice stands abashed, while the gospel through him speaks with its full force to the hearts and consciences of men.

In saying thus much in favour of the influence of literature on morality and religion, it is not meant that learning, in its effects, approximates the genuine influence of Christianity, or that the ignorant less than the learned are partakers of the benefits of our religion. The former sentiment would go towards doing away the necessity of divine revelation, and the latter, would be an impious

insinuation against the character of him, "who giveth to all men liberally," and with whom "there is no respect of persons." Could human knowledge reach to the whole extent of divine revelation, which as I have before shown is far from being the case, still it would be attended with this fundamental defect, that as the wisdom and purity of its morality must correspond to the intelligence and tastes of society, it presupposes civilization and morality, and can therefore be of little use in meliorating the condition of man. Yet it is an important auxiliary of the gospel. And it is in analogy with the variety which appears in all his other works, that in our capacity for true and dignified piety, though we may all obtain perfect happiness in the world to come, our Creator has given to one five talents, to another two, and to another one, to every man according to his several ability. P.

CHURCH LANDS IN VERMONT.

Remarks of the Committee.

The resolution of the Convention, in which the Agents of the Society's Lands were called upon to furnish such statements, with regard to their proceedings, and the history and present state of those lands, as they should deem proper to appear upon the journals of the Convention, did also constitute a committee, "to make such remarks on the same as may be useful to the members of the Church in this State." In conformity with that resolution, your committee respectfully submits the following remarks:

In addition to the facts contained in the body of this report in relation to the first grant, and succeeding history of these lands as drawn from papers in possession of the Agents, there exists a variety of others, which

will sufficiently explain why such grants, and to so large an extent were made. Gov. Wentworth, under whose administration they took place, was himself an Episcopalian. But at that period the number who thought like him was very small. They were emphatically a minor sect.—Congregationalists made up a vast majority of the Colonists. Indeed that denomination was by the Colonial Government considered and treated as the established religion. In pursuing the reigning policy of the age to promote the settlement of the new plantations, the government foresaw that they would be chiefly settled by the prevailing denomination. Whatever encouragement, therefore, was necessary in those early periods for the introduction and support of religion, was less necessary for the reigning sect, than for minor ones. Their numbers constituted an obvious and sufficient resource. But it was presumed that Episcopalians would not be easily induced to remove far back into the remote settlements without some reasonable hope and strong encouragement that they would be able to maintain the ministry and services to which they were so strongly attached. What expectations were wanting from their numbers, needed to be supplied in some other way. Accordingly, whilst only one right of land was given to the first settled minister, who, it was foreseen would commonly be a Congregationalist, two rights were granted to Episcopalians, one, for a Glebe, and the other for the benefit of the Society for propagating the Gospel in Foreign Parts.

The first right, in most cases, fell into the possession of the ruling denomination; and as it became, in fee, the property of the first settled minister, appears to have answered the very purpose which the grantors expected and designed.

And under the expectation that

the other rights would finally enable them to support their own ministers and services, several Episcopalians were induced to remove to the new Townships. But owing to a variety of causes, their hopes have been deferred, baffled, and nearly destroyed. And the posterity of those persons who were induced to move into a region so remote from the field of Episcopal Ministrations are reduced to depend for the supply of them, upon their own exertions, and the small remnant of property which has at length been recovered. And it is presumed that no objections will be urged against their receiving possession of this property, since every other public right has been secured to its designated use and employment.

But if any such objections should be raised, it is difficult to see what they can effect. From the report of the Agents it will be seen, that every arrangement was made to have the decision which has been given, a final one. The cause was carried to the highest tribunal, was advocated by the most able council, and decided, after a full investigation, by a court, the very constitution of which, places its Judges far above all personal or State influence. And in this case it is in vain to look for any sectarian prejudices, for not only the same Court, but the same Judges decided the Glebe case against the Church, by which she is forever deprived of the use of those lands, which has now given judgment in favour of the Society for Propagating the Gospel.

It is presumed that no persons would be disposed to urge objections against the recovery of the Propagation Lots, if they could be made to believe that the benefits which will be derived from them in future, will be far greater than any which have been hitherto realized.

It is confidently expected that this position will appear clearly and

abundantly supported by a comparison of the nature and extent of the former and future good effects resulting from the application of the avails of these lands.

No attempt will be made to undervalue or depreciate the benefits of education. Here the language of the most extravagant eulogy is scarcely the language of truth. The invaluable effects of a good education, and of the widest possible diffusion of it, are far beyond all human calculation. They are not to be made matter of cool mathematical calculation. They cannot be taken hold of and counted and weighed. At the same time they are known by effects too mighty to be overlooked, and are felt with an energy and a blessedness which cannot be mistaken.—Parents cannot see how education blesses their offspring, but they can feel that under its influence they are growing up to make glad their hearts. Children cannot feel the hand which is moulding their characters and their hearts, but they find themselves growing up bold in thought, proud in feeling, aspiring in hope, and vigorous in enterprise. The secret influence of general and good education is noiseless and unnoticed in its progress, but its results are too mighty and too glorious to pass unregarded. The community is blessed by it, through all its limits. And our homes are made the pure, contented and happy abodes which we find them, in a great measure by means of the education which has exalted their inmates.

But are these blessings to be compared with those which flow from the diffusion of Christian knowledge and piety? Separate the ingredients of a nation's knowledge from the ingredients of a nation's morality, and what is their real estimation? They will prove the materials of ruin and desolation. Clear heads are dangerous pioneers to bad hearts. Religion alone can sanctify knowledge, and

make her the handmaid of happiness. Politicians are mistaken when they refer our civil and social advantages chiefly to the diffusion of knowledge. It is much more fairly ascribed to the influence of religion. It is this which has prevented the curses which are inseparable from a state of intellectual culture, if moral culture does not keep pace with it. Intelligence elevates the character, but religion preserves it when thus elevated, pure, and refined, and pre-eminently happy.

Other securities were provided for the diffusion of the less valuable of these blessings. The lands in question were consecrated to the higher and better purpose. For many years they have been diverted from their designated and proper channel, and it is highly satisfactory to the friends of the Church, that although they have not suffered "to make glad the city of our God," they have been watering a fair garden, and maturing valuable fruits. And on the other hand they cannot be brought to believe that good men will ever resist, the application of these lands to the high uses of Christianity upon the pretence that it will be robbing the State of a great benefit. Surely the good sense and the happy experience of the people of Vermont will not suffer their schools to languish because lands to which they had no legal right are withdrawn from them? They cannot be so ungrateful and unreasonable as to charge upon Episcopalians the fault of any injury which Schools may suffer from giving up an income to which their claim was unrighteous and illegal?

We are bound, therefore, to believe that new efforts* will be made

* It may not be improper to remark, that the annual amount secured to Schools by law, is not in the smallest degree affected by their being deprived of the use of these lands. The only effect of this loss to the Schools, will be, that the taxation in certain towns will be slightly increased.

in behalf of schools, and in addition to the blessings which the State will derive from their increased prosperity, it will find its moral and religious character very much elevated and improved by the labours of those Clergymen, whom these funds will support. The sum of good will thus be greatly increased; and the community will receive unexpected benefits from a decision which some affect to believe will be a great disadvantage to it.

The grantors of the public rights appear to have been impressed with a very correct sense of the general advantages of both these methods of diffusing knowledge, and to have given no very equivocal expression of their estimate of the value of the one method above the other, when they assigned one right to schools, and three to the support of religion. In the course of events two of these have been secured for the benefit of schools, and one for the use of a minister. Now if it were a question with the community at large how the remaining right should be disposed of, we cannot conceive that it would completely reverse the decision of those excellent men, by giving three rights to the less valuable object, and one only to religion; more especially as the doing of this would divest one denomination of Christians of two portions of land intended for them. It would surely seem to your Committee that all may well rest contented in the present equal division of these rights, between these invaluable objects.

These hopes may be rendered less sanguine, by the objection that the prejudices and partialities of the people are such that they will not attend the ministrations of the Episcopal Clergy. Still there are some few individuals scattered in almost every town, who decidedly prefer that mode of discipline and worship. And in a region which boasts of perfect toleration, it ought certainly to

give general satisfaction and pleasure, that any part of our population will at length have it in their power to worship God according to the dictates of their own consciences. But your Committee are unwilling to believe that the alledged prejudices are so strong. They would deem it highly uncharitable, and would be exceedingly sorry to believe, that a church whose doctrines are so scriptural and pure, whose government is so excellent and ancient, whose services are so devotional and sublime, can be the object of such extreme dislike that people will not attend upon its ministry! They are persuaded, that the more the services of the Church are known, the better her doctrines are understood, and the oftener its ministry is attended, the less will prejudice have to say against it. They cannot help thinking and maintaining that the Episcopal Church in this Country and in England, possesses, on the ground of the learning and piety of their Clergy, and the abundance of their zeal and good works, in the Bible and Missionary cause, a claim upon the good feelings of Christian people, which will forbid them to avoid or oppose the Clergymen who may minister in Vermont.

But it may still be insisted that such are the existing partialities and prejudices in the State, that the Episcopal Clergy will not find congregations. If we are compelled to believe it, who are in fault? If the people will not allow themselves to be relieved from a part of the expense of supporting Clergymen—if they refuse to hear those who are sent among them by means of the avails of the church lands, are Episcopalians to blame?—Is the opprobrium to be cast upon them of depriving the state of great and extensive benefits? Most assuredly if the people of the State do not derive the greatest benefit from the expected application of the property which

has hitherto gone to the support of Schools, it will be owing to a cause which Episcopalians, more than any other persons will have reason to deplore.

It is very natural to presume, that amongst the variety of remarks which the recovery of the "Propagation Lots" will call forth, the motives and designs of Episcopalians will be subjected to animadversion and censure. It becomes their duty, therefore, if they are able, to vindicate their motives and intentions. And nothing can be easier than to set them above the reach of reasonable suspicion or reproach.

It surely can scarcely be objected against a man that he has been endeavouring to secure what he really believed was his honest right! Episcopalians have all along been persuaded that their claim to the use of these lands was unquestionable.—The most eminent jurists advised them to prosecute those claims, confidently predicting ultimate success. And the Society in England gladly relinquished to them their title, and delegated to them their powers. Is it surprising then, or blame-worthy, that they have made an attempt at securing such a valuable extent of property? Would they have been doing their duty either to themselves or their posterity, if they had suffered these rights to have fallen into neglect and forgetfulness? And especially when the condition and relative circumstances of Episcopalians are regarded—when it is recollected that they are a scattered and opposed people—that they can seldom collect numbers sufficient to support a minister—that they are warmly attached to very peculiar rites and observances, which none but their own Clergy can administer,—can it excite surprise, or incur blame, that they have exerted themselves to secure a provision for their Ministers, which will in some degree obviate the difficulties resulting from their

small numbers, and scattered situation? In such a case, is there a man living, or a society existing, that would not have been as active and energetic as the Episcopalians are stated to have been?

Again, certain views have been presented of the benefits which not only Episcopalians, but the community at large, it is hoped, will derive from the recovery of these lands. Now Episcopalians are fully persuaded of the correctness of these views. And there can be no doubt but their conception of the extent of these benefits are quite as glowing as they should be. It may safely be granted that they are highly exaggerated and extravagant—that imagination has outstripped the pace of sober calculation—and that the good which will actually be secured will not be, by any means commensurate with their sanguine expectations.

But however false and visionary these views may prove to be, they certainly form a perfect exculpation for Episcopalians. Benevolence, consistency, and religion alike call upon them to exert themselves very actively in securing benefits which they believe to be exceedingly great. But their views cannot certainly be considered altogether visionary. And far from being blamed for labouring to send abroad the services and ministrations of a Church, which they honour and love, and regard as a peculiar safeguard to the most precious doctrines of the Protestant faith, they should be highly commended for it.

But this point is capable of being placed in a light still more convincing. From the report of the Agents, it will be particularly observed, that the first movement towards securing the Society Lands in the United States to the Protestant Episcopal Church, did not originate with the members or friends of the Church, but with the officers of the Society. The Secretary was ordered to cor-

respond with Episcopalians in this country, and to offer them for the support of their clergy, the possession and use of all the property which was vested in that Society before the revolution. It appears that they were ignorant of the extent of property which had been vested in them, but felt confident that they should still hold it, whatever might prove its amount, under the treaty of 1783. This important fact will serve several valuable purposes. It will shew that the right of the Society to the lands which have recently been recovered, appeared very obvious to its officers long before it had excited any controversy. And it will exculpate the Church from any blame which might be supposed to attach to her, for prosecuting the claim which was so freely and generously resigned to her. What else could her friends have done : If they had refused the generous offer, it would most probably have been of no benefit to the State ; for the Society would have prosecuted its claims in some other way, and the lands lost to the Church would not have been gained by the community. But they were not so unwise and ungrateful as to disregard the noble propositions of the Society. They thankfully received the gift, and set themselves diligently at work to derive the utmost benefit from it. And to expect that they would have done otherwise, or to impugn their motives for doing so, is very unwarrantable, and surprising.

Your Committee cannot fail to regard the principles adopted by the Agents in relation to leasing the lands, and which they have announced in their report, as highly accommodating and liberal, calculated to leave a very favourable impression upon the minds of the people, and to quiet any needless fears by which the Tenants or Selectmen may have been excited. And they gladly embrace this opportunity of expressing

their unanimous and very cordial approbation of the zeal and fidelity of the Agents in the whole management of this important business,— And if their motives or proceedings are called in question, or aspersed by others, it is hoped it will perfectly satisfy them to be assured that Episcopalians not only confide most perfectly in their integrity, but feel greatly indebted to their judicious, active, and disinterested exertions.

And your Committee, cannot close their remarks without adding a few words of caution. It is very much to be feared that the hopes which are raised by the recovery of these lands will be far too high ; and that much more will be expected from the Agents than they can possibly perform. Their avails will not prove, by any means, as great as has been supposed and represented.— The Parishes must not expect to be relieved altogether from any taxation for the support of the Ministry. And they should be cautious not to reduce it too far ; for more injury is done by raising taxes ever so little, than good, by sinking them too low, or remitting them altogether. It will be expected therefore, that the Parishes will continue to contribute to the support of their Ministers about in the proportion of their neighbours. And every assistance which can hereafter be afforded, the Agents will readily grant.

It is feared that expectations have been raised that the Agents will apply monies to the erection of Churches. But a moment's reflection will be sufficient to convince the friends of the Church that no appropriations can be more exhausting and ruinous. If new Churches are built, parishes who have recently erected them, may fairly expect remuneration. If they are built in one Town where there are lands, the inhabitants of other towns, whether Episcopalians or not, will raise a clamour for the same privilege. And thus a fund of

ten times the extent of that entrusted to these Agents, would soon be exhausted.

Each Town which settles a Minister will have an unalienable right, after deducting expenses, to the rents of the lands in that Town for his use. If the inhabitants of such Towns will erect a building for themselves, and settle a minister, they will doubtless receive assistance in proportion with the older parishes, and whilst they are building, perhaps, larger proportion.

Whilst, then, the members of our Communion are admonished not to suffer themselves to be deceived by any extravagant and unfounded expectations, they are called upon to exert themselves, with new and increasing ardour in promoting the prosperity of the Church of their Fathers. Can we receive into our hand so rich a token of the zeal and disinterested piety of the grantors of these lands, and not feel excited to imitate them in their work of faith, and labour of love? Shall we receive at the hands of a merciful God so great and such timely assistance, and not feel constrained to show our gratitude, by new and unwonted exertions in the cause of his Church?

Every noble sentiment, every grateful emotion forbids that we should do otherwise! And your Committee, therefore would unite with you in earnest and continual prayers to Almighty God, that he may bless and prosper us, that he may enable us, to improve the means put in our hands for the advancement of his church, and that he may dispose the hearts of all men to assist and rejoice in her prosperity, till our Zion shall become the joy and the praise of the whole earth.

B. B. SMITH,
D. WOOSTER,
G. CLEVELAND.

History of the Church in Newtown.

(Continued.)

ANTINOMIANISM.

In order to shew the awful effects (so apparent at this day) arising from the opposition made to the foregoing sermon, it is necessary that the reader should be made thoroughly acquainted with the tenets held and taught by the ANTINOMIANS; which were introduced, as we have noticed, to crush the doctrines of free grace, so ably defended by *Mr. Beach* and *Dr. Johnson*. This will enable him to trace many of the prevailing errors of the age to their source.

Antinomians, derive their name from two Greek words literally translated, *against law*. They had their origin from JOHN AGRICOLA, an eminent divine in the Lutheran church, while eagerly employed with Luther in refuting the popish doctors, who mixed the law and gospel together, respecting eternal happiness, as the fruit of legal obedience. In this controversy, Agricola, ran into the opposite extreme, and taught that the law was no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be taught from the decalogue, but only from the gospel.*

* The principal doctrines of this sect are comprehended in the following articles:—

1. That the law ought not to be proposed to mankind as a rule of life, nor used in the church as a means of instruction; and that the gospel alone was to be inculcated and explained, both in the churches, and in the schools of learning.
2. That justification of sinners is an imminent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself.

This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism, till it threatened the abolition of all religious institutions. They asserted, what was but too well adapted to that age of religious fanaticism, hypocrisy, and infidelity, that if the elect should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; for it is one of the distinguishing characteristics of the elect, that they cannot do any thing displeasing to God—that “God could see no evil in his elect.”

Whoever wishes to see the awful effects of these anti-christian doctrines in the wide spread corruption, attended with every evil work in those days of super-reformation, are referred to Mosheim, Hume and Collier. Suffice it to say, that more than twenty different sects, sprung up from this poisonous root, all in oppo-

sition to each other, except in one thing; that was, hatred against the Church. Neither Scotch Covenanters, nor Westminster Confessions of faith, could silence the clamorous multitude:—While the Antinomian claimed universal liberty and toleration, the Calvinists claimed the exclusive privilege of governing both church and state. To maintain their usurped power, required more cunning and intrigue than even *Geneva logic* could exercise. George Fox, took the other extreme, establishing a new sect, called Quakers, from the circumstance of their trembling and quaking, when under what they claimed to be the direct and sensible operations and inspirations of the Holy Ghost.* They renounced the whole system of Calvinism, with all the external institutions of the Gospel. The Ana-Baptists of Germany, availed themselves of the divided state of the English nation, and introduced their wild and visionary schemes, to the increase of fanaticism and disloyalty; which finally taught all who retained their common sense and attachment to order the necessity of bringing about the restoration; as the only means of saving the nation from total destruction.

About the same period, the Antinomian doctrine was introduced into this country. It first made its appearance in Boston; and was immediately embraced by the Ana-Baptists, and all who claimed what the pilgrims of Plymouth-Rock memory

3. That justification by faith, is no more than a manifestation to us of what was done before we had a being.

4. That men ought not to doubt their faith, nor question whether they believe in Christ.

5. That God sees no sin in believers; and they are not bound to confess sin, mourn for it, or pray that it may be forgiven.

6. That God is not angry with the elect, nor doth he punish them for their sins.

7. That by God's laying our iniquities upon Christ, he became as completely sinful as we, and we as completely righteous as Christ.

8. That believers need not fear either their own sins, or the sins of others, since neither can do them injury.

9. That the new covenant is not made properly with us, but with Christ for us; and that this covenant is all of it a promise, having no conditions for us to perform; for faith, repentance, and obedience, are not conditions on our part, but Christ's; and be repented, believed and obeyed for us.

10. That sanctification is not a proper evidence of justification. See *Nichol's*. Vol. 4, p. 33. *Saltnash on Free Grace*; also *Sunderman & Glass*.

* In their assemblies persons of both sexes, particularly young girls, pretended to deliver prophecies with strange screamings and distortions.—

“One of these people,” says William Jones, (horrible to relate) “was seen to take another by the arm, and looking him broad in the face, said, Do you not acknowledge me to be the eternal and unchangeable God; to which the other, falling down and trembling, answered, I do acknowledge thee,” &c.

had made a justifying plea of dissent from the Church of England; viz: *liberty of conscience*. This introduced an intolerance and persecution, that outraged humanity, and fixed a stain upon our forefathers, that time itself can never obliterate.* They

banished a Mr. Williams, with several others, who, it must be acknowledged, were Antinomians, but this was not their damning sin. They denied, that the magistrate had any thing to do, in the aid, the support, or defence of the gospel; it was in-

* Those who wish to see human nature in all its shapes, may read Dr. Belknap's History of New-Hampshire, particularly the first Vol. Chap. III. As we have seen that the Church in New-England, is owing her prosperity, under God, to the test-laws of Connecticut, and the fanaticism of Whitfield, the following sketch, will demonstrate that Socinianism and Universalism, owe their origin to the test-laws, and intolerance of the first settlers of New-England:—

Soon after Williams was banished, he published a work entitled, "The Bloody Tenet." A Mr. Cotten answered him in 1647, in a treatise, with this strange title: "The bloody tenet washed, and made white in the blood of the lamb." In this work, he labored to prove, the lawfulness of the magistrate's using the civil sword to extirpate heretics, from the commands given to the Jews to put to death blasphemers and idolaters. To the objection, that persecution serves to make men hypocrites, he says, "better tolerate hypocrites and tares, than briars and thorns. In such cases, the civil sword doth not so much intend the conversion of seducers, as the preventing the seduction of honest minds by their means." He allows, indeed, that the magistrate ought not to draw the sword against seducers, till he have used all *good means* for their connection; But if, after their continuance in obstinate rebellion against the light, he shall still walk towards them in soft and gentle commiseration, his softness and gentleness is excessive large [indulgence] to foxes and wolves; but his bowels are miserably straightened and hardened against the poor sheep and lambs of Christ. Nor is it frustrating the end of Christ's coming, which was to save souls, but a direct advancing it, to destroy if need be, the bodies of those wolves, who seek to destroy the souls of those for whom Christ died." After staining several pages with denunciations against *toleration*—he says, "it was toleration which made the world anti-christian;" and concludes his book with this singular ejaculation, "the

Lord keep us from being bewitched with the w—e's cup, lest while we seem to reject her with open face of profession, we bring her in by a back door of toleration; and so come to drink deep of the Lord's wrath, and be filled with her plagues."

One would hardly suppose that this man and his contemporaries, were the very persons, who are now held up as exiles for the liberty of conscience; and that they fled to this *howling wilderness* from persecution. The fact is, and it cannot be much longer smothered, that the Puritans were never persecuted in England for liberty of conscience. They were punished for rebellion against church and state. True, they fled to this country; but more to escape civil prosecutions, than ecclesiastical censures. But one thing they did not flee from—a restless and ungoverned ambition for power: This disposition they brought with them; and as they had constantly opposed even acts of toleration in their own behalf,* they re-

* See a review of the Hon. Daniel Webster's discourse in commemoration of the first settlement of New-England, pronounced by him at Plymouth, Dec. 22d, 1820, in the Gospel Advocate, Vol. 2, No. 2, p. 57; one of the best periodical works published in this country. I earnestly request the Editors of the Churchman's Magazine, to republish this able review: its contents should be had in everlasting remembrance.—Also, should be equally treasured up the following Act of Parliament, published in 1645, for putting in execution the *directory*. "If any person or persons whatsoever, shall, at any time hereafter, use, or cause the aforesaid Book of Common Prayer, to be used in any Church or Chapel, or public place of worship, or in any private place or family, within the kingdom of England—every person so offending herein, shall for the first offence, pay the sum of five pounds—for the second, ten pounds; and for the third shall suffer one whole year's imprisonment, without bail or main prize."

dependent of civil power. They settled in Rhode Island, and established the first Baptist Society in America. In doing this, they appear to have been liberal in the extreme. Mr. Williams, although a preacher for a number of years among the Puritans, now embracing the Ana-Baptists notions, conceited

he had never been baptized; and, as he wanted a colleague in founding a new religion, he found a Mr. Holiman, who had been plunged, and of course baptized. He agreed, that if Holiman, would baptize him, he would then ordain Holiman! In this manner, was founded the Baptist religion in this country; and to this

refused to grant it to others. The following extracts fully show, what narrow and bigoted views they had at that age of religious liberty:—A Mr. Higgins, in an election sermon, preached in 1663, speaks thus, "The gospel of Christ hath a right paramount to all rights in the world; it hath a divine and supreme right to be received in every nation, and the knee of magistracy is to bow at the name of Jesus. This right carries liberty along with it, for all such as profess the gospel, to walk according to the faith and order of the gospel. That which is contrary to the gospel hath no right, and therefore should have no liberty." Here the question arises, Who is to be the judge of what is agreeable, or contrary to the gospel? If the magistrate, then there is only ability to believe and to practice what the magistrate *thinks right*. A similar sentiment occurs in a sermon of President Oakes, on the same occasion 1673: "The outcry of some is for liberty of conscience. This is the great Diana of the libertines of this age.—But remember, that as long as you have liberty to walk in the faith and order of the gospel, and may lead quiet and peaceable lives in all godliness and honesty, you have as much liberty as St. Paul desired under any government." Here the question recurs, would St. Paul have submitted to walk according to the opinion which the magistrate might entertain of the faith and order of the gospel? But this was all the liberty allowed by the spirit of the times. Liberty of conscience and toleration were offensive terms, and they who used them, were supposed to be enemies of religion and government. "I look upon toleration (says the same author) as the first born of all abominations; if it should be born and brought forth among us, you may call it *Gad*, and give the same reason that Leah did for the name of her son, *Behold a troop cometh*; a troop of all manner of abominations. In another of these election sermons (which may be generally ac-

counted as the echo of the public voice, or the political pulse by which the popular opinion may be felt) it is shrewdly intimated that toleration had its origin from the devil; and the speech of the demoniac who cried out, "what have we to do with thee, thou Jesus of Nazareth?" is styled Satan's plea for toleration.

But the strangest language that ever was used on this, or perhaps any other subject, is to be found in a book printed in 1645, by the humorous Ward of Ipswich, entitled "The Simple Candler of Agawam." "My heart (says he) hath naturally detested four things: the standing of the Apocrypha in the Bible: foreigners dwelling in my country, to crowd out native subjects into the corners of the east: alchymized coins: toleration of divers religions, or of one religion in segreget shapes, [i. e. in separate forms.] He that willingly assents to the lash, if he examines his heart by day light, his conscience will tell him, he is either an atheist, or an hypocrite, or at least a captive to some lust. Poly-piety [made up of different denominations] is the greatest impiety in the world. To authorize an untruth by toleration of the state, is to build a scone against the walls of heaven to batter God out of his chair. Persecution of true religion, and toleration of false, are the *Jannes and Jambres* to the kingdom of Christ, whereas the last is for the worst. He that is willing to tolerate any unsound opinion, that his own may be tolerated, though never so sound, will for a meed, hang God's Bible at the devil's girdle. It is said, that men ought to have liberty of conscience, and that it is persecution to deprive them of it: I rather stand amazed, than reply to this; it is an astonishment that the brains of men should be parboiled in such impious ignorance." It is rather an astonishment that men should have been tolerated to publish such infamous billingsgate language in the primitive age.

source may be traced many strange and discordant doctrines. Man is prone to run from one extreme to another. The improvement the Antinomians made on the Calvinistic doctrines, unfettered the mind, and gave full latitude to the inquisitive, to roam at large through the regions of fancy, and form such schemes of religion, as should suit their own taste. Hence all creeds and formularies, must be swept away at once, as *vain traditions of men*: the Bible, without note or comment, must be expounded by every one, and pressed in to support every cause. Hence John Wesley, in England, in opposition to Dr. Crisp and other Antinomians formed the sect called the Methodists; and Williams and others, in opposition to the intolerance of the Pilgrims, established the sect of Ana-Baptists. But the climax of error, was left for the present age. No sooner did the Episcopal church make its appearance in this country, than it stuck its roots deep, and its branches spread, offering a shelter to those weary with contradictions and errors, to take refuge from the storms of heresy and schism. Thousands flocked to her windows.—The *tocsin* was sounded, the alarm given, and an association was formed of presbyterians and baptists, to cry down the church. They borrowed their arms from the Antinomians, and united in discrediting good works and obedience to the law, as necessary to salvation. The consequence of this was, that in less than two centuries, the defendants of our *pious fathers* denied the divinity of the Saviour and the doctrine of eternal retribution. This stepping stone to open infidelity, on which so many at present are building, is laid in the sand, and the crazy edifices reared thereon ere long will fall, and great will be their fall.

From the foregoing remarks, and the following notes, (of which the

reader will think he has enough) it is easy to see how deeply the principle of intolerance was rooted in the minds of our forefathers; and to discover the true cause of the alarming change in their descendants, and the threatening aspect it has upon our holy religion. Had their intollerant principles only stood in their books, as a subject of speculation, they might have been somewhat extenuated, considering the prejudice of the times: but they were drawn out into fatal practice, and caused severe persecutions, which cannot be justified, consistently with christianity or true policy. Whatever may be pleaded in favor of their proceedings against the Antinomians, whose principles had such an effect on the minds of the people, as to materially affect the foundation of government, in the infancy of the country; yet the Ana-Baptists and Quakers were so inconsiderable for numbers that they could have had no just ground of alarm, had they taken the advice of the prophet: *Ephraim is joined to idols; let him alone.* But, no; the murdering of one king; proscribing the bishops and clergy; seizing upon their *livings*, and bringing a whole nation to the brink of ruin, could not satiate their thirst for universal domination: And being deprived of it in Old England, they were determined to have it in New. Hence all their sly and artful intrigues; their open and avowed hostility to all who differed from them; their first banishing the Quakers, and finding that ineffectual, their sanguinary laws, that inflicted the most savage cruelties, such as whipping, imprisonment, cutting off ears, boring the tongue with hot iron, and banishment on pain of death. In consequence of these laws being sanctioned, four persons were put to death at Boston, protesting on the scaffold, that their return from banishment, was by divine direction, to warn the magistrates of their errors.

and intreat them to repeal their cruel laws; denouncing the judgments of God upon them, and foretelling that if they "*should be put to death, others would rise up in their room, to fill their hands with work.*"

Now, mark well, all this only increased opposition; gave energy to the Antinomian doctrines, and established three different denominations, viz. Socinianism, Universalism, and Methodism; and paralyzed the energies of enquiry after primitive faith and apostolic institutions: and after establishing error in principle, and viciousness in life, the presbyterians have changed their whole system, in practice: *Universal toleration* is the cry: Let us all unite: "it will never be enquired at the day of judgment, to what sect we belong."—

Hence, the origin of union-societies, and a profession of liberal sentiments. But never was the christian world since the christian era, so much divided, and the prospect of amalgamation of sects, at so great a distance; each sect compassing sea and land for proselytes; and new sects constantly arising. Yet, thank God, the prospect brightens; the visible church is extending her influence, and the better part of society are more inclined to *look back to the rock from whence they were hewn, and to the pit from whence they were digged.* Many are entering in by the door, and *contending earnestly for the faith once delivered to the saints.* And the watchmen on the walls of our Zion are daily proclaiming to a divided and enquiring world—*Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*—Thus was the church first established; and nothing but this, will restore her to her primitive simplicity, and make her the joy of the whole earth.

[The information will be acceptable to all of our readers, that the march of religion in their country is vigorous, and rapid; and few will not be gratified with a summary of the progress which our church has been making throughout the Union: we therefore with pleasure lay before them a report of her prospects, and her success, as it was given to the last general convention held in the city of Philadelphia, during the month of May, 1823.]

REPORT.

The House of Clerical and Lay Deputies, in compliance with the 45th Canon of 1808, have taken a general view of the State of the Church, and send the same, as required by the said Canon, to the House of Bishops.

VERMONT.

There has been a gradual and steady advancement of the Church in this state, since the last meeting of the triennial Convention. By a late decision of the supreme court of the United States, a large amount of landed property is expected to come into the possession of the church, which will afford a permanent revenue for the support of the clergy, for which the gratitude of Episcopalians is due to that venerable society, which was the first in those exertions for the promotion of Christianity, that so peculiarly distinguish the present period, which has done, and is still doing so much for extending the influence of pure and undefiled religion, on this and on the other continent—the Society in England for Propagating the Gospel in Foreign Parts. Since the last report of the general state of the church, a church has been consecrated at Manchester; the church at Windsor has been finished and consecrated, a work that does great credit to the zeal and liberality of the Episcopal-

ians of that town, especially to the munificence of one individual; the contribution of the Hon. Jonathan H. Hubbard, in the land on which it is built, and in money to build it, amounting to more than two thousand dollars; a church is now ready for consecration in the town of Berkshire, and another has been commenced this season in the town of Bethel. The number of communicants has very considerably increased during the three years last past; but our clergy have suffered a diminution by the removal of the Rev. Mr. Beach, and by the untimely and lamented death of the Rev. Mr. Gray, who was successfully officiating in Berkshire and the adjacent towns. A missionary society was organized in this State in 1821, which, small as are its means, has already been attended with some good effects. They are employing a missionary, the Rev. Mr. Brainard, lately ordained a Deacon, in the northern parts of the State, who gives a favourable account of his mission. Still there is much more to be done, which we hope, through that grace, without which nothing is strong, nothing is holy, to see in due time accomplished.

MASSACHUSETTS.

The church in this Diocese may justly be represented as flourishing, if we take into view the difficulties and trials which it has had to encounter. Notwithstanding the political and religious prejudices which operated here with peculiar hostility, there were 17 churches founded in Massachusetts proper, between the years 1679 and 1774. During the revolution two Clergymen only continued the exercise of their public ministrations; yet of the 17 thus founded, 15 have been preserved to this day, through evil report and good report; and though most of them are small, they are still united

and striving together for the faith of the Gospel. The churches here enumerated, are Trinity Church and Christ church Boston; St. Peter's, Salem; St. Michael's, Marblehead; St. Paul's Newburyport; Christ Church Cambridge; St. Paul's Dedham; St. Andrew's Hanover; Trinity, Marshfield; Trinity, Bridgewater; Taunton; Christ Church, Quincy; Hopkinton; St. James's, Great-Barrington; and St. Luke's Lanesborough.

Trinity Church and Christ Church, Boston, are full and flourishing. The churches at Newburyport, Great-Barrington, and Lanesborough, are also thriving. The church at Salem has lately become vacant, and is consequently suffering; but when again supplied, will doubtless regain, and probably increase, its former strength. The churches at Hanover and Marshfield have been for some years united under the rectorship of the Rev. Mr. Wolcott, and are increasing. Those of Bridgewater and Hopkinton are stationary for the want of missionaries, having been vacant most of the time since the revolution, and kept alive only by the occasional services of visiting ministers. The Rev. Isaac Boyle has been settled, within the last year, at Dedham, where the prospects of the increase of the church are encouraging. Such also is the case with the church at Quincy, where the Rev. Mr. Cutler is officiating.—During the present year an attempt has been made to alter the charter of the Episcopal parish at Marblehead, so as to convert it into an Independent or Congregational Society. The attempt was occasioned by the declining state of this once prosperous church, which has never recovered from the blow it received at the revolution. Through the merciful Providence of God, this design was defeated, and what was meant as an occasion of its falling, has been the means of increasing its strength. A missionary is now established

there, and the scattered remnant of the flock are returning to the fold. At Taunton public service has been suspended in consequence of the accidental demolition of the small and inconveniently situated church which was erected there in 1767. The members of that congregation have of late, however, expressed a wish to build in a more favourable position. In case this measure is accomplished they will be supplied with a missionary. The church at Cambridge, founded in the year 1761, but deserted and almost destroyed during the revolution, has languished ever since having been chiefly supplied by lay readers, who were resident graduates at Harvard University. It is now in so ruinous a state, that it was thought necessary to suspend public worship in it in December last, since which time it has not been opened. The Episcopal students at the University have amounted, for a series of years, to one seventh of the whole number; and this year there are 45, most of whom are from the middle and southern states. The students are not allowed to come to Boston to attend divine service; and the Episcopalians, their own church being closed, are required to attend constantly at the College chapel. It is due, however, to the President of the college to state, that he has expressed a desire to have the church repaired: and provided with a suitable minister, as a mean of providing for the accommodation of those students who profess to be Episcopalians. If the influence of impressions made on the minds of these young men during the interesting period of collegiate life is properly considered, the state of this church will produce a feeling of anxious solicitude in the bosom of every parent in our communion, who wishes to have his children enjoy the advantages which that distinguished and richly endowed University offers. The church at Cambridge is therefore to be considered as a chapel for Episcopal stu-

dents, and as such, a subject of general interest.

Such is the state of the churches formed previously to the revolution. Since that event, eight new congregations have been organized, and seven of these within the last ten years. These are St. Paul's and St. Matthew's Churches, in Boston; St. James's Church, Greenfield; Trinity Church, Montague; St. John's, Ashfield; St. Mary's, Newton; St. Paul's, Lenox; and Church, Springfield.

It is remarkable that the churches formed since the revolution are, generally speaking, more vigorous than those which existed previously to that event. The fact is doubtless to be accounted for from the absence of those political prejudices which were then excited, from the supposed inseparable connexion of episcopacy with monarchy. Shortly after the session of the last General Convention, St. Paul's Church Boston, which had been built in the preceding year, was consecrated to the service of Almighty God; and it is now nearly, if not quite, equal in numbers to Trinity Church. What renders this increase a subject of greater thankfulness, is the fact that it has taken place without weakening in any respect the previously existing churches. On the contrary, both Trinity and Christ Church are as full, if not fuller, than they were before the erection of St. Paul's. St. Matthew's was unhappily built in South-Boston, a new part of the city, connected with it by a toll-bridge, and in which there are few inhabitants, most of whom are labourers, and a great many of them Irish Roman Catholics. It is under the care of a lay reader, and is slowly increasing, but is not likely to have a full and permanent congregation for many years.

St. James's, Greenfield on Connecticut river, is of very few years standing, but having been blest by

the constant services of a zealous and faithful pastor, it has become one of the most flourishing parishes in the State. By his ministrations, the two congregations at Ashfield and Montague have been recently organized. The former is especially flourishing, and is the most promising field for missionary labours in the whole State.

The church at Springfield, on Connecticut river, was organized, and for a short time enjoyed the ministrations of the Rev. Mr. Rutledge, of South-Carolina. Since he left it there has been, it is believed, no service there, excepting when they have been visited by the Bishop, or Mr. Strong, the rector of the church at Greenfield, who is the only one near them. The want of clergymen to act as missionaries, is sensibly felt by this little flock.

It is not so with the church at Newton. This zealous congregation have, with the aid of occasional missionary labours, for the few years since their church was built, and by the constant use of the Liturgy, built themselves up so, that, during the past year, they have elected their first rector, and now support him without depending on any other than their own exertions.

The church at Lenox, which, though mentioned last, was the first formed after the revolution, is in a very flourishing state, and is quite equal, if not superior in numbers to the old parish of Lanesborough, with which it is connected, under the pastoral care of the Rev. Aaron Humphries.

These twenty three churches are all which are at present organized. It is impossible to state the aggregate amount of their parochial reports, as these have not been given with sufficient accuracy to warrant any thing more than a conjectural estimate.

A Missionary Society for Foreign and Domestic Purposes, was incorporated in the year 1815, with a

provision enabling them to distribute Bibles, Prayer Books, Tracts, and volumes of a religious and moral character. This society, which had remained inactive, and without funds was revived in 1822, and has commenced its operations with a prospect of considerable success. The want of missionaries, however, has been the chief obstacle with which it has to contend. Employment might be given at once to five or six, and the society have but two.—The increase of manufactures in Massachusetts has within the last few years, been uncommonly great, and this has attracted to that part of our country a large number of English families, most of whom were educated in the principles of our common faith, and are attached, from habit at least, if not from higher motives, to the externals of our worship. These are scattered over the whole State, and if exertions are not speedily made to supply their wants, they must inevitably be lost from our communion. In addition to this, it may be remarked, that there is every where visible a growing respect for our Liturgy, and for the Episcopal office and ministry. It may therefore, be said, without exaggeration, that no part of our country presents to the faithful and diligent minister, who would gladly spend, and be spent in his Master's service, a greater field of usefulness.

The number of clergy in Massachusetts is 20, of whom three only are in Deacon's orders. One is connected with Harvard University, two have private schools, two are at present chaplains in the navy, and three are without cures.

Since the last Convention, the Bishop has admitted, on the recommendation of the Standing Committee of this State, Messrs. Alfred Baury, Silas Blaisdell, Stephen H. Tyng Benjamin Clark Cutler, and Lot Jones, to the order of Deacons; and the Rev. Isaac Boyle, and the Rev.

Alfred Baury to that of Priests. Mr. Tyng removed soon after his ordination to the Diocese of Maryland. The institutions, since the last convention, have been the Rev. Samuel F. Jarvis, D. D. to the Rectorship of St. Paul's Church Boston; and the Rev. Isaac Boyle, to the Rectorship of St. Paul's Church, Dedham. The Rev. John L. Blake has lately removed from Concord, in New-Hampshire, to Boston, where he has opened a boarding school for the education of young ladies.

There are at present, recommended by the same standing Committee, six candidates for orders:—William T. Potter, Joseph Muencher, Thomas S. W. Mott, Benjamin C. C. Parker, James Everett, and Theodore Edson. One of these is a student of the General Theological Seminary, two at Andover, and three, from the want of means of support at New York, are obliged to pursue their studies in private.

RHODE-ISLAND.

No material change has taken place in the Church of Rhode-Island during the last three years. The several congregations are in a state of continued prosperity. The Rev. George Taft has recently been settled in North-Providence, under very auspicious circumstances. The Rev. Mr. Alden is employed as a missionary in the state, and measures were adopted, at the last meeting of the convention, to increase the contributions for missionary purposes, which promise to be successful. Sunday schools are established in all the congregations; and a proper regard is paid to the canons and rules of the Church. There are two candidates for the ministry, and three preparing to become candidates.—Number of baptisms 151—communicants 619.

CONNECTICUT.

The state of the Church in the Diocese of Connecticut has been steadily improving since the last triennial report; and now generally appears under prosperous circumstances. In some instances, the increase of communicants has been altogether unprecedented; and in every parish, where the ministrations of the word and ordinances are regularly enjoyed, the congregations are advancing in number, zeal, and respectability.

The following churches have been finished and consecrated, viz.—St. Paul's. Sharon; St. John's, Kent; St. Paul's, Ripton; St. John's, Washington; St. John's Essex; St. Paul's Woodbury; and Grace Church, Hamden. These are all new, spacious, and commodious edifices, reflecting great credit on the zeal and liberality of the respective parishes. St. Andrew's Church in Northford, raised before the revolutionary war, having been completely refitted and finished, has also been consecrated. The churches in Hartford and Bridgeport, in consequence of the increasing demand for seat, have been so altered as to accommodate their growing congregations. Three other churches are now building in the Diocese.

The following persons have been admitted to the holy order of Deacons:—Edward Rutledge, since removed to South Carolina; Daniel Somers, since removed to Maryland; Beardsley Northrup, lately a minister of the Methodist connexion; David Botsford, since deceased; Bennet Glover; Thomas Warner, late of the Associate Reformed Church in New-York; Moses P. Bennet, since removed to Pennsylvania; Seth B. Paddock; Palmer Dyer, since removed to New-York; John M. Garfield; Lemuel B. Hull; William Jarvis; and Ransom Warner.

The following Deacons have been admitted to the holy order of Priests:

—The Rev. Peter G. Clarke; the Rev. Origin P. Holcomb; the Rev. George B. Andrews; the Rev. Thomas Warner, since removed to the Island of St. Croix, West-Indies; the Rev. Beardsley Northrup; and the Rev. Seth B. Paddock.

The following Clergymen have been removed by death—The Rev. Richard Mansfield, D. D. at the age of 97; The Rev. John Tyler, also at a very advanced age; the Rev. William Smith, D. D. and the Rev. David Botsford, Deacon.

The Rev. Solomon Blakesley has removed to the Eastern Diocese, and the Rev. Jonothan Judd to Maryland; and the following Clergymen have been received into the Diocese:—The Rev. Ambrose S. Todd, and the Rev. Stephen Jewet, from New-York; the Rev. William J. Bulkley, and the Rev. Henry R. Judah, from Maryland; and the Rev. Stephen Beach, from Vermont, employed as a missionary.

The Clergy of the Diocese consist at present of the Bishop, forty Presbyters, and four Deacons: and the following persons are candidates for holy orders:—William J. Shelton, George Shelton, — Todd, Edward Ives, Hector Humphreys, Enoch Huntington.

The rite of confirmation has been administered to rising of 1600 persons.

For the purpose of preserving that strict regard to the canons and rubrics of the Church, which is one of the characteristics of the Diocese, the convocations of the Clergy have been employed in settling an uniform practice throughout the respective parishes; and it is believed that departures from the established rules of the Church seldom or never occur.

The Society for the Promotion of Christian knowledge, having determined to devote its receipts for the present to the support of missionaries within the Diocese, has been ena-

bled, by the annual collections in the several parishes, and by the aid of auxiliary societies established in many of them, to employ two or three active missionaries, whose labours have been already crowned with the most flattering success.

The agent for the Domestic and Foreign Missionary Society has visited a few of the larger parishes in the Diocese, for the purpose of making collections, and his success has been such as to afford an earnest that the claims of that society will not be neglected in Connecticut.

The Episcopal Fund, partly through the munificence of the state administration, and partly by the liberality of the respective parishes in the Diocese, now amounts to a sum nearly sufficient to give to the Bishop an adequate support.

Sunday schools are generally established throughout the Diocese; and by the adoption of measures for pursuing a systematic course of instruction, are becoming highly beneficial to the interests of the Church.

A memorial is now before the state legislature, praying for the charter of a college, to be located either in Hartford, Middletown, or New-Haven, and to be under the patronage and direction of Episcopalians.

Amid the general prosperity of the Church in Connecticut, however it is not to be disguised that there are some circumstances of an unfavourable tendency. Many of the parishes are still small and depressed; and in consequence of the frequent emigration from the state, are sometimes deprived of their most active members. These are only partially supplied; as, in many cases, one Clergyman has the care of two, three, or more parishes; and even with this laborious charge, it too frequently happens that his support is altogether disproportioned to his labours. But a hope is indulged, that

through the instrumentality of missionary exertions, the Lord will cause the waste places to be repaired, and the whole Diocese to become a flourishing portion of his vineyard.

NEW-YORK.

The Diocese of New-York contains eighty-nine Clergymen, (viz.—The Bishop, sixty-nine Presbyters, and nineteen Deacons,) and 127 congregations.

Since the last stated General Convention, the following persons have been ordained Deacons, viz.—Benjamin Dorr, Ambrose S. Todd, (since removed to Connecticut,) Henry P. Powers, (since removed to New-Jersey,) Moses Burt, Peter Williams, jun. (a coloured man,) Ja's P. F. Clarke, William Thompson, (since removed to Pennsylvania,) George W. Doane, Lawson Carter, Ezra B. Kellogg, (since removed to Ohio,) Phineas L. Whipple, William B. Thomas, Algernon S. Hollister, Alonzo P. Potter, Manton Eastburn, Thomas K. Peck, Levi S. Ives, William S. Irving, Richard Bury, William L. Johnson, (since removed to New-Jersey,) Seth W. Beardsle, Burton H. Hecox, John Sellon, and Augustus L. Converse. —Total 24.

The following Deacons have been ordained Priests, viz.—The Rev. George Upford, M. D. the Rev. Alexis P. Proal, the Rev. Charles M'Cabe, the Rev. Leverett Bush, the Rev. Henry M. Shaw, (since removed to Maryland,) the Rev. William Barlow, the Rev. John Grigg, the Rev. Francis H. Cuming, the Rev. Deodatus Babcock, the Rev. Marcus A. Perry, the Rev. William Richmond, the Rev. William H. De Lancy (since removed to Pennsylvania,) the Rev. Lawson Carter, the Rev. James P. F. Clarke, and the Rev. Benjamin Dorr.—Total 15.

The institution of the following

Clergymen to their respective Rectorships has taken place, viz.—The Rev. William A. Clark, to that of Christ Church Balston Spa, Saratoga county; the Rev. Cyrus Stebbins, to that of Christ Church, Hudson, Columbia county; the Rev. Parker Adams, from South Carolina, to that of St. John's Church, Johnstown, Montgomery county; the Rev. Alexis P. Proal, to that of St. George's Church, Schenectady; and the Rev. Henry Anthon, to that of Trinity Church, Utica, Oneida county.

The following Clergymen have also been settled in their respective stations, viz.—The Rev. David Huntington, Rector of St. Paul's and St. Mary's Churches, Charlton, Saratoga county; the Rev. John V. E. Thorn, from Pennsylvania, Rector of St. George's Church, Flushing, Queen's county; the Rev. William Richmond, from Pennsylvania, Rector of St. Michael's and St. James's Churches New-York; the Rev. Peter Williams, jun. (a coloured man,) Deacon, Minister of St. Phillip's Church, New-York, of which the congregation is composed of coloured persons; the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York; the Rev. Benjamin Dorr, Rector of Trinity Church, Lansingburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county; the Rev. Jonathan M. Wainwright, Rector of Grace Church, New-York; the Rev. Geo. W. Doane, Deacon, a temporary Assistant Minister of Trinity Church, New-York; the Rev. Lewis P. Bayard, from New-Jersey, Rector of Trinity Church, New Rochelle, Westchester county; the Rev. Samuel Phinney, Rector of St. John's Church, Ithaca, Tompkins county; the Rev. William B. Thomas, Deacon, Minister of Trinity Church, Fishkill, Dutchess county; the Rev. William S. Irving, Deacon, Minister of St. Mark's Church, Le Roy, Genesee county; the Rev. SW. Beardsley,

Deacon, Minister of Christ Church, Sackett's Harbour, Jefferson county; the Rev. James P. F. Clarke, Rector of St. John's Church, Canandaigua, Ontario county; the Rev. Richard Bury, Deacon, Minister of Christ Church, Duaneburgh, Schenectady county; the Rev. Manton Eastburn, Deacon, Assistant Minister of Christ Church, New-York.

The Rev. John Sellen, Deacon, officiates to a congregation which occupies a building formerly the parish church of the parish of Christ church; which congregation it is expected, will soon be organized.

Twenty Missionaries are at present employed in this Diocese; of whom the following have entered on their duties since the last stated General Convention:—the Rev. Marcus A. Perry, from the Eastern Diocese; the Rev. Algernon S. Hollister, Deacon; the Rev. Thomas K. Peck, Deacon; the Rev. Levi S. Ives, Deacon; the Rev. Palmer Dyer, Deacon, from Connecticut; the Rev. Lawson Carter; the Rev. Phineas L. Whipple, Deacon; the Rev. Moses Burt, Deacon; the Rev. Frederick T. Tiffany, Deacon; and the Rev. David Brown.

The following persons are candidates for orders:—George M. Robinson, Eleazer Williams, Samuel R. Johnson, Augustus G. Danby, David Osborne, Henry N. Hotchkiss, Richard Salmon, Orsimus H. Smith, Marvin Cady, W. W. Botswick, Edward K. Fowler, W. C. Meade, Samuel Morse, Edward Neufville, jun. Cornelius R. Duffie, Lewis Bixley, William R. Whittingham, Danforth Billings, James L. Yvonne, Benjamin Holmes, Isaac Low, Henry J. Whitehouse, Charles P. Elliot, John Duer.—24.

It has pleased the Divine Head of the Church to preserve this Diocese from any loss of its Clergy by death. It is painful, however, to be obliged to notice that the Rev. James P. Cotter, a Presbyterian, and the Rev. Asahel Davis, a Deacon of the Dio-

cese, have been displaced from their respective grades in the ministry, under the seventh canon of the General Convention of 1820.

The following Churches have been duly organized, and received into union with the convention of this Diocese:—St. John's Church, Ogdensburgh, St. Lawrence county; Zion church, Russel, St. Lawrence county; St. Mary's church, Charlton, Saratoga county; St. Luke's Church, New York; St. John's Church, Ithaca, Thompsons county; Trinity Church, Fredonia, Chataque county; Trinity Church, Cherry Valley, Otsego county.—Total 7.

The following churches have been consecrated by the Bishop:—St. Luke's church, Rochester, Monroe county; St. Paul's Church, Buffalo, Erie county; St. George's Church, Flushing, Queens county; St. Luke's Church, New-York; Grace Church Jamaica, Queens county; St. Phillip's Church, New-York, (rebuilt after destruction by fire;) Christ Church, Binghamton, Broome county; Christ church, New-York.—8.

The churches at Flushing and Jamaica have been erected in the place of former edifices, which had gone to decay. Christ church, New-York, has been built by the old parish of that name, who have disposed of their former Church; the present situation of which is noticed above.

Again—the third time in less than eight years—the members of our communion in the city of New-York, have lost a church by fire. In December, 1821, St. Phillip's was destroyed. It is highly creditable, however, to the prudence of the vestry of that church, which is composed of coloured persons, that the building was insured. This circumstance enabled them to erect, on the same spot, the very neat edifice which was consecrated in December last.

The Missionary and Parochial reports for the last three years, furnish the following aggregate :—Baptisms (Adults 529, Infants 2713, not specified 1282,) 4524—Marriages 1112—Funerals 3488.

The number of communicants reported at the last convention, is 4722.

The number of persons reported by the Bishop as confirmed, since the last stated General Convention, is 1797.

The collections for the Missionary Fund, reported at the last three conventions, amount to \$ 4603 25 1-2 ; and for the Episcopal Fund, to \$ 1866 83.

Missionary labours continue to receive much attention, and to be very usefully prosecuted. The appointment and charge of the Missionaries rest solely with the ecclesiastical authority. There are a number of Missionary Societies ; but their only object is to collect funds to be placed at the disposal of the Committee for Propagating the Gospel, which is appointed by the Convention, and of which the Bishop is, *ex officio*, chairman. As an important portion of our western country is included within the bounds of New-York, and the rapid increase of its population renders obvious the duty of extending to it proportionable means for the diffusion of the principles and practice of the Gospel, it is gratifying to find this section of our Church bestowing its efforts in this way. There are annually raised, in various ways, within the Diocese, and devoted to this object, about \$2500. The reports of the Missionaries afford the gratifying hope that much good to religion and the Church is thus effecting.

Besides these missionary exertions at home, the members of the Church in this Diocese lent a willing ear to the late earnest and affecting appeal of the Bishop of Ohio for assistance to the Missionary Society of

that Diocese, from the more favoured sections of the Church in the Atlantic States. It appears by the returns of the agent of the Ohio Society, that of the \$2911 9, raised by him, \$1339 17, were from the Diocese of New-York.

The several Societies of the Church in this Diocese continue their beneficial operations. Under their auspices, Bibles, Common Prayer Books, and Religious Tracts, are distributed in considerable numbers, funds are raised for missionary purposes, and the benefits of gratuitous Sunday instruction extended to a large number of children and others. As connected with this latter branch of religious charity, may be mentioned the existence and successful operation, in the city of New-York, of an Episcopal Charity School, originally established, long before the revolution, but lately enlarged and organized on Dr. Bell's system, extending daily instruction to 250 poor children, and particularly devoted to their improvement in Christian knowledge and piety.

It appears by the address of the Bishop to the last Convention, that there is now a fair prospect of securing, at Geneva, in this Diocese, what has been so long a desideratum in our Church—a College, to be under the management and direction of her members. Should the efforts to this end prove successful, as there is every reason to hope they will, very essential benefit to the cause of our church and religion, may be anticipated.

To this notice of matters relating to the outward State of the Church in this Diocese, it is gratifying to be able to add, that there is reason to hope, that in the much more essential point of spiritual prosperity, the divine blessing continues to rest upon it ; and that in the enjoyment of this, very satisfactory evidence is afforded of the natural tendency of the institutions of our Church, and of con-

scientious adherence to her primitive and evangelical order, to promote the interests of true Gospel piety, and with them, the glory of the Saviour, and the spiritual and eternal good of his people.

NEW-JERSEY.

In New-Jersey the Church continues gradually to improve. The number of Clergymen is thirteen; the Bishop, nine Presbyters, and three Deacons. The number of congregations is twenty-eight; eighteen of which have the enjoyment of regular service; the remainder, of occasional service by a Missionary. The number of Churches is twenty-five, which, with one exception, are in excellent repair. A new one, of considerable size, to be constructed of stone, is in progress in Newton, in Sussex county, in which place no Episcopal Church has ever been erected.

Since the last stated General Convention, the Bishop of the Diocese has admitted to Deacons' orders, John Mortimer Ward; and the following Deacons, viz. the Rev. Richard F. Cadle, and the Rev. Henry P. Powers, to Priests' orders.

Within the same period, the Rev. Lewis P. Bayard was removed to the Diocese of New-York; the Rev. Simon Wilmer, to the Diocese of Virginia; the Rev. Augustus Fitch, Deacon, to the Diocese of New-York; the Rev. Daniel Higbie, to the Diocese of Delaware; the Rev. George H. Woodruff, (since deceased,) to the Diocese of Pennsylvania; and the Rev. Abiel Carter, to Savannah, in Georgia.

The Bishop has also, within that time, instituted the Rev. Richard F. Cadle, to the Rectorship of St. John's Church, Salem; the Rev. Jacob M. Douglass, to the Rectorship of Trinity Church, Swedesborough; and the Rev. Henry P. Powers, to the Rectorship of Trinity Church, Newark.

The Rev. John M. Ward has taken charge of St. Peter's Church, Spotswood, and St. Peter's, Freehold; and the Rev. William L. Johnson, late of the Diocese of New-York, of St. Michael's Church, Trenton.

Robert B. Croes is at present the only candidate for holy orders.

The number of baptisms reported to the last three Diocesan Conventions, is four hundred and twenty-three. The number of persons who have been confirmed, is two hundred and eleven. The communicants in the Diocese amount to about seven hundred and forty.* Attention is generally paid to the Canons and Rubrics of the Church, and her authority is respected in the Diocese.

The Sunday Schools are flourishing, and promise much good. Very considerable benefit is derived from the Missionary fund, which is gradually increasing. It has already been the means, under the Divine blessing, of preserving and rescuing several Churches from impending ruin, and of fostering and improving the condition of others.

The fund of the *Corporation for the Relief of Widows and Children of Clergymen*, is likewise in a very prosperous state; upwards of \$8000 of which are now at interest.

The *Episcopal Society* of this Diocese, for the *Promotion of Christian Knowledge and Piety*, which was instituted principally for the distribution of Bibles, Prayer Books, and Tracts, has succeeded beyond calculation. Its support is derived chiefly from four or five congregations; yet it has been able, through the smiles of Providence, to distribute, and almost altogether gratuitously, upwards of two thousand Prayer Books, besides a large number of Bibles, and more than five thousand Tracts. Its permanent fund also exceeds \$1000.

* In the last report there was an error in the calculation, it should have been seven not eight hundred.

The congregations, with an occasional exception of one or two, are visited yearly by the Bishop.

From all these circumstances, it is evident that the Church in this Diocese is regularly improving, both in its temporal and spiritual concerns. May it, under the blessing of its Divine Founder and Head, still progress, and become instrumental, in a higher degree, to the promotion of his glory, and the best interests of men.

(To be continued.)

ELECTION OF A POPE.

THE recent election of Cardinal Della Genga, on the 27th of September to the pontificate, under the title of Leo XII. may perhaps render interesting to our readers, a short account of the mode in which it is transacted. The power of electing a Pope is confined to the order of Romish prelates, called cardinals, which had its rise in the eleventh century, but did not attain the stable authority of a legal council before the following age, and the pontificate of Alexander III.

On the 10th day after the Popes death, the cardinals assemble; and when every thing is settled, the conclave or place in which they assemble is closed, having boxed wheels or places of communication at convenient quarters: there are also strong guards placed all around. The cardinals meet in the chapel twice every day for giving their votes and the election is effectual by three different ways; by *scrutiny*, by *access* and by *adoration*. The scrutiny which is the most usual, is performed thus. Every cardinal orders his conclavist to bring him a ticket, made of a long, narrow, piece of paper, wrapt up in five folds. On the uppermost he writes his name with his own hand, and then doubles

it down, so that it becomes the innermost. After that, he doubles it down again to the third; which he seals at each end with two different seals. The two lowermost being still vacant, the conclavist writes the name of the person whom his master designs to vote for, upon the fourth, in this form, "*I give my vote to his eminence cardinal A. B.*" and covers all with the last fold. On the outside of the ticket is written a motto of the cardinals own chusing; so that if there should be an access (in which he must not vote for the same person as in the scrutiny) the tickets need not be opened; which would occasion infinite confusion. These tickets are put in the golden chalice, that stands upon the altar. But first the three senior cardinals who preside, go to the apartments of those who are sick, to take their votes which are put into the chalice with the others, and then poured out upon the table placed before the altar. If it happen, that two thirds of the votes fall upon one person, he is immediately declared Pope. They very rarely open the papers to discover the names of the particular persons who voted for the elected Pope. It was done at the election of Adrian VI. preceptor to Charles V. and never since. If the election cannot be decided by scrutiny, they proceed to access, in which a person is proposed by one of the cardinals. This is of very ancient standing, and much like the custom of the Roman Senators, who in giving their votes, if they agreed in opinion with any other senator that had voted before, rose from their seats and went to the place where he sat, observing *accedo ad Fabium* &c. (I accede to Fabius, Pompey,) and which gave rise to the latin phrase "*In sententiam ire.*" The cardinal that accedes says "I accede to Cardinal D. and have a right to do so, as appears from the motto of my ticket; which he then reads. The third way is by *adora-*

tion and is thus performed. That cardinal who is the candidate's chief friend, goes up to him and making an humble obeisance, exclaims aloud, *a Pope a Pope*. When it happens that two thirds do the same, he is then acknowledged as such; but if there wants only one of that number, the election is void. It has often happened that persons have been adored who never came to the papacy. This method is usually tried by a junto obstinate in the promotion of the person whom they propose; lest some of those that had promised them should fail in the scrutiny, which is sometimes the case. It must be observed that both *access* and *adoration* are usually confined (for forms sake) by a *scrutiny* robe, as of no prejudice to either; for the chief friends of the new elected Pope, generally make a verbal protest to that effect. This last mode of election is accounted the most honorable, as the Cardinals are supposed to be then influenced by the immediate impulse and inspiration of the Holy Ghost. It is thought however to be a dangerous method, as three or four young Cardinals may put themselves at the head of a faction, and overcome the rest into a compliance with their measures.

CONSECRATION.

On Tuesday the 14th of October, the new edifice erected in the Parish of New Preston was Consecrated by the RT. REV. BISHOP BROWNELL, by the name of *St. Andrew's Church*—Morning Prayer was read by the Rev. Mr. Shelton, and a Sermon was preached by the Bishop, from the 5th verse of the 93d Psalm.

The occasion drew together a large concourse of people, among whom were thirteen Clergymen of the Episcopal Church.

The new Church is spacious, com-

modious and elegant. It is constructed of Brick, in the Gothic style of architecture. The east window is peculiarly beautiful, and at the west end is a Gothic Tower, containing an excellent Bell from the Foundry of Messrs. Ward, Bartholomew & Co. Hartford. The interior is completed in good taste. The Pulpit is of a new construction, and convenient; and its decorations, as well as those of the Desk and Chancel, are very appropriate.

The Congregation of New Preston is neither large, nor wealthy; and yet its members have erected their Church within a very short period, and have paid for it wholly from their own resources. Some perhaps, have spared from their exigencies, but it is believed that no one feels impoverished by his liberality, and it is trusted that what they have thus *lent unto the Lord* will be repaid in blessings upon them and their posterity.

ORDINATIONS.

At a special Ordination held at Christ Church, Middletown, on the 4th inst. by the Rt. Rev. Bishop Brownell, the following persons were admitted to the Holy Order of Deacons; viz: Enoch L. Huntington, Edward J. Ives, Charles J. Todd, and Ashbel Steele. At the same time, the Rev. James Keeler, and the Rev. Ransom Warner were admitted to the Holy Order of Priest.—Morning Prayer was read by the Rev. R. Ives, and a Sermon delivered by the Rev. Mr. Croswell. Several of the neighbouring Clergy were present and assisting.

On the 5th inst the Rev. William Jarvis was admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell, in the Church at East Haddam. Prayers were read by the Rev. Mr. Noble, and the Sermon delivered by the Bishop.

THE CHURCHMAN'S MAGAZINE.

VOL. III.]

DECEMBER, 1823.

[No. 12.]

ON REGENERATION.

(Concluded from page 326.)

3. The liturgy of the church is next to be examined. In this which is claimed as the strong hold of the advocates for baptismal regeneration, I acknowledge there is some ambiguity of expression, and it is by comparing one part with another that we come at a correct view of the whole. As in the scriptures, we interpret an ambiguous passage by one or more that is plain, so in the liturgy we must adopt the same rule of interpretation.

The definition of sacraments collectively is applicable to both Baptism and the Lord's Supper.—A Sacrament is defined "*an outward and visible sign of an inward and spiritual grace: given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.*"

Can that which is the outward and visible sign be the thing of an inward and spiritual grace,—be the grace itself of which it is the sign? Names are signs of things.—Is the name of a thing, the thing itself of which it is the name? When the Church declares that a sacrament is the outward and visible sign of an inward and spiritual grace, does she mean to say, that the sacrament is the grace of which it is the sign?

The 25th article answers this question "Sacraments were not ordained by Christ to be gazed on or to be carried about, but that we

should duly use them. And in such *only as worthily* receive the same, they have a wholesome effect or operation."

Is there then a necessary connexion between the outward and visible sign and the inward and spiritual grace? Had Simon Magus, who received the outward and visible sign the inward and spiritual grace too? Did not the thief on the cross receive the inward and spiritual grace without the outward and visible sign.

Our catechism teaches us, that there is something required of persons to be baptized—as *repentance* whereby they forsake sin, and *faith* whereby they steadfastly believe the promises of God. These qualifications imply a regeneration even antecedent to the administration of the rite of baptism.

In the Lord's Supper there is an inward part as well as in baptism. And this is the body and blood of Christ, which are spiritually taken by the *faithful*, and by the *faithful* only. If there is an inseparable connexion between the outward sign and the inward and spiritual grace in baptism, must there not be also an inseparable connexion between the outward sign and the inward and spiritual grace in the Lord's Supper. If so, is there not a complete transubstantiation.

But our Article teaches us that "*the wicked and such as be void of a lively faith, although they do carnally press with their teeth the sacrament of the body and blood of*

Christ, yet in no wise are they partakers of Christ."

A minute consideration of the baptismal service, which is said to contain the doctrine in question, would protract this part of the examination to an immoderate length. I shall therefore take the most prominent traits only, to present to your readers—premising, however, that the Church in all her offices, takes for granted the honesty and sincerity of professions voluntarily made, and she pronounces her judgment accordingly.

Thus in the order of confirmation, the Bishop, after this question "Do ye here in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name at your baptism, &c." And after the persons to be confirmed have answered in the affirmative, the Bishop declares them regenerate. This is a conditional declaration of the Bishop, that implies the correctness and sincerity of former promises and engagements.

A similar transaction takes place between the minister and the person to be baptized. Timely notice must be given to the minister that due care may be taken in the examination of the person presenting himself for baptism, and that he may be exhorted to prepare himself with prayers and fastings, &c. The proper season having arrived, the minister exhorts the congregation "to call upon God the Father, through our Lord Jesus Christ, that he will grant to the person about to be baptized, that he may be baptized with water and with the Holy Ghost, or that he may receive remission of sin by spiritual regeneration," and this language is to be particularly noticed, "Doubt ye not therefore, but earnestly believe that He will receive this present person, truly repenting and coming unto him by faith, &c." What then is to be said of him, if he

is baptized in unbelief and impenitence? Is he then regenerated? Has he become a partaker of the new and spiritual birth? Is this the sense of the church?

After all this precaution on the part of the church, the person to be baptized makes his renunciation of sin and Satan, professes his faith in Christ, and promises that he will "obediently keep God's holy will and commandments, and walk in the same all the days of his life." Then after appropriate prayers he is baptized, and in the judgment of charity, he is declared "regenerate and grafted into the body of Christ's Church." Suppose all this were done in the case of an unconverted Jew, who like Simon Magus "is in the gall of bitterness and in the bonds of iniquity," would we say of his baptism, that it is a regeneration? Does the church mean to say this of any that have not faith and repentance? I think she does not.

The most ambiguous part of the liturgy, is that for the baptism of infants. In order to explain this, we turn to this question in the catechism, "Why then are infants baptized, when by reason of their tender age they cannot perform them." That is the condition, faith and repentance, that are required in baptism. The answer follows "Because they promise them both," (that is faith and repentance) "by their sureties, which promise, when they come of age themselves are bound to perform." The sponsors in baptism promise for the child, as a guardian during the minority of an heir acts for him, or as a regent during the minority of a prince personates his sovereign.—The promises are all made *in the name of the child*, and when he comes of age he is bound to perform them. The church contemplates the obligation as imposed upon the child, and supposes the same conditions attached to the obligation as in the case of

adult baptism. The prayers, and the engagements are similar, and the same charitable construction is put upon the promises to fulfil the requirements, and then the child, in the judgment of charity is declared "regenerate and born again of water and the Holy Ghost," (not in *opere operato*,) by the administration of the holy sacrament. If this language is not hypothetical, it must express more than the advocates for baptismal regeneration intend to express by it, for most of them with whom I am acquainted, suppose a regeneration ecclesiastical, or an introduction into the visible church, and that only to be effected by baptism.

The scriptures as well as the liturgy, make frequent use of hypothetical expressions. To use the language of bishop Bradford "It is the way of the scriptures to speak of the visible members of the church of Christ under such applications and expressions, as may seem at first hearing to imply, that all of them are truly righteous and holy persons. The reason of which is, that they are visibly and by profession all this."

The church has adopted a similar phraseology, when her visible members are called regenerate, because by profession they may be so. This charitable construction is put upon all the professions, promises, and engagements in every part of our formularies. This accounts for a variety of expressions which cannot be understood except as hypothetical, and which were never designed to be taken in any other sense.

4. The Homilies are sermons that were first published in the reign of Edward VI. Having been designed as explanatory of the doctrines of the Church of England, they were to be read for the instruction and edification of the people, and as they are acknowledged both by the English and the American articles of religion, they must be re-

ceived as explanatory of the doctrines of the church to which we belong.

In the first part of the sermon for Rogation week we have this language, "If they were asked again who should be asked for their regeneration, and for their salvation, whether their deserts, or Gods goodness only, although in this point every one confess the truth of this matter sufficiently in his own person, yet let David answer in the mouth of them all, Not unto us O Lord, not unto us, but to thy name give all the thanks for thy loving mercy and thy truths sake."

It is evident that the regeneration spoken of in this passage is a change of heart, for it cannot be understood in any other sense, without destroying the force of the expression, and doing violence to the rules of interpretation.

The first part of the sermon for Whitsunday, presents this subject to our view in a manner that cannot be misunderstood. "Where the Holy Ghost worketh, there nothing is impossible, as may appear by the inward regeneration and sanctification of mankind. It is he (the Holy Ghost) which inwardly worketh the regeneration and new birth of mankind. There are three several and sundry persons in the Deity, so have they three several and sundry offices proper unto each of them, the Father to create, the Son to redeem, and the Holy Ghost to sanctify and regenerate. And such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men they were before."

This language of the church is full and clear in proof that regeneration signifies something different from baptism. Here we are taught that the Holy Ghost doth regenerate, and when men are thus regenerated, they are so changed, that they are noth-

ing like the men they were before. Does baptism always so change men, that they are nothing like the men they were before? Do the Homilies confine this change to the sacrament of baptism? No, they speak of this change as the work of the Holy Ghost who useth means, but is not confined to means.

The reformers then who wrote these Homilies and the Churches that have adopted them, never intended to say with your correspondent, "that baptism is a regeneration."

5. The sentiments of the Fathers of the reformation,—the men who composed the formularies of the church are best understood, by their own declarations and the declarations of their cotemporaries. In all ambiguous terms and phrases, we are authorized to interpret their signification by the use of the same term in their other writings, or in the writings of those who had similar views, and lived at the same time. As the question in the present case relates to the use of the term regeneration or new birth, and the signification attached to it at the time of composing the formularies of the church, it is proper to examine the writings of the most distinguished men who were concerned in the reformation. It is not unfrequently asserted, that regeneration was used almost exclusively to denote baptism, until after the reign of the persecuting Mary. The authorities that I shall adduce, shall be from writings of an earlier date. They shall be either from the writings of the men who composed the formularies of the church, or from their cotemporaries.

I have before me several volumes containing the writings of the great and good men of that age, and the candid reader will not be displeased to see pretty copious extracts from their works.

I begin with Tindal, a man distinguished as the first translator of the

Bible into the English language. He interprets the words of Christ to Nicodemus thus. "He that hath the spirit through faith, and is born again and made anew in Christ, understandeth the things of the spirit." In his dissertation on baptism he observes, "The washing without the word helpeth not, but through the word, it justifieth and cleanseth us. The washing preacheth unto us that we are cleansed with Christ's blood-shedding. They that do good, are first born of God, and receive of his nature and seed and by reason of his nature and seed are first good ere they do good."

John Frith, a very learned and pious man, who suffered martyrdom in the reign of the bigoted Mary, has left us a treatise on baptism, in which we find this language. "The outward sign doth neither give us the spirit of God, neither yet grace, that is the favour of God. If the spirit of God and his grace were bound unto the sacraments, then when the sacraments were ministered, there must the spirit of grace wait on, and where they were not ministered should be neither spirit nor grace, but this is false, for Cornelius and all his household received the Holy Ghost before they were baptized. Thus we may see, that baptism bringeth not grace but doth testify unto the congregation that he which is baptized had such grace given him before, so is baptism a sacrament, that is the sign of a holy thing." And again, after explaining the rite of circumcision, he says, "And in like manner may we say of our baptism, he is not a christian man that is washed with water, neither is that baptism which is outward in the flesh but that is the very baptism which God alloweth, to be baptized spiritually in the heart, of the which our baptism is but a sign."

Cranmer who was also a martyr, gives this explanation of the new birth, "If we will be the heirs of God and everlasting life, we must be

born again, and sanctified or made holy. Now this new birth or sanctification the Holy Ghost worketh in us—Learn therefore good children, that all we must be made holy and new men, by the virtue of the Holy Ghost.”

In his book on the sacrament he says, “By whose supernatural grace all godly men, be first by him spiritually regenerated. And our spiritual generation by him is plainly set forth (not effected) in baptism, and our spiritual meat and food is set forth (not effected) in the holy communion of the Lord’s Supper.”

In a confession of faith drawn up by Clement, who was one of the pious reformers, we have these words, “Therefore until the spirit of regeneration be given us of God, we can neither will, do, speak nor think any good thing that is acceptable in his sight.”

The character of Bishop Latimer, is well known. He suffered Martyrdom in the reign of Queen Mary. With his declaration on the subject of regeneration, I shall close my extracts from the Fathers of the reformation.

“Our Saviour saith to Nicodemus, except a man be born again he cannot see the kingdom of God, but how cometh this regeneration? by hearing and believing the word of God, for saith St. Peter, we are born anew; not of mortal seed, but of immortal by the word of God.” And in a sermon preached before King Edward, Latimer observed, “He must have a regeneration. And what is this regeneration? It is not to be christened in water, as these fire brands (the papists) say, and nothing else. How is it to be expounded then? We be born again—Not by a mortal seed, but by an immortal—What is this immortal seed? By the word of the living God, by the word of God preached and opened. Thus cometh in our new birth.”

I shall not trouble your readers

with any comments upon these authorities. They speak for themselves, for one another, and for the church, in the age in which they were written, and they will shew to the latest generations, that the men who accomplished the reformation in England, believed in a regeneration distinct from baptism, and in no way necessarily connected with it.

Having thus attempted to shew from the Scriptures, the Articles, the Liturgy, the Homilies, and the declarations of the Reformers of the Church of England, that we may be sound churchmen, and believe in a regeneration, or a new and spiritual birth, not necessarily connected with baptism, I take the liberty to request your correspondent, to bring forward his reasons for the sentiment he has advanced, and he will find an attentive reader in his Friend, and Brother
Latimer.

For the Churchman’s Magazine.

MESSRS. EDITORS.

If you think that the inclosed Sunday School Address can be useful by being inserted in the Churchman’s Magazine, you will please view it among things cast in unto the offerings of God, as a well intended trifle, and dispose of it as you please.

I remain, as ever, willing to serve the good cause in hand in every way I can; and very respectfully and cordially Yours,
C.

SUNDAY SCHOOL ADDRESS.

Beloved Children,

God Almighty, the Creator of all things, and our Heavenly Father has been pleased to grant you the blessing of existence, where the means of grace may be enjoyed. You are blest, also, with religious parents and friends. These, impressed with a full conviction of the vast importance

of their holy religion, are anxious, that your youthful minds should be early stored with a knowledge of its divine truths. This knowledge, wonderful and excellent in its nature and suited to your wants, they are convinced is the true wisdom from above. They are persuaded, also, that by God's grace assisting their endeavours and yours, it can make you wise unto salvation.

Feelingly alive to your interests both temporal and eternal, they have been careful to provide for your instruction in these heavenly truths. For this purpose, you were by them devoted to God in holy baptism. They engaged, that the means and opportunities of obtaining early religious instruction, should be provided for you, as the Church expects and requires. And with these you have been favoured, through their pious parental care and the good will of other friends.

The Church, too, is pledged on your behalf, to teach you betimes "The fear of the Lord, which is the beginning of knowledge." When you were by holy baptism made members of Christ and children of God; you became more peculiarly, objects of your Heavenly Father's regard and of the solicitous attention of his Church. Hence it is, that in the Church, Sunday schools have been instituted. And hence, you have been blest with the opportunity of receiving catechetical instructions in such a school.

Here also, your Heavenly Father hath raised up for you other friends, than those to whom you are bound, by the endearing ties of kindred and blood. Desirous of aiding the laudable design of the Church, and anxious to promote your future welfare; these persons have devoted their attention to you, in this house of prayer upon this sacred day of our Lord. For this kindness to you, they expect no reward, but that return of gratitude, which you can and ought to

make them, by remembering affectionately this love of theirs and by keeping carefully in mind, the good instruction which under God, they have been instrumental in giving you. But their delightful employment, so generously engaged in for your sakes, is now to be discontinued for a time. With much pleasure they witnessed your application to the proper business of the school, as well as progress in this most useful kind of learning. Yours are the advantages to be derived from what has been a pleasure, both to them and yourselves. But the Sunday school is now closed for the present season. And in discharging my duty on the occasion, I feel a peculiar satisfaction, because I cannot but believe, that the advantages, you have here enjoyed, will be to you subjects of pleasing recollection; as well as means of leading you to the practice of early piety, and consequently, to usefulness and respectability in the world.

God has placed you here upon earth in a scene, where you must act your several parts. You cannot be indifferent spectators. And, that there may be performed profitably for yourselves and honorably for your friends, he has put you in possession of great and inestimable privileges, in his visible Church.

In recalling to mind this goodness of your Heavenly Father, it becomes my duty to remind you, of the many obligations of gratitude you are under to your earthly parents; whose tender care so kindly watches over you, and to those friends of yours and of religion, by whom your improvement in divine knowledge, has been so affectionately sought. Their reward is with him, 'who seeth in secret.' Yours, too, is the result of his blessing. The benefit also, which may be derived to you from what is so profitably begun, are in a great measure, left to your choice. Existing, however, in future prospect only,

they can be easily lost ; or they may be as easily secured, by your future exertions—by a continuance of that diligence, which it is understood, has distinguished your respective classes.

You will not think, I presume, that your search after religious knowledge is at any time unimportant. Such wisdom is more precious than rubies. Your search for her should be earnest and assiduous as for hid treasures. Let increasing attention mark every step you take, in the path of piety. And let your souls become every day, more and more earnestly desirous to lay up in store a good foundation, against the time to come, that so, you may be better secured against temptations, in this 'naughty world,' and 'lay hold on eternal life.' Strive to grow in grace daily, while growing in age : that you may be 'in favour with God and men'. He, who made, and who redeemed, will then be pleased to accept you, when he shall see fit to call you hence ; and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

This world is not the only place, in which you are to exist. There will be another life after death. In the world to come, your Heavenly Father, who here so tenderly loves, will be pleased to receive you unto himself, for his Son Jesus Christ's sake. He will even grant you an endless life of happiness there, provided that you neither neglect, nor mis-improve your religious privileges here, and learn betimes, to 'believe in him, to fear him, and to love him with all your heart, with all your mind, with all your soul and with all your strength,' as you have been instructed, and as your duty is, 'to worship him also, give him thanks, put your whole trust in him, call up on him, honour his holy name, and his word all the days of your life.'

These particulars of duty, which

you and all of us owe to God, as well as others, towards our neighbour of equal importance, have been taught you in the excellent Catechism of the Church. They are founded upon the doctrines contained in his holy word. The book which reveals this will of God, and which was written for our learning by his holy spirit, is the Bible. And here, let me remind you, that one important particular of your duty is, to read the bible attentively and think seriously upon the important truths it contains. For, as the true fear of the Lord is best derived from early and familiar acquaintance with its sacred contents ; so it is your duty to apply daily and diligently to that source, which God's Holy Spirit graciously opens before you. You cannot indeed expect to understand all its mysteries. Nor will you easily comprehend all the knowledge it communicates of heavenly things. Be not discouraged, however, on this account. 'Search the scriptures,' and God will bless your endeavours. He will give you more grace from day to day ; and will enable you to walk, henceforth more diligently in his holy ways :—for 'to him that hath shall be given, and he shall have abundance.' Have a disposition to improve this and all other means of grace vouchsafed you and he will cause you to derive from them, greater benefits, will bring you more effectually to the knowledge of his grace, and enable you under all trials, 'to run with patience, the race that is set before you.' Let no day pass, without reading some chapter in your bible. But, upon the Lord's day, above all, let it engage your attention.

Let it be your business and delight, To read therein by day, and meditate by night.'

In this way, your spiritual attainments will be constantly increasing, as your youthful years roll on. 'Every day will bring along with it some new accessions' of religious knowl-

edge, will open to you hidden stores of that wisdom, which through Christ's merits can prepare you for everlasting felicity, in his glorious presence. Go often, we entreat you to the fountain of divine truth. There get wisdom, and with all your getting get understanding—that understanding of this fallen sinful nature, which can be derived from no other source. Hence, you will be brought to a more thorough sense of your own unworthiness, and taught to depend supremely,—nay, solely upon the mercy of God in Christ.

In that course of instructions, founded upon God's word, which has so often engaged your attention, you have learned, 'that the sinfulness of this depraved nature leads us to offend personally, against God's holy laws; and that we all deserve his displeasure and condemnation:' but, that we have been redeemed from sin and eternal death, by the blood of Christ; being required to practice repentance and faith, as condition of our acceptance with the Father of mercies. Let the exercise of this duty be in you that 'Godly sorrow, that worketh repentance unto salvation not to be repented of.'—Be ready always to confess your faults, and not only to your earthly parents, but above all, to your Father in Heaven, who sees in secret all your actions. He watches over you for good, and graciously promises that whosoever 'confesseth and forsaketh his sin, shall find mercy.'—'Humble yourselves under the mighty hand of God,' daily imploring his pardon, his forgiveness of your sins. Let your faith be that saving faith, which you have been taught, is evidenced by holy living—by manifesting good works, and bringing forth the fruits of righteousness.

Think not, however, that you are of yourselves, by mere human strength 'sufficient for these things.' Your sufficiency is of God, who hath made you his children by adoption and grace. You need the constant

assistance of God the Holy Ghost to enable you to do your duty, in the several stations, to which it shall please the maker of all things to call you, in the course of his Providence. Upon this gracious assistance, we exhort you to depend. Beseech him who made you, to do away your offences and accept you, for the worthiness of his Son Jesus Christ whose precious blood cleanseth from sin.

We commend you now, to God the Father, God the Son, and God the Holy Ghost; three persons and one God, whom you have been taught to reverence, adore and worship. Let his grace rule in your hearts and regulate your conduct; so will he love and defend you, in all your passage through the wilderness of this world. O may you be enabled to walk in his most righteous ways:—may you continue his forever, and daily increase in his holy spirit more and more until you come unto his everlasting kingdom. And may he be pleased, so to direct sanctify and govern both our hearts and bodies in the ways of his laws and in the works of his commandments that we may all come finally, 'to the land of everlasting life;' and have our portion, with angels and the spirits of just men made perfect, in the Church triumphant above, for Jesus Christ's sake. Amen.

STATE OF THE CHURCH.

(Concluded.)

PENNSYLVANIA.

The Diocese of Pennsylvania consists at present of the Bishop, twenty-nine Presbyters, four Deacons, and forty-four congregations.

Since the last stated General Convention, the following persons have been admitted by the Bishop of this Diocese, to the holy order of Deacons:—Charles P. McIlvain, (since

removed to the Diocese of Maryland,) Joseph Jaquett, Thomas H. Taylor, (under letters dimissory from the Bishop of South-Carolina,) Peter Van Pelt, jun. (since removed to South-Carolina,) and Richard U. Morgan.—5.

Within the same period, the following Deacons have been ordered Priests:—The Rev. Charles G. Snowden, the Rev. John Rodney, jun. the Rev. William A. Muhlenberg, the Rev. Samuel C. Brinckle, the Rev. Mannin B. Roche, the Rev. William Thompson, the Rev. Peter Van Pelt, jun. (under letters dimissory from the Bishop of South-Carolina,) and the Rev. Joseph Jaquett.—8.

The following Clergymen have taken charge of the parishes annexed to their respective names:—The Rev. William A. Muhlenberg, associate Rector of St. James's, Lancaster, and St. John's, Pequea; the Rev. Jehu C. Clay, Rector of St. James's, Perkiomen, and St. John's, Norristown; the Rev. Benjamin Allen, from Virginia, Rector of St. Paul's, Philadelphia; the Rev. William Thompson, from New-York, Rector of Trinity Church, Pittsburg; the Rev. William H. De Lancey, from New-York, an Assistant Minister of Christ Church, St. Peter's and St. James's, Philadelphia; the Rev. Moses P. Bennet, from Connecticut, Minister of Christ Church, Greenburg; the Rev. Samuel Sitgreaves, jun. Minister of St. Stephen's Church, Wilkesbarre; the Rev. Richard U. Morgan, Rector of St. Paul's, Chester, and St. Martin's, Marcus Hook; the Rev. Joseph Jaquett, Minister of St. James's, Bristol; the Rev. Joseph Spencer, Rector of St. John's, Carlisle; the Rev. James Montgomery, Rector of St. Stephen's, Philadelphia; the Rev. Gregory T. Bedell, Rector of St. Andrew's, Philadelphia; and the Rev. John P. Baus-

man, jun. from Maryland, Minister of the Churches in Fayette county.

The Rev. Joseph Hutchins has returned from Barbadoes, and resides in Philadelphia. The Rev. Dr. Wilson is Professor of Systematic Theology in the General Seminary. The Rev. Joseph Spencer is Professor of Languages in Dickinson College, Carlisle. The Rev. Norman Nash is at present officiating at Huntingdon and its neighbourhood.

There are ten candidates for holy orders. Several young men are preparing to become candidates.

This Diocese has been deprived by death of the Rev. Joseph Turner, the Rev. Slator Clay, the Rev. George Woodruff, and the Rev. Elijah G. Plumb.

Charles G. Snowden, and Manning B. Roche, formerly Presbyters of this Church, have been displaced from the ministry, agreeably to the provisions of the seventh Canon of 1820.

There have been duly organized in this Diocese, and received into union with its Convention, St. Stephen's Church, Wilkesbarre; Trinity Church, Southwark; St. Mark's Church, Mantua; St. Stephen's Church, Philadelphia; St. Andrew's Church, Philadelphia; and Christ Church, Greensburg.—6.

The following Churches have been consecrated by the Bishop:—St. James's Church, Lancaster; Trinity Church, Easton; St. Mark's Church, Mantua; Trinity Church, Southwark; and St. Stephen's Church, Philadelphia.—5.

Confirmation has been administered in the following Churches:—St. John's Church, New-London; St. David's, Radnor; St. James's, Lancaster; Christ Church, Leacock; St. John's, Pequea; Trinity Church, Easton; St. John's, Carlisle; Christ Church, Adams county; St. John's, York; St. John's,

Morristown; Trinity Church, South-wark; All Saints' Church, Lower Dublin; Trinity Church, Oxford; St. Mary's, Chester county; Bangor Church, Charchtown; and in several Churches in the city of Philadelphia. The number confirmed was 618.

The number of baptisms reported since the last General Convention is 1591, of whom 196 were adults. The number of communicants reported to the last Diocesan Convention is 1606. Sunday Schools exist in many of the parishes, and are flourishing. Their effects have been highly beneficial both upon pupils and teachers. 1587 scholars were reported from 11 congregations. Bible classes have been established in some parishes, and have been found highly advantageous.

In consequence of the exertions of some respectable ladies of the city of Philadelphia, a Scholarship has been established in the Theological Seminary by the deposit of \$2500 in its Treasury. In aid of the same institution, a board of agents, established in Philadelphia, has collected \$1500.

The Church in this Diocese has exhibited much interest in the concerns of the Domestic and Foreign Missionary Society. Several public meetings were held in Philadelphia to promote its important objects. Eight Auxiliary Societies have been organized. Some of the Clergy have been made patrons by the female members of their congregations. The Treasurer's statement shows that in Pennsylvania there are 10 patrons, 9 life subscribers, and 71 annual subscribers.

The interest thus exhibited in the cause of this institution, has not, and, it is trusted, will not affect the concerns of those societies which have been established to promote the welfare of the Church within the bounds of the Diocese. The Society for the Advancement of Christianity con-

tinues its useful labours. Eight Clergymen have acted as its Missionaries, or have been assisted from its funds, while they were endeavouring to build up infant Churches. Three Missionaries are now in their employ, and they are anxious to obtain some more. They are in possession of the stereotype plates from which the standard edition of the Book of Common Prayer, authorized by the last General Convention, is published. This society, and the Pilmore Society of St. Paul's Philadelphia, recently established, have aided six young men in their preparation for the ministry. Tracts, Homilies, and well selected books for Sunday Schools, are published and distributed by societies formed for the purpose. The Episcopal Fund is increasing in a manner highly gratifying to all the members of the Church. The resources of the Corporation for the Relief of Widows and Orphans of Clergymen, are quite extensive; they exceed \$30,000. The venerable Bishop of the Diocese still continues at the head of the first Bible Society ever formed in America. The annual meeting of the Convention has been altered of late, on purpose that it may not interfere with the anniversary of the Bible Society of Philadelphia.

In consequence of a resolution of the Convention of 1822, the greater part of the Clergy have devoted a portion of their time to vacant congregations, and to those vicinities where hopes are entertained that Churches may be established. The result has been considered highly useful. At comparatively a very small expense, about 40 Sundays have been devoted to Missionary labour, and a proportionable number of sermons have been preached.

DELAWARE.

The Diocese of Delaware continues nearly in the same state it was

at the meeting of the last General Convention, with the exception of some improvements in repairing and building Churches. There are 14 Churches in this State, mostly in good repair. Nine of which are under the pastoral care of the three Clergymen resident in the State.

Immanuel's Church, at New-Castle, has been rebuilt, and ornamented with an elegant steeple. This was effected by the well directed effort of a small number of families. This Church was consecrated last fall by the Right Rev. Bishop White. St. James's parish, near Stanton, are building a commodious Church; and some improvements have lately been made in some of the Churches in other parts of the Diocese; and we discover an increasing desire for the prosperity of our venerable and apostolic Church in this State: and it appears to us that a great and effectual door is now open in this Diocese, for the most zealous labours of Christian Missionaries; and the most sanguine hopes are entertained that one united effort will be made to rescue this branch of our venerable Church from final ruin. Although a gleam of hope beams upon the Church in this State, yet its condition is still deplorable, and speaks to the general Church in the language of supplication, and seems to say,—Come over and help us—help us to rescue this once important part of our Church from final ruin. And may we not indulge the hope that the time is not far distant, when, under the blessing of the Great Head of the Church, the united efforts of the Clergy and Laity will produce a general reformation, and evangelical piety will spread its benign influence to every part of this Diocese; and the primitive and interesting service of our Church be duly performed in every congregation!

There are in the State three officiating Clergymen, and about three

hundred and fifty communicants. The Canons and Rubrics of the Church are in most respects generally observed; and there is in some parts of the State a growing attachment to the Liturgy of the Church.

MARYLAND.

Since the meeting of the last General Convention, the prosperity of the Church in this Diocese has been steadily progressive. The number of communicants has considerably multiplied; and in general there is an increasing attention, among the different congregations, to the services of the sanctuary, and a continued call for the labours of devoted ministers. From the address of the Right Rev. Bishop to the Clergy and Laity assembled in the last Convention, the following paragraph is an extract:—"When I look back to the depressed state of the Church at the time I entered the holy ministry, and contrast that state with the present appearances, my heart expands with joy, and I am completely confirmed in the belief, that to extend the limits and the influence of this truly apostolic Church, nothing is wanting but a sufficient supply of well educated and faithful ministers."

Deeply impressed with a conviction of this truth, the Convention had, for some time past, been anxious to place within immediate reach, such facilities as might encourage the efforts of those young men who are solicitous of being duly prepared for the high and responsible office of the Gospel ministry. At their last meeting, in 1822, the following proposal was brought before them—"Resolved, that it is now expedient, in reliance on the blessing of God for success, to establish a local Theological Seminary." This resolution, as appears from the recorded votes, was adopted by a very large and respectable majority of both or-

ders. On this measure, some diversity of sentiment has existed. The House of Clerical and Lay Deputies refrain from the expression of any opinion on the merits of this measure. To the Bishop of the Diocese, it may be deemed due to state, that this act of the Convention has met with his decided disapprobation and strenuous opposition. The progress and influence of this institution are now in experiment.

At the same Convention it was also resolved to establish a Diocesan Missionary Society for the State of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. A Constitution was adopted, and a Board of Managers elected, of which the Bishop is, *ex officio*, the President. Those societies which had been previously established, continue their operations with encouraging success. The Prayer Book and Homily Society, especially, promises much aid to the general interests of the Church, and great utility to its individual members. On the whole, the members of this Diocese have reason to be thankful to the Great Head of the Church, and to rejoice in those tokens for good, which they have been privileged to receive.

VIRGINIA.

No material alteration has taken place in the condition and character of this Church since the last report. The number of its ministers had increased until the last year when, by deaths and removals, it was reduced to the number reported to the last triennial Convention. Some valuable ministers have been lost to the State by reason of the great difficulty of procuring a support for them in these times of unparalleled pecuniary embarrassment.

Since the last triennial Conven-

tion a measure which had long been deemed of high importance to the interests of the Church in Virginia, has been pressed on the attention of its members: to wit, the establishment of a Theological School in some suitable situation within the Diocese. It has pleased a gracious Providence so to bless the endeavours, that the sum of \$14,000 has been subscribed, a considerable part already paid, and a good prospect held out of ultimate success. The fund for the support of the Bishop is still gradually increasing.

As to the spiritual condition of the Church, to which all outward means are intended to be subservient, it is hoped and believed that its ministers faithfully declare the whole council of God, and that just views of religion prevail among the congregations committed to their care. God continues to be gracious in the gift of his Holy Spirit, and considerable additions are made to the Church of such as, it is hoped, shall be saved. It is particularly worthy of grateful acknowledgment, that an unusual display of the power of religion has of late been witnessed in the town of Fredericksburg. The hearts of many have been most deeply affected with a sense of their lost condition, by nature and practice; they have earnestly inquired "what shall we do to be saved;" they have attended anxiously upon the assemblies of God's people; from house to house, as well as in the public temple, the life giving word has been preached to them, and importunate prayer offered up to the God of grace for their pardon and sanctification. The result has already been the conversion of a goodly number to the Lord who bought them—and a deep solemnity and anxious spirit of inquiry seems generally to pervade the congregation.

Long may this happiness continue to the Church of Fredericksburg, and may all the Churches of our

land obtain the same blessing from the Lord.

NORTH-CAROLINA.

The prospects of the Church in this State are equally as bright and encouraging as they were represented to be in the General Convention of 1820. Its renewal resembles indeed less the restoration of an old and decaying, than the healthful growth of a young and vigorous plant. This appears, not only from the rapid augmentation which has already taken place in its numbers, but from the principles of increase which it appears to possess within itself. Its present prosperity is visible in the addition to the numbers of its congregations and clergy, in the erection of new Churches, in the increase of baptisms and communicants, in the greater zeal manifested for the fundamental doctrines, and correspondent practices, of our holy faith in general, and of the government and discipline of our Church in particular; also in the formation of Bible, Prayer Book, Missionary, and Tract Societies, and societies for the encouragement of industry, and relief of indigence.

There are at present twenty-five congregations in this State, being seventeen more than was reported at the General Convention of 1820. Most of these, however, are small, and but badly provided with ministerial services. Some are attended by Missionaries, at regular, indeed, but long intervals; while many have to depend entirely on the occasional visits of the parochial Clergy. This want has been supplied, as far as possible, by the appointment of Lay Readers, and much benefit has apparently resulted from the measure. Congregations have, in some instances, been saved, in a good degree, from dissolution; greater interest has been produced for the cause of the Gospel, and a better acquaint-

tance contracted with the more common forms and ceremonies of the Church.

There are eight Clergymen at present officiating in the State, viz.—The Rev. Adam Empie, St. James's Church, Wilmington; the Rev. John Avery, St. Paul's Church, Edenton; the Rev. William Hooper, St. John's Church, Fayetteville; the Rev. Richard S. Mason, Christ Church, Newbern; the Rev. William M. Green, St. John's Church, Williamsborough; the Rev. R. J. Miller, Christ Church, Rowan county; the Rev. Thomas Wright, Calvary Church, Wadesborough; and the Rev. Robert Davis, Missionary. Besides the duties rendered to the Churches to which they are now particularly attached, the Rev. Messrs. Wright, Miller, and Green, perform Missionary services in the congregations nearest the field of their regular labours. Completeness has recently been given to the organization of the Church in this Diocese, by the election and consecration of the Rev. J. S. Ravenscroft, as Bishop thereof: an event which we hail with every demonstration of Christian joy; and for which we are bound to render unfeigned thanks to the Great Head of the Church; an event which promises the most incalculable benefit to this portion of Christ's kingdom. This Diocese had, indeed, as far as was practicable, been blessed with the counsel and fatherly care of the pious and diligent Bishop Moore, of Virginia; and deeply and gratefully sensible were all of the importance and benefit of his labours. But his being resident in another Diocese, and the multiplied concerns of that Diocese rendering it impossible for him to pay such attention as was necessary to this State—the election and consecration of a Bishop was eagerly desired. And unanimously has that election, and most happily has that consecration, been effected.

Since the last triennial Convention, but three Clergymen have removed from the State:—The Rev. Gregory T. Bedell, now Rector of St. Andrew's, Philadelphia; the Rev. Samuel Sitgreaves, who acted a short time as Missionary, and is now in Pennsylvania; and the Rev. John Phillips, now in Virginia. The following ordinations have taken place within the last three years:—The Rev. William Green, and the Rev. Robert Davis, to the holy order of Deacons; and the Rev. R. J. Miller, to the order both of Priest and Deacon, in the year 1821. In 1822, the Rev. William Hooper, the Rev. William M. Green, and the Rev. Thomas Wright, to the order of Priests. The following persons are at present candidates for orders in this State:—Mr. George W. Freeman, of Warrenton; Mr. George W. Hathaway, of Wadesborough; Mr. ——— Moss, of Warrenton.

The following are lay readers:—Mr. George W. Hathaway, Wadesborough; Mr. Walker Anderson, St. Mary's Chapel, Orange county; Mr. Ichabod Wetmore, St. Matthew's Church, Renston; Mr. James Marsh, St. Thomas's, Bath; Mr. Jarvis B. Buxton, Zion Church, Beaufort county.

A neat and commodious Church has been erected at Warrenton; one is in rapid progress at Washington; and a very elegant one is nearly completed at Newbern. The Church at Williamsborough has been thoroughly repaired; and the attention of the congregations in general seems to be turned to the erection of new, or the reparation of decayed, places of worship.

The baptisms, since 1820, have been about 430; and the number of communicants, as at present stated, are 480; but this is far from the exact number, as a great part of the congregations not having the benefit

of regular ministerial attendance, their true state cannot be reported.

It is evident to those who have observed the condition of the Church in this State, that a greater zeal for the Gospel, and a higher standard of moral principles and conduct, have been produced among its adherents. A greater knowledge has been acquired of the distinguishing principles of our Church, and an increasing attention has been paid to its forms and ceremonies.

The hope of increased prosperity depends on the prospect of greater stability in those congregations which have been already formed; but which, as yet, walk with the feebleness and hesitation of childhood; on the formation of new congregations, where Churchmen are resident; and, lastly, on the effects to be produced on ground not yet occupied, in places where Christians of no denomination have as yet laboured, we may almost say, have as yet existed.

It is believed, that, generally speaking, the canons and regulations of the Church, are as regularly attended to in this, as in any other part of our Church.

A munificent bequest of from fourteen to fifteen thousand dollars has been recently made by the late Mrs. Blount, of Tarborough, for the purpose of erecting a church in the city of Raleigh.

SOUTH-CAROLINA

Since the last General Convention, the number of Clergy in this Diocese has increased. In 1820 there were twenty-seven; there are at present thirty-five, the Bishop, 28 Presbyters, and six Deacons. Some of the parishes have been endeavouring to create permanent funds. In one of the parishes, the planters had taxed themselves, in addition to their annual contribution,

two per cent. on the proceeds of their crops; and thus have created an accumulating fund, which will soon equal the amount, when its interest will be applicable to the support of their Rector. In another parish, several individuals have given each \$1500 to create a fund for the same purpose. The fund for the support of the Episcopate, which was commenced in 1818, is gradually accumulating. It amounts at present to about \$8000. At the suggestion of the Bishop, a Committee has been appointed to inquire into the state of the property belonging to the Church, in parishes where there exists no vestries, and to adopt measures for securing the same to the use of the Diocese.

Within the period, embraced in this report, there have been admitted to the order of Priests, six:—David I. Campbell, J. W. Chanler, Henry Gibbs, R. Dickenson, E. Rutledge, and Peter Van Pelt; the latter by the Bishop of Pennsylvania. And to that of Deacons, also six persons of this Diocese:—W. H. Mitchell, E. Philips, B. H. Fleming, F. H. Rutledge, M. Motte, and T. H. Taylor; the latter by the Bishop of Pennsylvania. The number of candidates recognized by this Diocese, is four.

The Rev. Thomas Osborne, who had removed into Ohio, has returned to the parish he formerly had in South-Carolina. Six young men from this Diocese have been pursuing their studies preparatory to the ministry, at the General Theological Seminary.

There are at present thirty-five organized congregations. Five of them are vacant. Since this State was settled by Christian people, there has never been so many ministers of our communion as at present.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina has essentially

contributed to the present promising condition of our Ecclesiastical concerns. It has aided several of the parishes, otherwise unable to support ministers. The missionaries sent forth at different times, have all, with a single exception,* derived their whole support from this society. It is formed on the most comprehensive plan, being at once a Bible, a Prayer Book, a Tract, a Missionary, and an Education Society. Its books have been distributed in most of the parishes. It has aided several young men while engaged in their academical studies, preparatory to theology; after which, it has been hoped, our Theological Seminary, by Scholarships, or otherwise, would provide for them. It possesses a select library, which contains about one thousand volumes, and is increasing, instituted more particularly for the use of the Clergy and the candidates for the sacred office.

The Charleston Protestant Episcopal Missionary Society, composed of Young Men and others, designed to act as auxiliary to the elder institution, when necessary, and to send Missionaries beyond the Diocese, within which the earliest society is restricted, has had a Missionary for nearly two years at St. Augustine.

The exciting among our youth an interest in the cause of the Redeemer and his Church, and the regulation of their zeal by well established principles, are among the valuable effects which appear to have resulted from this association.

The Ladies' Domestic Missionary Society is supporting, for the second year, a minister for the benefit of the poor, and such persons as hold the faith of the Church, but are not connected with any of our congregations. The flock thus gathered, at present meet in a room for public

* The mission to Charnaw, here referred to, was partly maintained by the Young Men's Society.

worship, but measures have been adopted for erecting a church. It is designed to accommodate the poor, the stranger, the seaman, and others of our communion, who, in the city of Charleston, need such a charity. Of this Missionary Society, the Bishop remarks in his last address to the Convention, "consisting of respectable pious female members of our Church, it is characterized by a zeal of Christian charity, as prudent as it is unostentatious, and adorned with the meek and quiet spirit, which, in the sight of God, is of great price."

This church, the worshippers at which will be subjected to no expense, will also afford additional accommodation for our coloured population. It appears that a large number of this class, both bond and free, have a decided preference for the worship of our Church. In communicating to them Christian instruction and incitement, many and peculiar difficulties are unavoidable. But it should be recorded as an encouragement to perseverance, and in gratitude to the Giver of Grace, that the salutary influence of Christian motives, is evidenced in the lives of many of them—in their fidelity to their masters—in their kindness to each other—in their recognition of the claims of government—in contentment, meekness, and devotedness to the one thing needful. The calls to attention in the forms of our public worship—the power of its music—the invariable use of the same prayers—the simplicity of language which adorns our liturgy—the plan of reading the Scriptures in order, whereby "the whole council of God" is declared in his own words—the concise summary of faith in the creed, and of obedience in the commandments, repeated Sunday after Sunday—the practice of reciting after the minister, whereby prayers suitable for private use are learned, and all the fundamental truths of the Gospel. These, and other circum-

stances, prove that the system of our Church is eminently adapted to promote the spiritual welfare of the illiterate, and those who have dull minds. To this subject, the Bishop has constantly, in private, and in his annual addresses, invited the attention of the Clergy. He speaks of this class of our fellow beings, "as a portion of that moral creation, for which Christ died, and for whose spiritual and moral happiness, and the alleviation of their temporal lot, as inseparable from that, we are sacredly bound to be concerned."

Sunday Schools are in successful operation in several of the parishes. They are chiefly for religious instruction, (as free schools exist every where,) and regulated, in every respect, by members of our own communion. The children of people of colour, and some adults of that class, have been among the pupils. These are among the poor, whose claim on this charity has been considered peculiarly urgent; and the interests of their proprietors, as well as of the community, demand their being brought up in that religion which teaches the servant to be obedient to his master according to the flesh, and contented in that state of life in which it hath pleased God that he should be.

The number of baptisms reported to the Diocesan Conventions during the three years last past, we find to be 880. Of these, six were of the Jewish persuasion; three of them adults, and three infants.

The forty-fifth Canon of 1808 prescribing a particular inquiry "into the attention paid to the Canons and rules of the Church," we remark on that subject,—The Episcopal visitations have been stately performed. The Canons and Rubrics are conscientiously observed. Both ministers and people appear to be desirous of walking in the old paths, where is the good way. Great

harmony and affection prevail among the Clergy.

The advantages which result to our Church, and to each Diocese in particular, from our happy union in General Convention, are suitably recognized.

In obedience to the high authority of our Supreme Council, the General Theological Seminary, and the General Missionary Society, have been patronized in some degree; and there can be no doubt that this Diocese will co-operate cheerfully, promptly, and effectually, in forwarding these great undertakings.

The Convention, by a resolution unanimously adopted, is pledged to contribute its full proportion to the Theological Seminary. It is intended that sermons should be preached in all the parishes, as has already been done in several of them, and collections made for the benefit of this institution. Our Bishop has, at the request of the Convention, circulated an address on this subject. More than \$ 7500 have been paid into the Treasury of the Seminary by this Diocese. Including the Dehon Scholarship, about \$ 10,000 have been collected for this object.

By encouraging our candidates* to pursue their studies at the Seminary, we have also wished to testify our desire to assist in rearing this valuable establishment. On its success, as the number of our Clergy is scarcely sufficient to supply our churches, must depend greatly that of the Missionary Society. We consider, therefore, that we are essentially promoting the interests of this excellent Society, by aiding the Seminary; the natural operation of which will be to

increase the number, and the capacity for usefulness, of labourers in the sacred ministry. Nevertheless, the agent of the society was welcomed in this Diocese; sermons were preached recommending it; and it appears he collected \$ 1648, principally from persons who were already patrons of our own Missionary Societies, of which there are three—one whose operations are limited to Charleston—a second, to the State of South-Carolina—and the third unlimited in every respect.

The subject of the education of the youth of our communion is beginning in this, as in other Dioceses, to excite a merited attention. Our Bishop remarks in his last Conventional Address, that "he has long painfully contemplated it as the misfortune of this Church, remediable only by an effort of zeal, which circumstances seemed to forbid to be expected, that the whole progress of the academical education of its youth should be conducted under influences at variance with the principles which distinguish its communion. He considers this a lot not more to be lamented than it is extraordinarily peculiar. He is reasonably anxious, that he may not, on this subject, be misconceived. He glories in the real liberality of sentiment and conduct, with respect to other Christian societies, which he sincerely believes in an eminent degree, to characterize that of which he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded with indifference here, which, among all others, is cherished as a concern of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of Protestant Episcopalians, in these States, he asserts with a confidence that needs no

* All the candidates of this Diocese, excepting one who is peculiarly circumstanced, and another who has returned home on account of ill health, are now connected with the General Theological Seminary. The candidates recognized in this Diocese are four in number.

qualification. Permit me then, respectfully and affectionately, to submit the question—Can we be thus expected, consistently with a sound and rational, however moderate, preference of the Christian doctrine and discipline under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it an anxiety, that the principles we profess should be those in which our children, and the generations following us, should abide, and under whose influence their character, both for this life and the eternal, should be formed? Is not the subjection of our youth to influences unfavourable to their continuing in the faith we entertain, virtually conceding, as a point not worth our care, the character of their religion? If domestic nurture and admonition be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth from the way of the parent's religion, the appeal is to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of Protestant Episcopalians in the United States, does not, *as a community*, make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode in which, above all others a real solicitude to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denom-

inations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academical education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parent's roof. I would not be thought unaware of the facility which the expression of sentiment such as these may afford, where subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel, at the same time, so incapable of that, in religious sentiment or conduct, which might with any rational construction, be so imputed, that I could not forego this opportunity of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to say the least, wondered at by our Christian brethren at large. They readily enough, indeed, may explain the difference at present existing between the Protestant Episcopal Church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions and theirs, before the colonies became independent States. But they know that our communion embraces much of the wealth and liberality, at least of all the Atlantic States, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices

and exertions it may require. Brethren, in laying before you these impressions, I am not conscious of the existence of any feeling in my mind which you could, on the closest inspection, disapprove. *Out of the fulness of a heart*, anxious for the permanent, sound respectability and strength of our peculiar institutions, I have spoken what I have; nor can I imagine any circumstances of moral consciousness, under which it could prove painful to me, to be reminded that I had thus expressed myself before you."

GEORGIA.

In this Diocese the Church is rapidly rising into notice; and its present state and prospects are such as to warrant the most sanguine expectations of its more general extension. As yet, there are only four organized churches in the Diocese: one at Savannah, one at Augusta, one on St. Simon's Island, and one at Darien; the two latter being under the pastoral charge of the same Clergyman, the Rev. E. M. Matthews. All these congregations, it is believed, are in a flourishing condition, and increasing in numbers. In Savannah and Augusta there are large and commodious edifices of brick, furnished with every thing requisite for the due celebration of public worship. In Oglethorpe county, there is an aged, pious, and exemplary Presbyterian of the Church, the Rev. Mr. Strong, who occasionally officiates to a small congregation in his vicinity; but as yet, no information of the regular organization of the congregation has been communicated.

As the services and principles of the Church are becoming more generally known and understood, the prejudices against it are wearing away, and public sentiment is becoming more favourable to its establishment. A large proportion of the population of the State are natives of

Virginia, baptized and educated in the Church, still retaining their attachment to her principles, and willing to co-operate in any efforts for the introduction of her services. The deep anxiety which has been manifested by individual members of the Church, in different parts of the State, to obtain her ordinances, affords a most convincing proof, that missionary labour would there be crowned with complete success.

A society for missionary purposes was instituted by the State Convention in February last; but as Mr. Bacon, the accredited agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, shortly after came into the Diocese, to solicit contributions to that society, it was deemed inexpedient to make any immediate effort to obtain subscribers to the domestic institution. This, however, will be done, and probably with success in the ensuing autumn.

It would scarcely be hazarding too much to assert, that no portion of our country presents a more promising field for missionary exertion, than some of the upper counties in the State of Georgia; and the hope is indulged that *this field* will no longer be neglected by those who are engaged in the good work of "sending forth labourers into the Lord's vineyard."

OHIO.

From a letter of the Right Rev. the Bishop of this Diocese, addressed to the House of Bishops, and by them referred to this House, the following statement is drawn.

Ordinations have taken place, of John Hall, Rufus Murray, and one other, Deacons, and one Priest.

The Rev. John Hall, Deacon, has been appointed Missionary at Ashtabula; and the Rev. Rufus Murray, Deacon, at Norwalk, Haren county.

The Rev. Intrepid Morse has taken charge of the church at Steubenville. The Rev. John Armstrong, of Virginia, acts as missionary in St. Clairsville and Morristown. The Rev. Ezra B. Kellogg has taken charge of St. Paul's Church, Chillicothe.

One Deacon has been displaced from the ministry, and one Presbyter suspended.

St. Paul's Church, Chillicothe, and St. Thomas's, St. Clairsville, have been consecrated.

Two hundred and eighty-five persons have been confirmed.

The Clergy generally are very faithful and laborious; and strict attention is paid to the Canons and Rubrics of the Church.

From the Dioceses of Maine and New-Hampshire, no report or documents have been received.

The whole number of candidates for holy orders in the several Dioceses, is sixty-one.

In conclusion, the House of Clerical and Lay Deputies would respectfully invite the attention of the House of Bishops to the facts that many churches are without pastors—that in the west there exists a large body of Episcopalians, who are as sheep without a shepherd—that our missionary societies are, comparatively, inefficient for want of Missionaries—and in fine, that it is emphatically true, as it respects our Church, the harvest is plenteous, but the labourers are few. The House of clerical and Lay Deputies, respectfully request the House of Bishops to suggest such measures as may seem to them the best adapted to secure to this church an increase of faithful and capable ministers.

In making the preceding statement, the House of clerical and Lay Deputies solicit the prayers and blessings of the House of Bishops, and respectfully request their counsel in a Pastoral Letter to the members of the church.

Signed, in behalf of the House of clerical and Lay Deputies,
WILLIAM H. WILMER, President.
Philadelphia, May 24, 1823.

[A little Pamphlet, printed nearly 80 years ago, has recently fallen into our hands, containing the sentiments of the Clergy of the County of N. Haven, in relation to the Rev. Mr. Whitfield and his proceedings in this country. We subjoin it, at length, as a very sensible protest against the "new-light" doctrines, and a correct delineation of their tendency and consequences. It may be worthy of curiosity to enquire whether the sentiments and conduct of the Congregational Clergy of the present day accord best with the principles of their predecessors, or with the course which they condemned.]

The Declaration of the Association of the County of New-Haven in Connecticut, convened at New-Haven, Feb. 19, 1744, 5, concerning the Rev. Mr. George Whitfield, his conduct, and the state of Religion at this day. 2 Cor. xiii. 8. For we can do nothing against the Truth, but for the Truth. Boston, Printed and sold by T. Fleet, at the Heart and Crown in Cornhill, 1745.

We the Servants of Jesus Christ, and (tho' unworthy) Ministers of his holy religion, being set as Watchmen to observe, *what of the night*, to warn and guard against Errors and Corrupt Doctrines, Disorders and bad Practices and all such as teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness; Do with Grief of Heart behold and lament the prevalency of Errors, the unhappy Divisions and Separations which are in divers Places, and the Confusions and Disorders upon Religious Accounts, which subsist in the Land, and think we are call'd, in a publick Manner, to

bear our testimony against the same, in this evil Day of our *Jacob's Troubles*; and in special, with regard to the Rev. Mr. George Whitefield, we esteem it our Duty to withstand him, because we think he is to be blamed, and that in various Articles.

1. We can in no wise approve of his *Itinerancy*, in going from Country to Country, from Town to Town, and from one Place to another, under a Pretence of preaching the Gospel; whereas we cannot understand that he hath any *orderly Call* thereunto, whatever Plea he may make of his having a special Mission and Commission from Heaven so to do. We are of Opinion, that such a Plea is no justification, nor to be in any wise regarded, unless he can prove such his Mission by Miracle, or some other equivalent Attestation from Heaven, that may satisfy a Rational and Impartial Mind: For if his own Affirmation in this Case is to be received, every wild Enthusiast may do the same; and it hath been the Manner of Enthusiasts so to do: Wherefore in this Case, *if he bear Witness of himself, his Witness is not true.*—We also declare against all that have copied after him in the *Itinerant and strolling Way* of proceeding, whether Exhorters or others, *by Reason of whom the way of Truth is evil spoken of.*

2. We account the said Mr. Whitefield hath been a publisher of False Doctrine, in sundry Articles; particularly in declaring in the Pulpit, *that if any Man doubted of his Conversion, it was a certain Evidence that he had never experienced it*, in those very Words, or Words full up to the same sense:—*That an unconverted Minister can no more be the Instrument of a Sinner's Conversion, than a dead Man can beget a living Child*; as tho' the Efficacy of the Ministry depended upon, and was limited to, the Sanctity of the Preacher; as tho' Ministers were physical causes, and not mere moral

Instruments in the Conversion of Sinners: *That a natural Man is a motely Mixture, half Beast and half Devil*: And in fine, *that God loves Sinners with a love of Complacency*, yea, *that he loves Sinners as Sinners*; which whether Blasphemous, let others judge.

3. We think him guilty of uncharitable Censoriousness, and Slandorous Reproaching, in the vile Aspersions, bitter Reflections, and condemnatory Censures he hath passed upon the main Body of the Ministry in this Land, tho' the most of them he was a perfect Stranger to, and of most of them it may be boldly said, that they are sound in Faith, and of blameless Conversation, and his Superiours both in Age and Abilities:—Upon Arch-Bishop Tillotson, to whose Name the venerable Dr. Increase Mather hath affix'd the Epithets Great and Good, and concerning whom, with Bishop Burnet, Dr. Colman hath both from the Pulpit and from the Press delivered these Words, (Mr. C——r's Ordination-Sermon, P. 18.) “So were Arch-Bishop Tillotson and Bishop Burnet, Men of whom the age was not worthy; of conspicuous Sanctity, abundant in their Labours, steady in their Conduct, of unspotted integrity, of an apostolical Spirit, and ready, I believe to have died either for their Country or for Christ; yet these Great and Good Men have been loaded with Obloquy. But their Names must needs live in the History of the Church, if Truth do not perish from the Earth.” Yet a raw and unstudied young Man starts up, and assaults the Character of the Great and Good A—Bp. in more opprobrious Language than that which the wicked Children used toward the Prophet, *Go up thou Bald Head*; for he hath had the Front to say, and print, “that the Arch B—p knew no more of Christianity than Mahomet,” which we think is very injurious, tho' we agree not in all

Points with the Arch B—p. *Bold and Daring Youth! Go, tarry at Jericho, until thy Beard be grown.*

And upon our Colleges, our Beauty and our Glory, which have been, and are, and we pray that they may be, and hope that they will be, even to the latest Posterity, great and rich Blessings; but Mr. W——d hath said of them, that *their Light is become Darkness, even Darkness that may be felt.* We are astonish'd at the Impudence of the Man, and that he dare so closely imitate the Accuser of the Brethren.

4. He appears to us to be justly accus'd of uncommon Pride and Arrogance, and vanity of Mind, in his very liberal boasting (as he hath done in his Writings, especially in his Journals and the History of his Life) of his Intimacy with God, and his frequently receiving Messages from Heaven by the Holy Spirit, and his great Success here and there.—Had he never read, or had he forgot that counsel and Caution of the wise Man, *Let another praise thee and not thine own Mouth, a Stranger, and not thine own Lips?*

5. He appears to us to be a great Enthusiast, in being led by Impulses and Impressions, and construing his little feelings, or the sudden workings of his own Mind, and his Dreams, to be the Suggestions of the Holy Spirit, without any good Scripture Ground so to do; and that sometimes, in such trivial Matters, and in such a Manner, as can scarcely be clear'd of Prophaness.

6. Nor can we reconcile his Conduct and Practice, in publickly praying and administering the Sacrament among Presbyterians and Congregationalists, in the Extempore Way, with his Subscription and Solemn Promises and Vows at the Time of his Episcopal Ordination; nor see how his doing so is consistent with moral Honesty, Christian Simplicity, and Godly Sincerity.

These Things, which we have alledg'd against him as matters of Grievance and Offence unto us, we could easily, fully and particularly prove from his own Writings, and otherwise, but that we think it needless; it having been sufficiently done by others, by the President, Professors, &c. of Harvard College; by the Letter sign'd L. K.; by Mr. Henchman's Letter; the Vindication (sarcastically so called) of Mr. W——d, and other Pieces which have been printed, and (as far as we know) never yet answered.

Nor can we forbear to enumerate some of the Evils and Mischiefs which have follow'd his Conduct, and Management of those that have gone in his Way, and that (as we think) are the natural Consequents of the same,—viz.—The Ministry is cast into much Contempt, and their Usefulness greatly clog'd and obstructed:—The Minds of People in Matters of Religion are strangely unhing'd and fluctuating, and many turning away, some to Quakerism, some to Anabaptism, &c. insomuch that many know not what to think or where to fix, and are tempted to suspect all Revealed Religion to be a mere Flam and Nullity.

Antinomian Principles are advanced, preach'd up and printed;—Christian Brethren have their Affections widely alienated;—Unchristian Censoriousness and hard judging abounds, Love stands afar off, and Charity cannot enter;—Many Churches and Societies are broken and divided;—Pernicious and unjustifiable Separations are set up and continued, particularly at New-Haven and Milford, which have more especially fallen under our Observation:—Numbers of illiterate Exhorters swarm about as Locusts from the Bottomless Pit:—We think upon the whole, that Religion is now in a far worse State than it was in 1740.

Nor have we any good Account that the said Mr. W—d, hath reflected upon himself. as to these his Faults, evil Deeds, and Misdemeanours, held forth Repentance, and ask'd Forgiveness in an open and publick Manner, as we think the Rules of the Gospel do strictly require.

For all which Reasons, and others that might be mention'd, it is our Judgment that the said Mr. G—— Whitefield should not be allowed to preach any where, or to have Communion; and we do hereby publish and Declare, that it is our Purpose and Determination, that we will not admit the said Mr. W——d into any of our Pulpits, nor receive him to Communion in any of our Churches; and that we will Caution the People under our Charge against going to hear him any where, 'till he hold forth Repentance according to Gospel Rule, and *bring forth Fruit meet for Repentance.*

It hath truly been Matter of Grief to us, that so many of the Ministers in Boston did caress, applaud and follow the said Mr. W——d, and even bow'd before him, at his first coming, which we conceive hath had an unkind Influence into the Country, and set the Things of a bad and dangerous Tendency a going; and it is still more grievous to us, that so many Ministers in Boston appear so attach'd to him since his Return, after the bad Effects of his former Visit are so manifest and glaring; nor do we see Reason to dissent from the Rev. Mr. Nathaniel Eells, whose words in his printed Letter are these; *I verily believe, that God in Judgment, and not in Mercy to his People, hath sent him again into this Country.* It is verily surprising to us, and what we cannot account for, that Mr. W——d, under his Circumstances, publickly charg'd with so much moral Scandal, and no way clear'd of the same, should be improv'd to administer

the holy Sacrament, (*Tell it not in Gath*) and that a Gentleman of Character should attempt a Vindication of him in his prevaricating with solemn Vows and Promises.

But we gladly improve this Opportunity to send our publick Thanks to the Reverend and Honoured Gentlemen of Harvard College, the Reverend Associations, and particular Ministers, who have appear'd so valiant for the Truth, against the Errors, Enthusiasm, and encroaching Evils of the present Day.

Thus in a Sense of Duty, we make known our Sentiments and our Resolutions; and God forbid that we should cease to pray for the Peace of our Jerusalem: *For our Brethren and Companions Sake, we will now say, Peace be within thee, because of the House of the Lord our God, we will seek thy Good.* Amen.

Samuel Whittelsey, Moderator, Pastor of a Church in Wallingford.

Jacob Heminway, East-Haven; Joseph Noyes, New-Haven; Samuel Hall, New-Cheshire; Isaac Stiles, North-Haven; Thomas Raggles, Guilford; Jonathan Merick, North-Branford; Theophilus Hall, Meriden; Samuel Whittelsey, Milford; Jonathan Todd, East-Guilford; Nathan Birdsey, West-Haven; Benjamin Woodbridge, Amity.

Not being present at the Meeting of the Association, but having had Opportunity to peruse the above Declaration, I do fully agree with the Association therein, as tho' present.

Nathaniel Chauncy, of Durham.

North-Guilford, February 21, 1744, 5.

I the Subscriber, not being present at the Meeting of abovesaid Association, yet do fully agree with, and consent unto the above Declaration of my Brethren, not to improve the Rev. Mr. Whitefield.

Samuel Russell, Pastor of North-Guilford.

From the Christian Journal.

REVIEW OF BISHOP WHITE'S ADDRESS.

An Address, delivered before the Trustees, Faculty, and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States; in Christ Church, New-York, on the occasion of the delivery of the Testimonials to the Students who had completed the course of Studies, July 26, 1823. By the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania. 8vo. p. p. 21. New-York, T. & J. Swords.

THE publication of this highly interesting address has given us no small degree of satisfaction. It is particularly gratifying for two reasons: first, because it affords us an opportunity of presenting to the consideration of Episcopalians an institution, in the prosperity of which they are most deeply interested; and secondly, as it exhibits to the christian world views and sentiments on points of theology, which are the result of extensive knowledge, of acute observation, of long experience, and of genuine, unostentatious piety.

It is not necessary for us to say any thing with respect to the expediency of seminaries for theological instruction. Their advantages are too generally acknowledged to make the defence of such institutions either requisite or proper. Young men who are preparing for the exercise of the christian ministry, and who have it in their power to avail themselves of various means, which are afforded, to facilitate their acquisition of useful information, necessary to promote their respectability, will of course resort to those places, where improvement can be made with most certainty and ease; and Episcopalians have only to choose, whether such candi-

dates for the ministry shall be educated in seminaries out of their own church, thus incurring the chance at least of a diminution of attachment to her peculiarities, and others receive no public theological instruction at all; or to show their regard for her interests, by providing for full instruction in all the branches of divinity, within their own pale. Further than this we conceive their controul does not extend. If the former part of the dilemma be adopted, it is plain that the clergy who are hereafter to minister in our sanctuaries, must either be imperfectly educated, as will be the case if they have depended entirely on private direction and application; or there will be some degree of probability, that however well informed on *general* topics of theology, they will have a tendency to the peculiar views of those churches in whose institutions they have received instruction. And every man who is attached to the principles and usages of his church, and who accustoms himself to reflect on the consequences of things, will perceive in this consideration, an argument of immense weight for the preservation and support of a seminary, which was founded by, and is under the protection and government of the highest ecclesiastical council of our Zion.

The address before us was delivered in the presence of the trustees, faculty, and students of this seminary, at the first commencement in July last. The Right Reverend and very venerable speaker directs his remarks, however, exclusively to the students; although it will not be the *student only* who will derive improvement from them. Few *clergy-men* will not perceive something, either in the way of information, or of direction, or of caution, which he may apply to practical improvement. We trust, therefore, that this address will have extensive circulation, among the clergy particularly; confident that the views which it contains

cannot fail to excite in thinking and well informed minds, reflections of great interest and importance.

It appears from the introductory remarks, that the address was delivered in consequence of a "request of the professors;" and we are glad to see that both trustees and faculty have concurred in soliciting its publication. The bishop suggests to the consideration of his young hearers, five important topics, to be kept in view in the course of their study of divinity }—the necessity of divine influence in the pursuit of theological science—the importance of careful attention to the scriptures—the utility of ecclesiastical history as a branch of their studies—the propriety of noticing the rise, progress, and growth of errors, against which Protestantism was intended to be the bulwark—of attending to the causes and consequences of the reformation, and also of examining the English establishment. The two last are indeed so intimately connected with church history, that they may not improperly be considered as a part of it. We shall endeavour to afford our readers a brief view of the Right Reverend author's sentiments on these points.

The first in order, and it doubtless is first also in importance, is this consideration, that the pupils "have need to look to a higher source of knowledge, than any within the walls of the seminary;"—This direction, which the student ought never to lose sight of, is shewn to be perfectly in unison with the views of divine agency on the mind, which are so plainly taught in scripture, and recognized in the various services of our Church. It is illustrated by analogy; and although the influence referred to may operate by the use of various secondary causes, yet for this reason to deny such influence, would be just as absurd as to deny God's providential agency, because effects are produced corresponding with the

external circumstances which apparently give birth to them, and which are usually denominated their causes.

Now if this consideration should have a constant influence on the student's mind, in his *search* after theological truth, it is undeniable that it should have a very serious influence in his *resolution* to pursue that search, and to devote himself to the work of the gospel ministry. And whatever may have been said at any time by uninformed or maliciously disposed persons, we will venture to affirm, that no church in the world more unequivocally recognizes the principle of divine influence on the mind, or brings it home more powerfully to the conscience of the candidate for holy orders, than does the Protestant Episcopal Church. Can any language be used, which is stronger on this point, than that of the ordination service? As it cannot be too often brought before the view of the *candidate*, and as it may be useful occasionally to bring it before the view also of the *people*, that they may see in what situation the conscientious clergyman must consider himself, and not be surprised or offended if his conceptions of duty sometimes lead him to employ warm and serious exhortation in his pulpit addresses, we shall make no apology for introducing it here. In the office for "the ordering of priests," the address to the candidates is made on the presumption, that it is the "*Lord* who hath placed them in so high a dignity:" and it declares that they "cannot have a mind and will thereto of themselves, for that will and ability is given of God alone." And in the same service, the question is put, "Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to this ministry?" A similar inquiry also is made in the form for "the ordering of deacons;"—"Do you trust that you are inwardly moved

by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?"—It is sufficient to ask, what must be the state of that candidate for so honourable and holy and responsible a station, who in the presence of God and his church replies in the words, "I trust so;" while to such "inward motion of the Holy Ghost" he is utterly a stranger! We would not attempt to analyze the moral feelings of such a man, nor to describe the lamentable state of the unfortunate congregation, which is destined to undergo so great an affliction as that of being subjected to his ministrations.

With respect to the point before us, the bishop shews how susceptible it is of abuse, after he had remarked how influential it must be in its practical tendency, if properly considered.

"The view now taken of the subject, if carried to its correspondent sensibilities, cannot fail to produce humility in the relation in which we stand to the Creator. Its immediate operation is against self-sufficiency; and, ultimately, it bars all claims, grounded on the imagined merit of our works. It is another inference from the premises, that the sincere inquirer should live in the holy exercise of prayer—the mean of obtaining the agency, seen to be so necessary in the search of truth; so that if there should be any portion of life disengaged from that sacred duty, then is the time when error is the most likely to be successful.

"If the question should be moved—By what test shall we know that we are under the guidance here affirmed? the answer is, We may know it exactly in proportion as it is discoverable in holy habits, manifesting themselves in holy actions. By nature we are destitute of religious affections; agreeably to what is said in our 9th article, that "man is very* far gone," or, as some translate the Latin copy, "as far as possible

gone from original righteousness."[†] Of course, if there be a renewal in this important particular, it ought not to be contemplated in a severance from its procuring cause, whatever there may be of intervening instrumentality, all of the divine bestowing."—p. 7.

And again—

"All abuses of the principle treated of, should have the effect of showing the importance of right apprehensions of it, and the duty of esteeming and of teaching it, in proportion to the prominent place which it holds in the system of religious truth. Perhaps there is no point the absence of which from the pulpit, so unequivocally proclaims to the hearers the unsoundness of the religious creed of the preacher; this being the consequence of their so frequent meeting of it in the scriptures, in the prayers, and in the relation which it bears to all the subjects which come either under the head of devotion, or under that of the graces of the Christian character."—p. 8.

The next point which the author inculcates "is a diligent study of the holy scriptures." It is unnecessary to illustrate the utility of this recommendation. The subject has received in all ages a considerable share of attention; although it must be confessed, that the time has been, when the study of the divine books was not pursued by the guidance of those sound principles of history and philology, which alone can determine its true meaning. For want of this guidance, mystical and unauthorized interpretations, absurd in their na-

"† Although the view here entertained of the subject is consistent with either of the copies of the articles, the English copy is the standard in this country; no Latin translation having been yet framed or adopted. In inquiring into the sense of the reformers, the English is of the most authority, having been formed in the reign of Edward VI and not rendered into Latin until the reign of Elizabeth."

* The word "very" was accidentally omitted in the pamphlet.

ture, and deleterious in their tendency, have usurped the place of sound rational criticism. But the subject is now receiving a proper degree of attention. Intellect of the highest order, and learning of the most extraordinary compass, have in the old world consecrated their powers to the elucidation of the word of God; and of the new, it may be said, that the example has not been without its influence. The *original* text is the subject of investigation; and the inspired authors are heard, each in his own tongue, declaring "the wonderful works of God." The time has come, when the candidate for holy orders, who is guided by the principles above suggested, will not content himself by knowing the opinion of his commentator on any text; he will go to the sources of information, and investigate for himself. He will study the principles of critical and exegetical inquiry, and applying them to the unadulterated spring of holy truth, he will draw the pure water of life. "The law and the testimony," as originally delivered, is the standard of divine truth; and in the study of theology, it is all important that every thing be weighed and measured according to this standard. This sentiment we shall introduce in the bishop's own words.

"The second matter to be recommended, is a diligent study of the holy scriptures; which is introduced not for the establishing of their claim to be a branch of theological education, that being supposed unnecessary; but to sustain for them the preeminence contemplated in the course of studies prepared by the bishops. It makes the scriptures the ground-work of the whole; and directs that the ground shall be repeatedly gone over, with the help of judicious commentators, before an entrance either on ecclesiastical history, or on systematic theology. The provision originated in knowledge possessed by the bishops, that it was not uncommon to prepare a candidate for the ministry, by too early a filling of his mind with the tenets of an adopted system; doubtless, not without notice of the

texts, by which the respective points are supposed to be supported; but the interpretation in a state of severance from the contexts, bearing a tinge of the colouring of the doctrines designed to be inculcated. The plan is radically wrong; and the mischiefs of it will doubtless be here guarded against, by due attention to the order of study, prescribed with a special attention to this point."—p. 8.

We are gratified by tracing a coincidence between the views exhibited on this topic by the Right Reverend author, and the professor of biblical learning and the interpretation of scripture, in his address delivered last year.

"The great inquiry (says he, p. 20) which the christian divine should propose to himself is this—On the point in question what say the *scriptures*?—The bible—be it indelibly fixed in the recollection of the student of theology—the bible is the great source of spiritual truth."

Nothing is more usual among pious but moderately informed writers, and especially preachers, than to give an interpretation of scripture, "in a state of severance from the context." This is sometimes done, even to support a true doctrine. The universality of the moral influences of the Spirit, a capability of receiving those influences being of course presumed, we consider as a scriptural doctrine. But this doctrine cannot be proved by *some* of the texts which have been adduced in evidence of it. For instance: When St. Paul says, "the Spirit is given to every man to profit withal," 1 Cor. xii. 7, we cannot think that this text proves the universality of his influence, although it has often been quoted for this purpose. If we examine the context, we shall see that St. Paul is not speaking of the ordinary influences of the Spirit, but of his miraculous gifts. The Corinthians had abused these gifts, prostituting them to unworthy purposes. To this the Apostle refers; as if he had

said, 'it was not for purposes of display that the gifts of the Holy Spirit were poured out upon you, but for utility; the manifestation of the Spirit is given to every one to profit with that he may edify others as well as himself.' It is plain therefore from the context, that the words "to every one," must be understood in a restricted sense, viz. 'to every one to whom the Spirit is given.'

The next subject which the sagacious author brings to the consideration of the theological student, is the importance of ecclesiastical history. The wise and judicious character of the following observations on this point, will be an abundant apology for the length of the extract.

"Next to the importance of holy scripture, and the proper application of it, and this is the third remark, is that of the history of the early ages of the church; it being especially understood of the first three centuries. In the fourth, the heresy of Arius, contradicted by the council of Nice, whose creed may be considered as the testimony of Christendom, to the apostolic doctrine handed down in the various departments of it from the beginning, was followed by minute distinctions, the armour of the various combatants, and calculated rather to obscure than to elucidate the truths of scripture. The persecutions which followed, are sufficient to render problematical, how far so gross a departure from the spirit of the gospel, ought to permit, from that time, the mere testimony of the church to be evidence of the purity of its doctrine. In the fifth century there succeeded the bold heresy of Pelagius; and although nothing can be more contrary to the evangelical doctrine of grace: yet the metaphysical refinements growing out of the controversy, have loaded theology with doubtful disputations, continuing to produce embarrassment at the present day. The opinions of the prominent writers of controversy are not uncommonly quoted in alliance with, or in contrariety to, those of the preceding times; which cannot be correct, on the ground here taken—that neither the one nor the other are evinced of the faith handed down by the apostles, except as testimony; which ought to be esteemed, other circumstances being

equal, in proportion to the nearness of the stream to its source.

"Of the advantages to be derived from the records of the first three centuries, it is not the least that they afford unanswerable proof of the absence of what are exclusively the tenets of the Roman Catholic church. Not a vestige do we find of the authority of the bishop of Rome, beyond what was attached to the respect paid to the dignity of his see, in the capital of the empire; at that time comprehending almost the whole of Christendom. No intimation is found of the worship of images, of purgatory, of transubstantiation, or of other matters, which afterwards crept gradually into the church. That these things should have been maintained, and even held preeminently important, and yet not show their heads in books written for the declaring of the christian faith, is contrary to our knowledge of human nature.

"Further; when we meet with doctrines of modern times, zealously maintained, and conceived to be of the essence of christian faith; yet, for any thing that appears, unknown to the prominent persons of the ages in question, it is a proof of their nullity more decisive than if they had been introduced for the purpose of contradiction: since, in that case, it might be pleaded, that there may have been opposite statements, not descended to us. But no: on the contrary suppression, divine truth was buried in the grave of the last of the apostles.

"The document to be especially recommended to attention, is the history of Eusebius; a work referred to by writers of all persuasions, as an authentic record of the transactions of the ages specified. It would be an important service to our church, if that work were published from the most modern of the translations of it made in England, and detached from the larger histories of succeeding times usually bound up with it. In that case, there would be a volume of moderate size, to which there might be given an extensive circulation.

"One of the uses of the measure would be a more general conviction of the existence of the episcopacy from the beginning to the end of the time in question. According to the scheme of those of the greatest name among the advocates of presbytery, it gave way to episcopacy towards the end of the second century. Now, although it is observed with truth, in regard to the time specified, that the same among the mo-

derns a scarcity of documents; there must have been an abundance of them within the knowledge of Eusebius. Yet, the alleged fact must have been unknown to him; and this is a consideration, bringing additional weight to our argument, of the impossibility that so great a change should have taken place over the whole face of Christendom, among churches not subjected to a common government, and without evidence of such opposition, as is always produced by great changes in government of churches, especially in resistance of the usurpation of power."—p. 12.

The study of ecclesiastical history is of vast importance to the divine, and if properly conducted might be made extremely interesting to the student. This point is susceptible of much enlargement, but the length of the remarks already made forbid an attempt. We cannot but express our regret, however, that the student who has not access to extensive libraries, or cannot devote very much time to the subject, should be but imperfectly furnished with assistance. A good ecclesiastical history in the English language, is a desideratum. Milner's plan made his work imperfect, and there are many and serious objections to Mosheim. His "*Commentarij de rebus Christianorum ante Constantinum Magnum*," is highly valuable; but we think, (although we would express the opinion with great deference to the learned author's acknowledged ability and research,) incorrect in its view of the early government of the church, and on this subject sometimes contradictory in its statements, and too minute in its representations of ancient heresies.* Of professor Schroeck's voluminous work, we can from our own knowledge give no account. Its reputation on the continent is very high. It were much to be wished,

* His account of the history and heresy of Manes occupies 174 closely printed quarto pages in Latin.

that some of the English literati would turn their attention to this important and interesting subject, and supply a want which is much felt by every student of theology.

The next particular which the bishop recommends is, that

"in travelling downward in the history of the church, there be especially noticed the rise, the progress, and the full growth of those errors of the church of Rome, against which as Protestants, we are bound to caution our flocks. It is an effectual way of exposing the nakedness of an opinion, not only because, on the present subject, novelty must be itself a proof of error, but because there will be found accompanying incidents, which aggravate"—p. 12.

This is illustrated by reference to the introduction of image worship, and of the supremacy of the bishop of Rome.

The fifth and last remark is thus introduced—

"When the student shall have reached the period of the reformation—this is the fifth remark—besides his attention to the causes and the dependences of that great event, it will surely be especially an object with him, not only to be familiar with the grounds of the English establishment, as it was constituted in the reign of Edward VI. but to avail himself of whatever light can be obtained from cotemporary works, and from such as were dictated by the same views of religious subjects in the reign of Queen Elizabeth. The present speaker never looks back on these periods, without admiration of the wisdom displayed in the documents handed down from them. Those of the former period, he considers as claiming a preference, in an inquiry into the sense of the eminent men who took the lead in the reformation of the church of England; and consequently into that of the institutions framed by them. Among those of the latter period, he would hold up, in a conspicuous point of view, the great work of Richard Hooker; which may be applied to the correcting of prevalent errors in the two succeeding reigns; some of them exterior to the establishment, and some of them within it."—p. 14.

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